

ROBERTS RETURNS HOME

FRED T. HALLIMAN'S CONFERENCE GREETINGS

SPECIAL NOTICE

Elder Fred Roberts has returned to the United States from the mission field in New Guinea. The only reason he has given is — loneliness.

I think Brother Roberts knew when he left to go to New Guinea that he was not going to be living on Fifth Avenue, and I do not consider this a justifiable reason for his return. In contrast, it might be noticed that Moses was isolated from the outside world, but it was at the backside of the desert that he met face to face with God at the burning bush. Cf. Exodus 3:1.

Personally, I am tired of wasting the Lord's money sending people to a mission field when they do not stay a reasonable length of time. So far as I am concerned, whenever anyone goes to a mission field without staying the usual time before returning — unless providentially compelled to return — that individual can walk and swim back to the USA. I have asked God's people for the last money that I expect to ask them for, for mission work, unless we have assurance that the money is not going to be wasted on short-term service on a mission field.

Personally, I have no desire to hurt Brother Roberts. However, he has failed his best friends and those who have done the most for him.

John Mark did likewise. Cf. Acts 13:13. Maybe God will reclaim Brother Roberts as He did John Mark. We will leave him in God's hands.

This communication was to have been read at our Bible Conference. Since it is so unusually encouraging, we share it with our readers.

To all of you at the Bible Conference, greetings. May God fill your cups to overflowing from the fountain of His marvelous grace.

1967 was a glorious year in my ministry and I thank God from the depths of my heart for each of you that laboured so abundantly to make our stay in America a joyous one.

As viewed from the human point of view we face unconquerable problems here in New Guinea just now, but the God that opened the big iron gate for Peter, that closed the mouths of the lions for Daniel, that caused the walls of Jericho to fall down for Joshua and said to Gideon (Continued on page 2, column 1)

The Bible Conference of Calvary Baptist Church WILL BE HELD this year as usual.

Of course there will be several changes, so please note carefully all we say in this article and preserve it for information that you will need in the event that you plan to attend the Conference.

In view of a number of circumstances which were apparently beyond our control, Calvary Baptist Church voted on August 11th to cancel the Bible Conference for this year. We even published a hurried statement to this effect in the last issue of this paper (August 10th), which we later effaced with red ink, whereby we said: "Please disregard. The Conference will be held as usual."

The Ventura Hotel — the largest in the Ashland area — which housed by far the greatest number of our guests, is going out of business. It will be closed before the Bible Conference. When we were not able to find sufficient rooms, and in view of other circumstances, our church cancelled the Conference.

Now we are able to tell you that the Conference WILL BE HELD as per schedule, EXCEPT as to location.

We have made arrangements with the State University (Continued on page 8, column 4)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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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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A FINE YOUNG PREACHER PRESENTS A FINE MESSAGE ON . . .

"WE ARE HIS WORKMANSHIP"

KENT CLARK
Detroit, Michigan

Paul's prayer for the Ephesians was that they might appreciate the mighty power of God toward those who believe. If I know my own heart, this is the purpose for which I write this message. May God use it to the praise of His power. (Eph. 1:19) In these verses the apostle represents our souls as by nature dead like Christ's body in the

for that all have sinned." "The wages of sin is death." Therefore, since all have sinned, all have died and are dead.

Paul never missed an opportunity to proclaim the universal depravity of man and exalt the power of God.

In the book of Acts, the twenty-sixth chapter, verses seventeen through eighteen, God gives the condition that man is in without the gospel. Paul was sent from God as a messenger to the Gentiles:

1. That their eyes might be opened—so they were blind.
2. That they might be turned from darkness to light—so they were in darkness.
3. To turn them from the power of Satan—so they were under the power of Satan.
4. That they might receive remission of sins—so they were unpardoned.
5. That they might receive an inheritance—so they were bankrupt, poverty stricken.
6. An inheritance among them

that are sanctified—so they were unholy.

7. Through faith in Christ—so they were without faith.

Only the Sovereign God of Heaven and His power could accomplish such a work as mentioned above, and only the rank Arminian would attempt such a work. Paul said that we preach Christ crucified, and as many as were ORDAINED to eternal life believe.

Now let us notice the power of God and the hopeless condition of man outside of the influence of His mighty power.

"And you hath he quickened." We could read it this way, "And you also hath he made alive who were dead." Even when we were dead in sins, HE has made us live TOGETHER WITH CHRIST. I repeat that same power that brought Christ from the sepulcher of Joseph of Arimathea is the same power that brings to life the dead sinner. "For the love of Christ constraineth us; because we thus judge, (Continued on page 4, column 5)



KENT CLARK

Physically, Christ was dead; spiritually, we were dead. The same power that raised Christ from the dead and exalted Him is also the power that took us out of the state of spiritual death and gave us new life. The same power that visited the tomb of Joseph of Arimathea on the resurrection day of Christ is the same power that quickens the dead. (Eph. 1:20) We were not sick through sin, we were dead. There was neither spark nor spark of spiritual life within us. We were dead. Since the fall in the garden, no man has ever been spiritually alive from that day until now—that is, within his own power. Here is the way God puts it: "The death passed upon all men

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.

"To Hell with the Devil"

My subject tonight comes about in a rather unusual and unique manner.

Every once in a while, I'll see something of a material nature that causes me to think in terms of spiritual truth. I noticed some months ago the titles of some television programs, which I jotted down and I can see a similarity between some of these titles and church members, and things relative to the church.

Of course, you know there is one outstanding actor—Groucho, and I think that some people and their religion makes them act that way; or maybe I should say, their lack of religion makes them

act that way.

I noticed one entitled "I Led Three Lives," and I thought about a lot of church members. They lead one life at church, another life at business, and another life at home—all entirely different.

Then I noticed one program called "The Little Rascals." I have seen some little rascals that sat on the back seat during church services, and all during the services they "cut up." Every time I think about that program on television, I think about some of those little rascals that I have had to deal with in the days gone by.

Then there is that program en-

titled "People Are Funny." Well, they are when it comes to giving excuses as to why they don't go to church. Every once in a while, I feel like just hollering out and rip-roarously laughing in somebody's face when he gives me an excuse for not going to church. Don't give me an excuse and don't go telling me all the reasons why you can't go to church! You don't go to church, because you don't want to go. Of course, sometimes people are sick, but generally speaking, it is an excuse and nothing but an excuse. People are funny!

Then I thought about "Pop-eye," and that is how the congre-

from Gibbing's translations of one of these, the —

Record of the Sentence Passed Upon Thomas de Fabianis, of Mileto, a Franciscan Friar, in 1564. First comes an enumeration of his offenses and "heresies" — briefly, as follows:

- Maintaining that it is not sinful to eat flesh on days forbidden by the Church;
- That images and relics of saints ought not to be revered;
- That saints do not intercede for us, because Christ is our only Advocate;
- That after the present life, Purgatory for souls does not exist;
- That Papal Indulgences are of no value;
- That the Pope has no greater authority than that which those who are merely priests possess — that is to say, only to preach the Word of God;
- That priests have not power to bind or loose from sin;
- That justification proceeds from faith alone;
- That Sacramental Confession, such as is commonly made to a priest, is not necessary, not enjoined in the Divine law; but that it suffices to confess to God alone;
- That the consecrated bread and wine are a sign only of the body and blood of our Lord Jesus Christ;
- That the disciples of Christ and their successors and priests have only authority to preach the Gospel.

Then, bidding him to adjure and "renounce upon oath each and every heresy whatever which is opposed to the Catholic Faith, and to the Holy Church of Rome," it proceeds: "Moreover, in order that such iniquities may not remain unpunished, and so present an evil example to our neighbors, it is our will that you be walled up in a place surrounded by four walls which shall be assigned to you by us; which with anguish of heart and copious tears you shall bewail those your sins and offences committed against the Majesty of God, and our Holy Mother Church and the Order of Father S. Francis in which you have made profession."

"We, Charles Cardinal Borromeo, the deputed Inquisitor, have thus pronounced."

Before this terrible sentence could be carried out, by some unrecorded means the prisoner escaped.

Within a year of his trial and doom, not having been recaptured, his effigy was burned. Here is an extract from an exact translation of the sentence read and passed by the assembly. (Continued on page 6, column 5)

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JOHN R. GILPIN Editor

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Fred T. Halliman

(Continued from page one)
and Moses, "Surely I will be with thee," has said to this unworthy servant, "My grace is sufficient for thee, and I will never leave nor forsake thee." By God's grace we came, by God's grace we have laboured thus far, and by God's grace we intend to stay until He has said, it is enough.

Yours in His eternal love,
Fred T. Halliman
The Halliman family.

Plain Prophecies

(Continued from page one)
gation's eyes react when the preacher's wife wears a new outfit—they pop out.

Then I thought about "Gun-smoke." This doesn't bother us, but I thought about the churches that have Sunday School and then have preaching service, but they have an intermission between time so that the crowd can go outside and smoke. As I think about Gunsmoke, I see all the smoke piling up around the church building on the outside at the intermission between Sunday School and church service.

Then I think about "The Lone Ranger." That is the fellow that never agrees with anything nor anybody, nor any program of the church. He is the lone ranger—he goes by himself.

Then there is another: "I've Got a Secret." Do I have to say what that reminds me of, or can you guess in advance? That is something that the church gossip can't keep. The church gossip can't keep a secret.

Another program is that of "Wagon Train." That reminds

me of the mode of transportation that some people use when they come to church. At least I am guessing that is true because of the length of time that it takes to get to the services.

I say, all these things come to my mind as I have observed television. There is one program that I never did see, but it was something about Hell. In it, there was a remark about going to Hell. Tonight I want to show you who is going to Hell with the Devil.

I.

SATAN IS JUDGED AND CAST INTO HELL.

At the end of the Kingdom Age, after our Lord Jesus Christ has reigned and ruled for a thousand years, the Devil is going to be judged and cast into Hell. Listen:

"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.

Let me say that I believe in the Devil. Lots of preachers don't. I am satisfied that there is many a preacher that if you were to ask him if he believed in the Devil, he would give you a look like you needed a good strong mind cure.

When I was pastor in Cincinnati years ago, I baptized three young girls—sisters—one Sunday morning. The next Sunday night they came to me and said, "We want to ask you a question." They said, "You refer to the Devil. Is there really a Devil, or is it just some fictitious personality that we blame our meanness on?"

I dare say that there is many a person who has the same idea—that in all probability, the Devil is just a fictitious allegorical phantasm that we blame our meanness on. I am sure that there is many a preacher that speaks of the Devil as only an allegory.

Beloved, I believe in the Devil. To me, he is just as real as the Lord Jesus Christ. The only difference is, Jesus Christ is real for good, whereas the Devil is real for evil, but he is just as real as my Saviour.

There is a day coming at the beginning of the Kingdom Age that an angel of God is going to come down out of Heaven, and put his hand on the Devil's shoulder, and say to him, "You are under arrest." He is going to bind him with a chain, and he is going to cast him into Hell for a thousand years. You can be certain of one thing, in that glorious Kingdom Age which is out before us there isn't going to be any Devil for a thousand years of time.

That is what makes it such a glorious age. That is what makes the Kingdom Age such a mighty, wonderful, outstanding age. There isn't going to be any Devil here for a thousand years, because in that thousand years of

the Kingdom Age, he is going to be chained and locked up in Hell. However, just as soon as the Kingdom Age is over the Devil is going to be turned loose for a little while, and when he is turned loose, he is the same old Devil that he was when he was arrested. A thousand years in Hell didn't do him a bit of good.

People say that a man goes to Hell, and suffers for a little while, and his sins are burned away. Then after he has suffered for a while, he can get out of Hell and get over into Limbo. After he suffers there for a while he can get over into Purgatory, and after he is in Purgatory for a while, he can ultimately get out and get over into Heaven.

Beloved, there is just one thing wrong with that, and that is, there is not a word of truth to it. We have proof of that in the experience of the Devil. Though the Devil suffers in Hell for a thousand years he is the same old Devil when he gets out as when he was put there in chains a thousand years before. Immediately, he rises up in rebellion against Almighty God, and it is then that God casts him into Hell forever.

Lots of people think that the Devil is in Hell now. In fact, I think the majority of the world thinks the Devil's place of abode is Hell. Mark it down, the Devil has never been in Hell, he isn't in Hell now and he will not be in Hell until the day comes when he is ultimately cast there at the beginning of the Kingdom Age, when he stays there for a thousand years, and then gets out for a little while, and then is cast back into Hell forever.

The idea that the Devil is in Hell now comes from Milton's "Paradise Lost." Milton, in his "Paradise Lost," pictures the Devil as being cast out of Heaven into Hell. That is not so. A lot of people get their theology more from the hymn book and literature than they do from the Word of God. Beloved, the Word of God does not indicate that the Devil has ever smelled brimstone, nor felt the fires of Hell one particle. However, there is a day coming when he is going to Hell for a thousand years. Then he is going to be loosed for a little season, and then he is going to be cast back into Hell again. That is the time when I say, "To Hell with the Devil!" Beloved, that is where he is going.

Somebody asked me one day, "Don't you kinda feel sorry for the Devil?" I can't say that I do. This individual said, "Would you like to see the Devil saved?" I said that I would like to see everybody saved, but after all is said and done, I can't say that I feel one particle of sorrow for Satan. He has caused me to hang my toe under so many roots. He has caused me to fall so many times. I can't say that I feel sorry for him, but I will say this, there is a day coming when ultimately he is going to Hell to stay forever, for God's Word says:

"... and shall be tormented day and night for ever and ever."—Rev. 20:10.

A lot of folk have in mind that the Devil's place, is a sort of ruler in Hell, and that it is his business to make kindling wood out of sinners. I want you to notice, beloved, that Hell to the Devil will be just as great a punishment as Hell will be to the sinner, for the sinner will suffer in Hell, and the Devil will suffer. In fact, he along with the beast and the false prophet, shall be tormented day and night, for ever and ever. That is quite a long time. There is no cessation, no letting up, but day by day and night by night, week in and week out, month in and month out, year in and year out, centuries in and centuries out, millennium in

and millennium out, the Devil will suffer with no cessation as to his suffering. That is going to take place just at the end of the Kingdom Age.

II.

THE UNRIGHTEOUS ARE GOING TO BE RAISED.

After the Devil is judged and cast into Hell, the next thing that happens is that the unrighteous are going to be raised. Listen:

"But the REST OF THE DEAD lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20:5.

If you will read carefully the preceding verses, you will find it says that when the Devil is cast into Hell at the beginning of the millennium, or the Kingdom Age, the righteous dead are raised, and the righteous dead live here on this earth for a thousand years during the Kingdom Age.

Beloved, I expect to walk this earth in the same pristine glory that Adam walked in the Garden of Eden. The only difference is, I am going to be better off than Adam was, for Adam could sin. He had a nature that could sin. He was under law, but I am going to have a nature in the Kingdom Age that can't sin, and I will be strictly under grace.

The unsaved dead are not going to come out of the grave at the same time that the righteous do. I go out in the cemetery quite often. I look around and I think: some of these days this cemetery isn't going to look like it does now. Some of these mornings the cemetery on the hill beyond me is going to be uprooted, for all the saints of God will come out of those graves. All the unsaved dead are going to stay there for a thousand years' time, while I am walking on this earth, and while all the balance of God's children are living here for a thousand years of the Kingdom Age, whereby God demonstrates what this world would have been if Adam had never sinned. When that takes place, the unsaved dead will still be in Hell, with their bodies still in the graves, waiting for the second resurrection. When the Kingdom Age is over, God is going to bring the unsaved out of the graves, which is the resurrection unto damnation. Listen:

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the RESURRECTION OF DAMNATION."—John 5:29.

The Word of God makes it clear that there are going to be two resurrections—a resurrection unto life and a resurrection unto damnation. The resurrection unto damnation comes a thousand years after the resurrection of life, and those that are raised at the end of the millennial age, of the Kingdom Age, will be the unsaved, whose bodies have continued on in the graves

during all the Kingdom Age, while God's children are enjoying the blessings of God here within this world, just like Adam enjoyed them in the Garden of Eden.

Somebody is going to say "Brother Gilpin, what kind of body is the unsaved man going to have?" The Word of God is very, very careful to tell us the kind of body that the saints are going to have. In fact, you can read in the Word of God that the believer's body is going to be instantaneously changed at the time of the resurrection of the saints in Christ. Though the child of God is going to have a body that is made like unto Jesus Christ, there is not one word from Genesis to Revelation as to the kind of body that the unsaved man is going to have when he comes out of the grave. The resurrection body of the wicked is not described for one simple reason—bodies of the lost will be so horrible, and so repulsive that human language could never describe it.

If God's child is made to raise and look like the Lord Jesus Christ, isn't it only logical that the Devil's child will be raised and made to look like the Devil himself? I say to you, when the unsaved are judged according to their works, and then cast into the lake of fire after the thousand years of the Kingdom Age here on this earth, they will be cast there with a body that is so repulsive and so horrible to think of, that God spares us the pain of knowing what the body is going to be like.

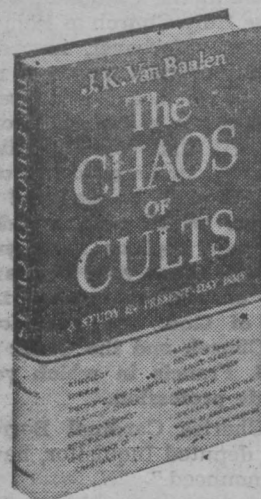
If I mistake not, that body of the unsaved is going to grow worse and worse in Hell. Listen:

"He that is unjust, let him be unjust still; and he which is filthy, let him be FILTHY STILL; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. 22:11.

This tells us that the man who dies ungodly, filthy, and unjust is going to go on the same way throughout eternity.

Many years ago, John A. Broadus was in Palestine. One morning as he was taking a walk outside the city wall of Jerusalem, he saw a little basket. He stepped over to the basket and pulled back the cover, and down inside that basket was a little babe. He was just in the act of reaching down to pick up that little babe, which anybody would do, when someone saw him and shouted to him that it was a leper babe that had been abandoned during the night. John A. Broadus said that he couldn't see by any appearance that there was a thing wrong with that child. To him, it looked like a normal, healthy child, but the child was born of leprous parents, and the child had leprosy in its blood. Though he couldn't see anything wrong with it, five

(Continued on page 3 column 1)



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PAGE TWO



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Plain Prophecies

(Continued from page two)

ten years later that child would be a hopeless, helpless leper.

Listen, beloved, a man goes to Hell. He might not even be very bad. He might have lived a pretty clean moral life. What is that unsaved man's nature going to be like after he has been in Hell for a thousand years? I ask, that proud society woman, who lives only to see her name in the paper telling about some social event that she attended—who lives only for the things of this world—what is that proud society woman's character going to be like after she suffers in Hell for a thousand years? The Word of God says, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." I contend that the man who comes out of the grave unsaved, will come out with a body that is so horrible and so repulsive that it is impossible for us to imagine it, and a thousand years later, it will be ten thousand times more horrible and more repulsive, after that individual has spent a thousand years in Hell.

III. THE WHITE THRONE JUDGMENT.

We read: "And I saw a GREAT WHITE THRONE, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. 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. 20:11-15.

Who is going to go to Hell with the Devil? It is the crowd that stands at the white throne judgment.

Every once in a while, I meet with some individual who talks about going to the great white throne judgment. Not for me, beloved; I am not going to be there. No child of God is going to be in this judgment. None of God's elect will be at the white throne judgment. There won't be a single person there that was once saved, and later lost salvation. There won't be a single believer at the white throne judgment. Listen:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

Every one that was given as a gift by God the Father, to the Son, before the foundation of the world, is going to be saved, and God's Word says

that He is not going to cast out a single one of those that come to Him.

Listen again:

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. 8:30.

Everyone whom God foreknew in eternity past, He predestinated, and everyone that was predestinated, He called; and everyone that was called, is justified, and everyone that is justified, is going to be glorified. Beloved, God never begins to do one single thing and then quits. Listen:

"Being confident of this very thing, that he which hath BEGUN a good work in you will PERFORM (finish) it until the day of Jesus Christ."—Phil. 1:6.

Thank God, He will never begin to save you, and turn you loose, and let you go to Hell. The Methodists can talk about falling from grace, the Holy Rollers and the Campbellites can talk about how a man was once saved, and fell, and went to Hell. Beloved, the Word of God says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." I tell you, there is not going to be one single believer at the great white throne judgment—not one.

I'll tell you who is going to be there. There are going to be some little sinners and some big sinners, for God's Word says, "I saw the dead, small and great." That's little sinners and big sinners.

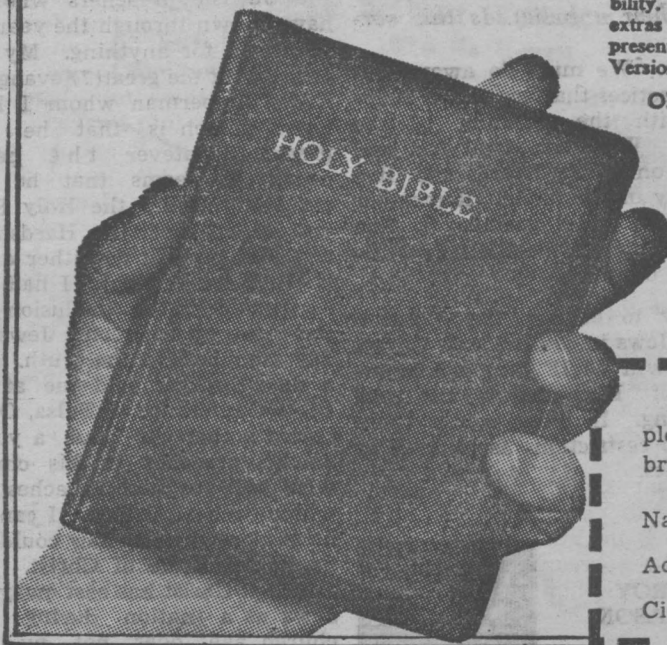
You say, "I thought they were all the same." I think from God's standpoint, they are about the same. If I get up on a high building, 500 feet in the air, and look down I have a hard time distinguishing between a boy and a man, for they both are about the same. When God looks down from Heaven, I think that big sinners and little sinners look about the same. However, here in this world, we are prone to try to divide up sinners, some of them as big sinners and some of them as little sinners; we are prone to talk about little sins and big sins and white lies and black lies. Beloved, I think in God's eyes, it is all the same, but God, for convenience's sake, says that the dead, small and great, are going to stand before God. Everyone—little sinners, big sinners—those who have not done the worst in the world, and those who have the dregs of depravity, are all going to stand there.

Beloved, they are all going to stand before God. You couldn't get them to come to church. The majority of this crowd wouldn't even think about coming into this building. The majority of this crowd that is spoken about here wouldn't even consider coming to church with us, but one day they are going to stand before God.

Notice that the books were opened. What books? The books that tell the story of your life.

The majority of you couldn't begin to tell what your life has been, because there is no much

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that you have forgotten. There is so much that has just completely slipped from you.

Did you ever try to keep a diary—to write down the day by day events of your life? Well, I have. You know, there were so many of the days that were so uneventful that I would just usually quit and say "Phooey," and forget about it. Then there were some days that I was ashamed of and I said, "Phooey on me for doing so poorly." I didn't want to write that down. I never did keep a diary except for a very short time.

Beloved, God has kept a day by day, hour by hour, minute by minute, second by second diary of your life. Things that you have forgotten about, God has them all written in His book. Some of these days the books are going to be opened.

I think that some people may have just one book and I think some people may have a set, and I think some people have a whole library. Isn't it going to be something to stand in the presence of God at the judgment of the great white throne, and have God to read off page after page, of the things of your life that you have done—maybe the things that you have forgotten about? Sinner friend, if I were to write the ten blackest sins of your life across the sky, so that everybody in this town might read those sins tomorrow, you would be a raving maniac before tomorrow night.

Beloved, that is nothing. Ten sins is nothing. God is going to reveal every sin of your life, for God has kept a record, and that record is going to be opened.

Notice that another book was opened. What is the other book that is spoken of? It is the Book of Life?

There is going to be somebody say, "Lord, that is all true but wasn't I ever saved? I used to pass the collection plate in the church. I used to be an usher in the church. I used to sing in the choir in the church. Lord, I used to be the bishop there. Are you sure that this is all the records that you have?" Then it is that God brings out one more book—the Book of Life. Why? To show that man that his name never was in the Lamb's Book of Life. If it had been there once, it never would have been taken out. If it had been there once it would have stayed there. If it were ever placed there, it was placed there before the foundation of the world, and it would never be taken out. God brings out the Book of Life to show men that their names never were inscribed therein.

How is this crowd judged? They are judged according to their works. Sinners are always

talking about works—their meritorious deeds—the good that one does. Beloved, he will have his works crammed down his throat at the judgment bar of God, for he is going to be judged on the basis of his works. Sinner friend, if you are depending upon your works, you can be certain of one thing—you are going to meet your works at the judgment bar of God.

Then it tells about who all will be at the judgment of the great white throne, for it says that the sea gave up the dead that were in it. Just think of the ships that have been sunk. I go back to my boyhood days to the time when the Titanic, supposedly the greatest ship that was ever built up to that time—the ship that was supposed to be unsinkable—when the Titanic went down with hundreds and hundreds of people. Beloved, the sea will give up the dead that are in it.

Just think of the vessels that have been sunk in war. Just think of the vessels that have sunk because of some catastrophe that has overtaken them. Just think of the lives that have been lost and the bodies that are in the water today. Someday, the sea is going to give up the dead, and every dead body is going to come out of the ocean.

Then it says that "death and Hades delivered up the dead which were in them." Beloved, that's the graveyards. The cemeteries will not be able to hold back one single body at the judgment of the great white throne.

Suppose when a man dies his body is entombed in a concrete vault, and over that vault are written these words: "This grave is purchased for time and eternity." Beloved, it is not for time and eternity; it is just until the morning of the judgment of the great white throne. Death is going to deliver up the dead which are in it, and Hades (where the unsaved soul is now) will do likewise.

What is the difference between Hades and Hell? Just simply this: It is the same difference that exists between a prison house and a penitentiary. In a prison house, they hold a fellow for a little while, until he goes to the penitentiary. Hades is God Almighty's prison house, and Hell is God Almighty's penitentiary.

I tell you, beloved, death and Hades deliver up the dead which are in them and they will be judged according to their works.

We sing sometimes: "There's a great day coming, a great day coming."

Beloved, it is going to be a great day for the man who is saved, but a thousand years later, there is going to be a sad day coming for the man who dies

without Jesus Christ as his Saviour.

IV. THE UNSAVED ARE CAST INTO HELL.

We read:

"And death and hell were cast into the lake of fire."—Rev. 20:14.

Can you imagine going into a lake of fire? I think about this poor unfortunate man, several years ago, down at the Rolling Mill, who accidentally fell into one of those hot vats of molten metal that was heated to 2200 degrees Fahrenheit. I have stood there with colored glasses on and looked into that molten metal, and could see it so hot that it constantly bubbled 8, 10, or 12 inches high. So hot is that metal, that a man told me, that he saw the fellow fall into that hot vat of molten metal, and it looked like he just dissolved as he fell in; that by the time he had gotten out of sight, he was completely melted or disintegrated. The mill never rolled that metal. They took it out and dumped it. If you were to go there today, you could see a molten mass. There is a human being inside of it. Some of these days that man's body is coming out of that molten metal. God is going to bring it out.

Notice again:

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

Who is going to be cast into the lake of fire? Everybody that isn't written in the book of life. Just be certain of one thing: everybody that is not written in the book of life is going to Hell. It doesn't say a thing about church membership. It doesn't say a thing about having your name on some church record book. It doesn't say a thing about being baptized. It doesn't say that the Lord looks the baptismal certificates over and says, "Well, that looks pretty good; come on in." It doesn't say that He calls for the church clerk and has him to read the church records, to see whether you were in good standing and in full fellowship. The only book that counts at the judgment is the Lamb's Book of Life, and if you don't have your name in the Lamb's Book of Life, it is Hell forever more.

I never read this chapter but what I feel a pathos come over me. I think about the men and women that I have dealt with from day to day—people that

(Continued on page 4, column 4)

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THE BAPTIST EXAMINER

AUGUST 17, 1968

PAGE THREE

The Baptist Examiner FORUM

"In a recent Bible study — Luke 13:34-35 — our teacher stated that the Jews would not be in the bride of Christ because Jesus was divorced from them because of their unbelief. Is this correct?"

JAMES
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Many people believe that the Jewish nation will be the bride of Christ. This is not true, the bride of Christ will be taken from the church.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish... this is a great mystery; but I speak concerning Christ and the church." (Eph. 5:25-32).

We see in the above Scripture that Christ is comparing Himself and His church with a husband and wife. His church is, of course, the church that He instituted before Pentecost. That means that neither the Roman Catholic, the Protestant, nor the Jewish religions are included in the bride, only the Baptist church. Not all Baptist churches are included. If a church loses its candlestick (Rev. 2:5) it will not be included, and if a person is a member of a sound church but is not a good member, he will not be in the bride.

"Let us be glad and rejoice, and give honour 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; for the fine linen is the RIGHTEOUSNESS OF SAINTS." (Rev. 19:7, 8).

Please notice that the bride would be those individual Christians who have made themselves ready. How can we make ourselves ready to be included in the bride? We must show our love for Christ. "If ye love me, KEEP MY COMMANDMENTS." (John 14:15).

He constantly speaks of how much He loves His church. If we show our love for Him we must follow His commandment and be properly baptized into His church. (See Matt. 3:14-17 and I Cor. 12:13). We must be members of His church that live as close a Christian life as we possibly can, remembering the old nature that is in us. (This does not give us an excuse to sin all we want, but merely reminds us that we cannot live perfectly.) We must BELIEVE and PRACTICE the teaching of the Bible even if it teaches things that we have not known or believed

before. We must do away with all practices that are not in keeping with the teaching of the Bible. We must stand fast and firm on God's Word and live worthy of His name. Remember that the bridal garment is fine linen which is the RIGHTEOUSNESS of saints.

Now to answer the question as to Jews in the Bride of Christ. They will be IF they are members of His church in good standing. In other words, there are no restrictions as to Jews or Gentiles.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



IT IS NOT CORRECT. We read in the Old Testament about Israel being the unfaithful wife of Jehovah. (Jer. 3:20 is an example). Israel is set aside as a people during this age of grace, nationally, but individual Jews who turn to Christ are saved exactly like Gentiles. Paul discusses this in Romans and he says, Rom. 10:12, "THERE IS NO DIFFERENCE between Jew and Greek, for the same Lord over all is rich unto all that call upon him. For WHOSOEVER shall call upon the name of the Lord shall be saved." God has elected certain Jews to be saved during this age, and when saved they have every right and privilege that belongs to any believer. Rom. 11:5 says, "Even so then at this present time also there is a remnant according to the election of grace." Jehovah's relationship to Israel as a people—as a race, and Christ's relationship to His church are two different things entirely and should not be confused.

E. G.
COOK

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I see no connection between Lk. 13:34-35 and the Bride of Christ. It may be due to my lack of knowledge. It is true that our Lord has left the house of Israel desolate, but this is dealing with them as a nation. In Rom. 11:20 we are told that they were broken off as a limb because of unbelief. This, however, has absolutely nothing to do

with our Lord choosing some from among His elect people to be His bride. There will be no Jew in the Bride of Christ in the same sense that there will be no Gentile in it. In Christ there is neither Jew nor Gentile, but His saints are individuals from among the Jews and the Gentiles.

It seems there are very few Jews being saved in our day. And the Jewish preachers whom I have known through the years do not stand for anything. My impression of the great(?) evangelist Eddie Lieberman whom I have heard preach is that he will preach whatever the pastor wants. It seems that he can out Holly Roller the Holy Rollers, or out elect the Hardshells, and that he will do either one—if the price is right. I had just about come to the conclusion that there are no converted Jews today who believe the truth. But a dear brother told me at the Bible Conference in Tulsa, Okla., recently that he had a young Jewish preacher in his church who believes and preaches the whole counsel of God. I can see no reason why this Jew could not be in the Bride of Christ. The fact that Christ has cast away the Jews as a nation during this church age does not by any means mean that He cannot choose individual Jews to be in His Bride if He chooses to do so. I chose my bride (from the human viewpoint) and I think we should quit trying to choose His Bride for Him. Some people want to put all the saints in the Bride. Others want to put all Baptist saints in it. And I am afraid both groups are wrong. Many Jews have been saved in this age. Some 3,000 were saved in one day since our Lord made the statement in Lk. 13:34-35, and no doubt several of them will be in the Bride.

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No, this is not correct.

In order for Christ to be divorced from the Jews, He first must be married to them. I read where God the Father was married to Israel but no where do we read of the Son's marriage; in fact, He has never been married. Therefore it would not be correct to infer that He was divorced from the Jews or anyone else.

"Turn, O backsliding children, saith the Lord; for I am married unto you."—Jer. 3:14.

From this verse, we can gather that it was God who was married to Israel even though she was in a backslidden state. Thus Israel is already married and could not be married again; this is one of the many reasons why the Jews are rejected from the bride. To this marriage (God and Israel) a child was born, and a Son given.

"For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace."—Isa. 9:6.

The child that was born is none other than Jesus Christ, who in the flesh was born to Israel. Read Rev. 12:1-6. When this child was born to the Jews, He was not born to be a future husband to them; rather it was as their King that He came to Israel. The wise men from the East came looking for this child, but not

as a Bridegroom, yet as a King.

"There came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews?" Matt. 2:1-2.

The relationship between Christ and Israel will be as King and His subjects. During His first event we read of the Jews rushing forward to make Him king (not Bridegroom), but the time for the setting up of His kingdom had not come to pass so He passed from their midst. Read Jn. 6:15.

The Holy Spirit has kept the types, shadows and prophecies regarding the relationship between Christ and the Jews clear. These types, shadows and prophecies always picture Christ as King of the Jews—never the Bridegroom. When Christ comes as the Bridegroom He appears to His church (Baptist), and then seven years later He appears to the Jews as their King. When He appears to the Jews He will have His bride with Him "And

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the ARMIES which were in heaven followed Him upon white horses."—Rev. 19:14.

Notice that it is not army but armies, consisting of the saints but divided into several groups, and one of these groups will be the Bride who will reign with the Bridegroom over the new heavens and earth.

Therefore it is not correct to say that Christ is divorced from the Jews because of unbelief. It was never in the program of God for Christ to be married to the Jews; it was God's decree that He be born King of the Jews which position He will occupy during the millennial reign.

Christ in speaking to the Jews in Luke 13:34-35 was not speaking as their king (Herod was king at this time), but only as a man. There is coming a time when He will speak as King and then every tongue shall confess and every knee shall bow to His Kingship. Read Phil. 2:10-11.

The Jews will enjoy the pleasures of Christ as their King, but they will never enjoy Him as their Bridegroom, for that pleasure is reserved for the church which the Lord founded, and not man.

Plain Prophecies

(Continued from page 3)
come into my printing shop—good people as we use the term "good"—people that are nice and kind to me—people whom I think a lot of from a material point of view. I think of them, and I know that they are going on and on and on every day, hot-footing the road to vice, and I know they are going on without God to Hell.

I think about those of you who are unsaved. I think about those of you who have never yet trusted Jesus Christ as your Saviour. I tell you, my heart is filled with pathos when I think that out yonder is a Hell waiting for you. Oh, might it please God to reach down and stir your heart with the Holy Spirit and save your soul, that you will not leave here tonight unsaved.

My prayer to God is, that you

might stand with me on the shores of the sea of Galilee, and I might, like John the Baptist—the first Baptist preacher—point to the Lord Jesus Christ as He walks by, and say to you:

"Behold the Lamb of God, which taketh away the sin of the world!"—John 1:29.

Either He takes away your sin, or else you take your sin to Hell with you. Might it please God tonight to open some heart and save some soul!

Workmanship

(Continued from page one)
that if one died for all, then were ALL DEAD." Dead to God and alive to the true life.

Man is born a living corpse. He is destitute of a life that recognizes and is devoted to God. He is separated from God and His righteousness. Man is dead in sins of all sorts, dead and dead again with ten thousands of deaths, for every sin is a death. Like a man who is killed not only with one stab or mortal wound but also with his body full of thrusts—a hundred, yes a thousand stabs, for every sin is a death. We were internally dead, externally environed with the power of the world, dead by nature and dead by practice. We were given up to trespasses and sins and inactive in respect to doing right. We were entombed by sin and dead to the whole spiritual realm.

There is no expression that would be so fully descriptive of the sinner in his natural estate as this one given by Paul. Physical death strips a man of all his excellencies, his beauty, personality; decay sets in; he stinks. Oh! but think of the man who is dead to God. His throat is an open sepulcher, and the poison of snakes is under his tongue. The throat gives vent to what is in the heart; and if the throat be an open sepulcher, think of the awful, nauseating, putrid condition of the heart. God's Word says, "Out of the heart proceed evil thoughts, evil speech, and evil deeds." Oh! the greatness of that misery in which we lay.

Yes, we had crossed the fixed boundaries of God and at one time were dead because of it. Oh, the exceeding sinfulness of sin. What a hopeless outlook for salvation by works. Is a dead man able to call from any source whatever the power to start life? Can a dead man hear? Can a dead man repent? No! Can a dead man believe? No! A dead man will not and can not get to God, for he (the sinner) is dead; so God's power must reach him if he is to have life.

Being dead to God we walked in sins of all kinds. The unsaved regulate their lives within the sphere of trespasses and sin. All their thoughts, words and deeds are ensnared by sin. (Col. 3:5-7) "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also WALKED some time, when ye lived in them."

A continual course of life is expressed by this word "walked." (Continued on page 5, column 1)

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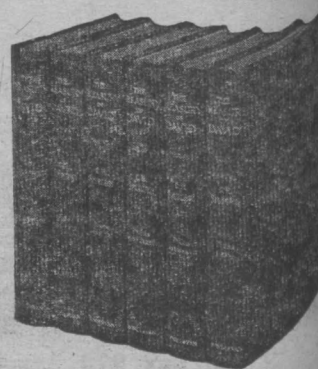
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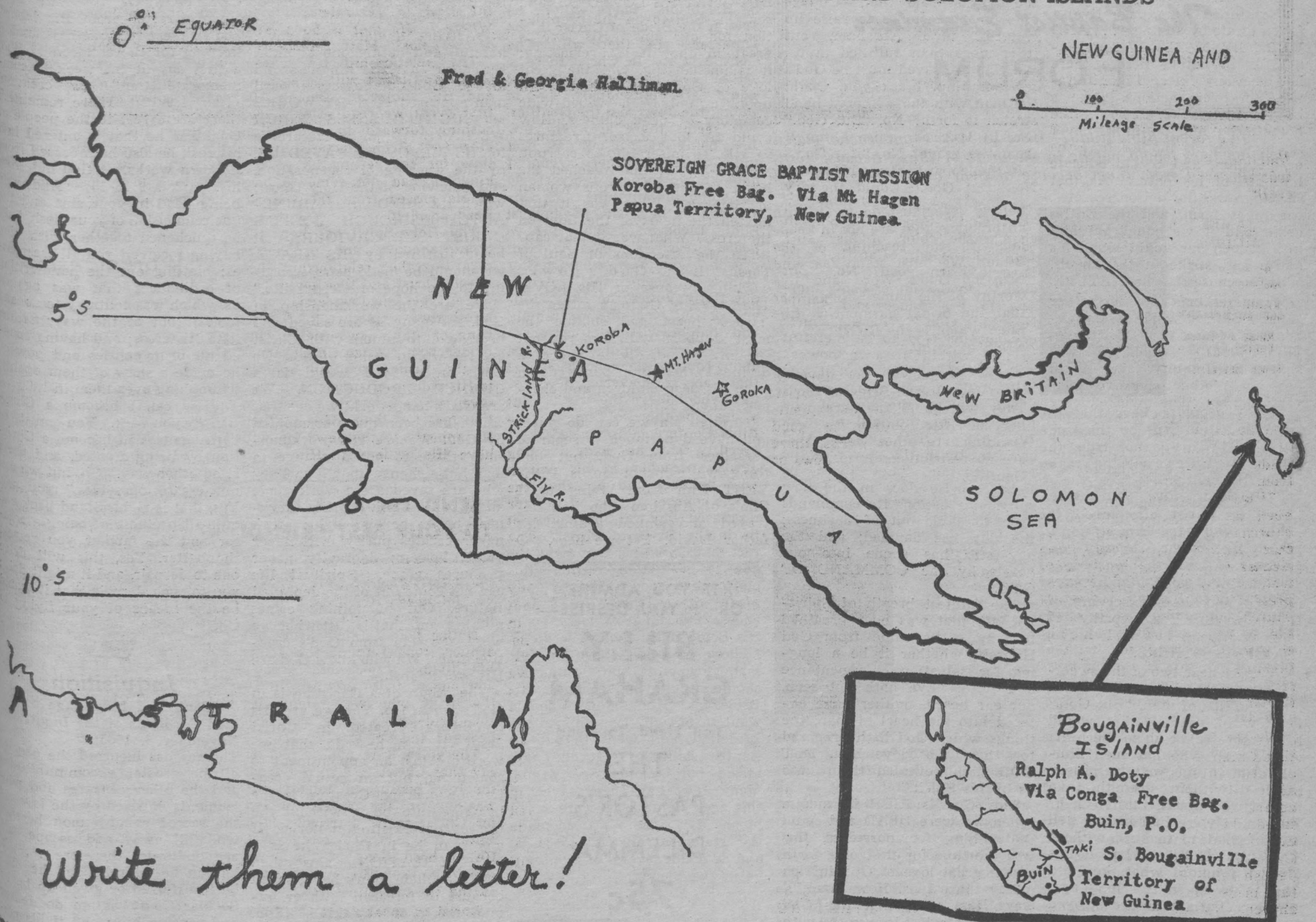
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MAP SHOWING OUR MISSION WORK IN NEW GUINEA AND SOLOMON ISLANDS



Workmanship

(Continued from page 4)

(Eph. 2:2). A habitual walk in sin. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." (Isa. 57:20). WALKING all the while departing from God. We were born walking away from God. Our backs turned upon Him, we walked down the pathway of sins and trespasses. "We have turned everyone to his OWN WAY."

For our guides on this walk we had the flesh, the world, and Satan himself. If not stopped, man will walk willingly into the very pits of hell. Our fountain was continually sending forth bitter water; we were continually missing the mark, falling short of God's righteousness. (Rom. 7:14) This word walk also means to regulate one's life, to conduct one's self, to order one's behaviour.

We regulated our lives according to the course of this world, that is to say according to the times. All that floating

mass of thoughts, opinions, aims, hopes, impulses of the unsaved are according to the course of this world, this present evil world. Every phase of our life and every act thereof at one time was sinful; we could not, nor would we walk outside of sin. Man's free will rushes him toward inevitable ruin. Our every thought, every step, every desire, every power, every faculty, every motion, every purpose, every passion was ordered according to the course of this present evil world. God's Word proclaims, "The whole world lieth in wickedness," and the lost man walks accordingly.

We walked not only according to the course of this world but also according to the prince of the power of air. "In whom the God of this world hath blinded the minds of them which believe not." (II Cor. 4:4) This could mean no one else but Satan himself, he who is even now working in the unbeliever. Satan rules and reigns in the unregenerate heart. He is the one who tried to overthrow God and rob

Him of His glory. He is the liar of liars, the transgressor of transgressors, the sinner of sinners. You and I walked according to the dictates, wishes, and desires of him who is the prince and power of the air. At one time our lives were determined and shaped by the master of all evil, the supreme ruler of all the powers of wickedness. It is he who inflames man's inherent dislike of God's will and encourages outbreaks of it. We walked according to the prince of the power of the air.

We all had this same spirit that is now working in the sons of disobedience. The spirits sent out by the great devil to work in the hearts of the children of unbelief. By sinning we pleased Satan 10,000 times more than we did ourselves. Satan's spirits are now working all manner of sin in the unbeliever. He is working effectually in them. Only God's power can stop the work of this spirit.

As the apostle begins verse three, (Eph. 2:3) he uses the familiar "we all." He has primarily been speaking to the Gentiles, but lest they should feel that he was overlooking the condition of the Jews, Paul said, "We all had our conversation in times past." This chapter, Ephesians two, is somewhat like the first three chapters of Romans. In the first chapter of Romans Paul brings out the sinfulness of the Gentiles; then in the second chapter the depravity of the Jews; followed by chapter three where he concludes with the condition of men everywhere. "All have sinned and come short of the glory of God."

"Among whom also WE ALL had our conversation (manner of life) in times past in the lusts of our flesh." The word lust (as used here) means a passionate longing, a craving for evil. Oh, the sinfulness of our

inward cravings, those ungodly lusts. (Titus 2:11, 12) "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and WORLDLY LUSTS, we should live soberly, righteously, and godly, in this present world." We walked continually in the lusts of worldliness.

Not only did we walk according to the prince of the power of the air and had the same spirit that now works in the children of unbelief; not only did we have our manner of life in the lust of the flesh but we also fulfilled the FLESHLY PASSIONS. (Gal. 5:19-22) "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." "They that are in the flesh cannot please God." (Rom. 8:8) The reason the carnal mind

cannot please God is that it is at enmity with Him and to all that is good. Paul said, "For I know that in me (that is, in my flesh) dwelleth no good thing." "That which is born of the flesh is flesh." "They that are after the flesh do mind the things of the flesh." The flesh is that old corrupt nature which sticks in us, which is at the root of all sin. We fulfilled the desires of our corrupt nature at the time when sin ruled over us. Yes, sinners of rebellion, fulfilling the very things God hates.

"Among whom also we all had our conversation (manner of life) in times past in the lusts of our flesh, fulfilling the DESIRES (wills, passions) of the flesh AND OF THE MIND." The Bible, God's Word, said in Genesis, "And God saw that the WICKEDNESS OF MAN WAS GREAT in the earth, and that every IMAGINATION OF THE THOUGHTS of his heart was only evil continually." "For to be carnally minded is death." (Rom. 8)

The Apostle continues to paint a dark picture of man in his (Continued on page 6, column 1)

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Workmanship

(Continued from page five)
fallen estate by adding, "... AND WERE BY NATURE." Lawlessness is in nature before there has been any external manifestations in overt actions. Take a baby rattlesnake; carry him home, feed him on milk, never let him see his mother or father, pet him, and try to educate him out of his nature. As that snake grows, the poison secretes, the fangs form, and the rattles come, and if we could put him into heaven, he would sound his alarm and strike at the angels. Why? Because it is his NATURE.

We were born with our father Adam's nature, which is depraved, wicked and dead spiritually. (Psa. 51:5) "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 58:3) "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." It can be said that we were sinners not only by practice BUT ALSO BY NATURE. Realizing this, we must come to this inevitable conclusion, "We were by nature the children of wrath, even as others." "For the judgment was by one to condemnation." We merited and were deserving of God's wrath. Yes, worthy of condemnation, eternal hell, "EVEN AS OTHERS."

Now, we hear two of the sweetest words that have ever fallen from the lips of man, "But God." I know of nothing that would bring more rejoicing to the heart of the man who has seen himself dead in sins and trespasses, helpless, without strength, than these two words, "But God." You and I were hell bound, hell deserving, dead in sins, without hope, "But God." As I read this verse I think of what the Lord said to Israel in the long ago; "Oh Israel, thou hast destroyed thyself; but in me is thine help." This was the time for the going forth of God's grace. When we destroyed our relationship with Him, His power and grace flowed to us from neverceasing streams.

We walked at one time according to the course of this world, "But God." We were ruled by the dictates of Satan at one time, "But God." We had the same spirit as do the children of unbelief, "But God." Our manner of life was evil continually in that we lived in the lust of our flesh, "But God." We were fulfilling the desires of the flesh and mind, "But God." Yes, and our nature was wicked, thus making us worthy of God's wrath, "But God." Can you not see God's wonderful grace as it lifts the sinner from the dung hill and causes him to eat at the King's table? Can you not see that the saved man is the "WORKMANSHIP OF GOD?" Yes, it is over against the dark thunderstorms of sin that we can better see the rainbow of God's amazing grace and power.

It is out of a sinful world that the greatest examples of divine power shall be forthcoming. It

seemed impossible when John the Baptist said that, "God is able of these stones to raise up children unto Abraham, but it is more than fulfilled in us. We who are saved must be God's workmanship. I ask you, Could the man with the withered hand stretch it forth? No, "But God." Could Lazarus raise himself from the grave? No, "But God." Can the leopard change his spots? No, "But God." Could the dry bones of Ezekiel's day live? No, "But God." Can the Ethiopian change the color of his skin? No, "But God." Can he who is evil learn good? No, "But God." Can the sinner bring himself to repentance and faith? No, "But God." Will the sinner cry out for God to be merciful to him within his own power? No, "But God." John put it this way, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD." Just as God cried out with His power in the first creation, "Let there be light," so He does in the new spiritual creation. He commands light to shine out of darkness; the day has dawned; and the day star has shone into our hearts by the COMMAND OF GOD.

The faintest breath of Spiritual life that was ever breathed by any of us came from God Himself, whether it be a longing for salvation or repentance and faith. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. BUT GOD hath revealed them unto us by His Spirit."

This God is RICH in mercy. When we were DEAD and could do nothing for ourselves, this was the time for the going forth of the great love of God in rich mercy toward us. How thankful we ought to be that this God of wrath, who is wroth with sin, is also a God of mercy. His mercy is not a stinted mercy but a mercy that is rich and exhaustless. Yes, the mercy of God is abundant and abundantly supplies our every need—streams of mercy never ceasing.

Our God is the Father of Mercy. "He delighteth in mercy." (Micah 7:18) We are the vessels of His mercy. (Romans 9:23) God's mercy endureth forever. How God could be so RICH in mercy to sinners so vile, corrupt and depraved is but a mystery of His grace!

Not only is God rich in mercy, but He is great in love. He is the lover of lovers; His love is pure, perfect, unblemished and freely given. Here the apostle speaks of a love called out of one's heart by the preciousness of the one's loved. (Eph. 2:4) This is a love that impels one to sacrifice one's self for the benefit of the object loved. Calvary's love; on the cross of Calvary was manifested the greatest display of love the world has ever known. "God commendeth his love toward us, in that, while we were YET SINNERS, Christ died for us." "Herein is

love, NOT that we loved God, BUT THAT HE LOVED US, and sent his Son to be the propitiation for our sins." His love is great in that it is everlasting; it is unchanging. Oh! the great love of God that looked down upon a universal, world-wide cemetery of dead sinners. How could He love us so? Creatures so vile, so miserable, so corrupt.

What was it that reached the heart of the adulterous woman of Samaria? What was it that melted the heart of the thief on the cross? What was it that captured the affections of Saul of Tarsus? It was God's power working because of His LOVE. The LOVE of God can soften the hardest heart and subdue the most stubborn will. Can you not see, my friend, divine love of a divine Father that bends down over His dead children and cherishes them still?

Through sin we can do much and have done much to separate ourselves from God, but one thing we can not do is PREVENT Him from loving us. I think of Absalom who had betrayed and sinned against his father David. Yet we hear, "O

SELVES ALSO were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, but according to HIS MERCY HE SAVED US, by the washing of regeneration, and renewing of the Holy Ghost; which HE SHED on us ABUNDANTLY THROUGH JESUS CHRIST OUR SAVIOUR; that being justified by HIS GRACE, we should be made heirs according to the hope of eternal life."

We are the workmanship of God. As many as are saved and brought into union with Christ are the workmanship of God. No Christian in the world is a CHANCE PRODUCTION. We are God's handiwork; we are that which has been made or molded by God. We are His workmanship; there is not a change in man but a change upon him. They who are saved are a work made anew in Him and by Him. Darkness never begets light; filth never creates purity; hell never yields heaven; depravity never produces grace. Spiritual life can not come out of the depraved nature. Out of nothing comes nothing, and that is just what we were, separate from God's creative grace. We who know God are His workmanship.

The origin of a Christian is in God's workshop. Yes, we are His handiwork created in Christ Jesus. It can be said that we were not just an appointment to something, but an actual creation or making. Creation is the bringing into being without the use of pre-existing material. If any man be in Christ, he is a NEW CREATION. This then would exclude man's being saved because of foreseen faith or human merit of any kind. (Eph. 2:9). God's creative power is what made us a new creature. Our new life was created out of nothing as were the first heaven and earth. When we were NOTHING, GOD CREATED!

Christians are the result of a creation; then nothing is wanted to begin with, and no help is required in the process; the Lord can work and none can hinder Him.

Creation in the first Adam has brought us into a world of misery. Adam was our representative in the garden; yes, and we were in him; even so Christ the representative of redeemed and we in Him. When He left heaven we were in Him; when He died we were in Him; when He arose we were in Him, and as sure as He lives we live.

Redemption is a much higher order of creation than the Genesis creation and deserves and has obtained a memorial. In the book of Hebrews the Bible tells us that when God had finished the original creation, He sanctified the seventh day to commemorate

it. When JESUS FINISHED THE CREATION OF REDEMPTION, He also rested from His labors, and so there remaineth a sabbath keeping for the children of God, a first day of the week to commemorate the new creation. (Heb. 4:9-10) "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Col. 2:13-15) "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to His cross; and having spoiled all principalities and powers, he made a shew of them openly, triumphing over them in it."

"How can I become a Christian?" you ask. You must be born again. You become a Christian by being created, and there is no other way. "Oh, but we can not create ourselves," you say. Yes, that is right. Stand back and quit all pretense of being a creator and the farther you retreat the better. Yes, this will drive one to despair, and it might drive you to such despair that it would be the means of your flying to Christ.



Inquisition

(Continued from page one)
bled Cardinals of the Inquisition, November 8, 1585: "... Friar Thomas has incurred the penalty of the greater excommunication and the other censures and punishments imposed by the law and the sacred canons upon heretics who fall away and escape, and if are obdurate, therefore ... if he can be apprehended he shall be transferred or given up to the Secular Court, as we do deliver and consign him; and if his person cannot be seized, in compliance with a commendable custom hitherto observed, his statue or effigy shall, and is to be burned instead of his body; and we command that it shall be consumed by fire."

This sentence was carried out in the presence of many witnesses.

ROME HAS SPOKEN

but not as her English apologist and advocate, Cardinal Wiseman, would have us believe.

A sentence like this points to a common custom—a custom attributed to eighteen years earlier by a friend of Bullinger, who in a letter written to him from Coire remarks: "At Rome some persons are every day burned, strangled, or beheaded. All the gaols and places of confinement are full, so that there is constant toil in building new prisons. Rome, though very extensive, can scarcely hold and keep in custody the multitudes of Godly. The city has committed" (Continued on page 7, column 1)

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
GRAHAM**

You Need To Read

**THE
PASTOR'S
DILEMMA**

75c

my son Absalom, O Absalom, my son, my son!" God bends down over His DEAD children in mercy, grace and power. God is different from David in the fact that His cry is not one of weakness. The Almighty cries out to His dead children, Let there be life, Come forth and live. All whom HE CALLS respond accordingly. Yes, He is RICH IN MERCY and GREAT IN LOVE. (Read Eph. 2:5-6) Oh, the unfeigned love of God. This was why Christ endured the cross; He was not impelled by human merit but by His own love. God did not love because Christ died, but Christ died because God loved.

Note: (Eph. 2:7) In the ages to come God is going to display the exceeding riches of His grace to us-ward. When we all have been brought into the righteous presence of God and have our glorified bodies, He is going to reveal unto us the wealth of His grace. In all the continuing length of the future to come, God is going to display the grace of His ways with those once dead in sins. His grace shall be declared and understood in all the grandeur of its exceeding riches.

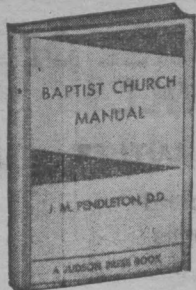
Someday in all ages that will pile themselves one upon another in continuous succession, God will exhibit for His own interest the surpassing wealth of His grace in kindness to us in Christ Jesus. We someday shall be able to see the sweetness, goodness, friendliness and His loving kindness toward us through Christ. Sometime when God's grace is preached and we get but a glimpse of His goodness, we are thrilled and seemingly feel that we are going to float away; actually we have seen but a small portion of the exceeding riches of His grace and kindness to us through Christ Jesus.

(Titus 3:3-7) "For WE OUR-

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AUGUST 17, 1968

PAGE SIX



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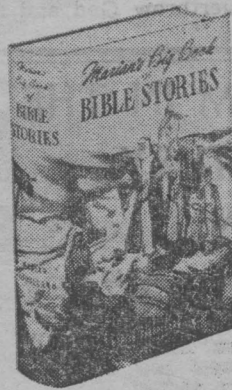
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Inquisition

(Continued from page six)
to flames an illustrious man named Carnesechi, formerly an ambassador to the Duke of Florence.

Pietro Carnesechi.

A man of noble birth, and at one time Secretary of Pope Clement VII, an Italian Christian of humble, Christ-like life, was condemned to degradation and execution by the Cardinal Inquisitors under Pope Pius V in 1546. Bro. Gibbings published and translated his indictment and sentence in 1856. An account of the process of the Inquisition against him also appeared in the "Miscellanea of Patriotic Italian History," by Count Manzoni of Lugo; and from this it appears that he had no extreme views — he never having sought to separate from the Roman Church. But he was the friend and associate of the great reformers Flaminio Juan de Valdes, and Ochino — a reader of Erasmus and Melancthon.

In a letter to his friend Donna Giulia he wrote: "Thank God our faith does not depend on men, neither are its foundations laid on sand, but on the everlasting Rock, upon which the apostles and prophets and all God's saints have similarly built theirs. May God be pleased to grant us grace to live and to die steadfastly therein." His trial was long; at times his faith wavered, but finally his prayer was answered.

Fulgentio Manfredi.

A Franciscan monk and priest, came to Rome from Venice under the Pope's Safe-conduct. When treated as a heretic he appealed to his Safe-conduct and was answered that "the conduct was safe for his coming thither, but not for his going thence."

After a long trial with tortures he, proving steadfast in the faith, was sentenced to degradation and to be delivered to the Secular

Power, July 1, 1610. The following Sunday this sentence was carried into execution at a meeting called by the Fiscal Procurator, when — in the presence of "our most holy Lord" (Pope Paul V) met together with the Superiors and Consultors of the Holy Inquisition at the Church of St. Peter, and of the Canons and Chapters of the Cathedral — Manfredi was handed over to the Governor of the city for immediate execution.

These are the written records of the Holy Office; and they prove that in the Sixteenth and Seventeenth Centuries, at any rate, Papal Rome was no more merciful than Spain in her dealings with those who in practice or opinion differed from her rule. It may well be that what was known later of Roman Church History might seem to verify the statement of Cardinal Wiseman which these accounts contradict. But what have the Stones revealed? Again

ROME HAS SPOKEN

in the Revelations made at the destruction of the Inquisition in Rome in 1849.

At the close of the previous year the Pope had fled from the Capital, leaving the Government in the hands of the National Assembly, who invited Joseph Mazzini to the city. On him they bestowed the title of Citizen of Rome, which was then proclaimed a Republic.

The first decree of the Roman Constituent Assembly, of which Mazzini was one of the Executive Triumvirate, was that the law shall be made, and justice rendered in the name of God and of the people," and on the same day the Assembly voted by acclamation Sterbini's project of a decree to abolish the "Holy Office" and suppress all privileged ecclesiastical jurisdictions.

To the minister who originated the decree its execution was entrusted, and on March 27th Sterbini proceeded to liberate the

prisoners and expose the horrors that the palace of the Inquisition concealed!

The building was originally the palace of Pius V. He presented it to the Inquisition, by whom a rectangle for prisoners was added on the site of the ruins of the ancient circus of Nero. Here were found, in addition to the prison cells surrounding a damp courtyard, subterranean prisons long out of use; and below these a dungeon that received prisoners.

WALLED UP TO DIE

The skeletons disclosed proved that the victims had been placed there, bound hand and foot, buried breast-high in lime, and left with a closed grating over them; and their horrible contortions showed how terrible had been the anguish of their death!

Another courtyard adjoining this was surrounded by sixty cells, in three tiers of twenty each; many of which were furnished with a large iron ring and made to fasten with a padlock, and affixed either to the wall or to a stone in the pavement. In one of these cells was a round stone which, when raised, disclosed a well containing skeletons — probably of those who had perished in the filthy cells. Yet even this darkest of dark places had held the light of God's presence — for scrawled upon the wall were to be seen such inscriptions as "The Lord is my Shepherd, I shall not want." "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven." "The caprice and villainy of men will not avail to separate me from Thy Church, O Christ, my only hope!"

The prisons, of which there were two stories in the main building, had each the form of a monk's cell with a crucifix over every door, and some denunciatory passage of Scripture; as, for instance, in one case: "Cursed shalt thou be when thou

goest out." (Deut. 28:19).

The torture chambers were below. One chamber, from which all instruments of torture had been removed — confession by torture having been abolished in Rome in 1815 — appeared as a wine-cellar, though a great hook showed where the pulley for the torturing cord had been attached, and a large chimney marked the place of torture by fire.

A Trap-door Opened from the Hall

where examinations were held. It led to subterranean vaults. Soft, black earth covered the ground; where this had been removed, human bones crunched beneath the feet. And here were found traces of the clothing of both men and women and long strands of human hair.

When it was decided to convert the palace into free dwellings for poor families, every part of the building was thrown open to the public, and great was the indignation of the Roman citizens at these discoveries.

But when the workmen in the process of reconstruction attacked a seemingly old wall in one of the wine cellars already mentioned, they found it to be of very recent construction, consisting of lime and clay only and stained so as to appear old. When it was demolished it was found to have concealed a large vault in which were

Two Ovens Fashioned Like Beehives.

and in them were calcined human bones.

Terrible proof this of the changelessness of the Inquisition — of the power of darkness that inspired it! When burning heretics is no more allowed, when they can no longer be burnt publicly, it burns them in secret furnaces with no smoke to betray the deed! We had information some years ago, concerning such a place (underground) now in London. The information came

from two different quarters, without possibility of collusion. —Ep. "P. E. M. Record."

The horror and rage of the Roman citizens when these furnaces were disclosed was intense, for it was believed by them, as by all the world, that all burning of heretics was abolished.

THE INQUISITION IN ROME

established in 1536, by Pope Paul III, on the advice of the terrible Cardinal Caraffa, afterwards Pope Paul IV, and abolished for a brief space by the decree of the Roman Republic in February, 1849, was

Re-established

in the following June, on the return of Pope Pius IX to the Capital, but its stronghold became the Castle of St. Angelo. It was here that Bro. Achili was imprisoned when an English deputation, consisting of the late Sir C. E. Eardley, Rev. Baptist Noel, Charles Cowan, M. P., Rev. E. Bickersteth, Rev. Dr. Steane, and the Right Hon. Lord Wriothsley Russell, negotiated his release.

It Exists Still.

but its meetings are secret, its correspondence is in cipher, its headquarters are the Vatican, its president is the Pope, and its operations are world wide!

In the old Palace of the Inquisition were preserved all modern processes and ancient trials of the "Holy Office;" and in the library all Papal Bulls, acts of councils, sentences of the Inquisition, and all works in favor of or against it, published in any language; though over the entrance to these archives was an inscription forbidding entrance under pain of excommunication. When thrown open to the public very many of its documents were found to have (Continued on page 8, column 3)

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AUGUST 17, 1968

PAGE SEVEN

STOP-LOOK-SHOP



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Bro. Madison Announces His Call To The Philippines

EUGENE E. MADISON
Spray, Oregon

I believe in the Lord Jesus Christ as my Saviour, His absolute Deity, perfect humanity, and in His virgin birth. That He was sent of God the Father. That whosoever believeth in Him should not perish, but have everlasting life. I believe in the Sovereignty of God, in foreknowledge, predestination, election, effectual calling, justification and glorification, and that these do not contradict each other.

I believe in the security of the believer and that after one is saved that he should unite with a true New Testament Baptist Church. Eph. 3:21 says, 'Glory is given in and through the Church. Jesus established His Church while here on earth during His personal ministry (Before

Pentecost) and gave the church a commission, Matt. 28:19, 20. There are two church ordinances, Baptism and the Lord's Supper. Baptism is the immersion of a saved person in water upon the authority of the Church. I believe that the Lord's Supper is restricted to each local church and that the elements are wine and unleavened bread. The way to finance the Lord's work is by tithes and offerings. Each church should give her mission money direct to the Missionary of her choice. She should not affiliate, with any religious organization, association, Board or Convention, to carry out their missionary effort or in any way govern the local church or its funds. The Missionary on the field should be free to start missions and organize indigenous churches with

a full time native pastor, with its own responsibility in supporting its pastor and their mission program. A "Missionary Pastor" is not scriptural and only encourages that church to rely on the



EUGENE E. MADISON

support money from the mainland instead of carrying the full load of the commission themselves. Bro. Halliman is an example of the proper way mission work should be carried out. He has organized seven indigenous churches, who are self-supporting, self-governing, and self-propagating churches.

I believe that the church is local, visible, with Christ as its head, and the Holy Spirit as the administrator, and that she has the Bible for her one and only and all sufficient rule of faith and practice. The Bible is the inspired Word of God. I believe the Genesis account of creation and the fall of man. I believe in total depravity. That all are lost unless born again. We are saved by grace through faith and without works on the part of man. Eph. 2:8,9.

I believe in the pre-millennial second coming of Christ. That there will be two resurrections, one for the just and one for the unjust. I believe that repentance and faith are inseparable graces wrought in man by the regenerating power of the Holy Spirit, and that all who do not repent and believe are lost. Rom. 10:14 "How shall they hear without a preacher?"

The Lord has called me to the Philippine Islands to be His witness. My family and myself will leave for the islands in February, 1969. I will be working in conjunction with Elder Leo Moraine. Many of you have met Bro. Moraine and wife at the West Coast Bible Conference. He is a Filipino by birth and he has had a desire for some time to start a Bible college and or-

Inquisition

(Continued from page seven) been removed, the cases that had held them being labelled still, but empty.

There Are No Archives of the Inquisition of today, the communications addressed to it being destroyed as soon as received. See Belloy's pamphlet, "The Inquisition and Gambetta," 1882; "The Modern Inquisition," 1898; and an article of his in "A Voice from Italy," for April, 1905.

The Vatican is still at Rome; but let us not be lulled into a false security. May not its counterpart be growing up in our very midst — this tyranny be sheltering in the freest city of our once free land all unsuspected?

Christians, let us prayerfully see to it that nothing possible to us be left undone to prevent a power so crafty becoming again dominant in this country.

(By L. N. D., Protestant Evang. Mission, London, England).

ganize a Baptist church at Baguio, Luzon Island. He traveled to the islands last year, made disciples, and baptized them. They are now members of the Citrus Heights Missionary Baptist Church. Bro Moraine has prayed for three years that the Lord would call me to help him in this work.

The Landmark Missionary Baptist Church of Haywood, Calif., is endorsing and underwriting me as a direct Missionary. The deputation work will start in August.

I will continue to pastor the Missionary Baptist Church in Spray, Ore., until August. If you would like me to come preach and tell of the work at your church please contact me at P. O. Box 36, New Pine Creek, Oregon, or contact Bro. Lawrence Crawford, pastor of the Landmark Missionary Baptist Church, 573 Bartlett Avenue, Haywood, Calif.

PERTINENT FACTS

Born October 4 1925
Orange, California

Born again January, 1955

Graduate Lexington Baptist College 1965
Lexington, Kentucky

Graduate Landmark Baptist College 1966
Hayward, California

Ordained to the Gospel Ministry
October, 1965

Citrus Heights Missionary Baptist Church
Citrus Heights, California

Called as Missionary to the Philippines April, 1968

Bible Conference

(Continued from page 1) at Morehead, Kentucky, which is halfway between Ashland, Kentucky and Lexington, Kentucky (63 miles west of Ashland), whereby that we will use their facilities, both as to rooms and meals. In other words, it will still be the Bible Conference of Calvary Baptist Church, but we are holding it 63 miles west of Ashland, at Morehead Kentucky.

We have made arrangements whereby we have unlimited air-conditioned rooms available in an ultra-nice dormitory. Each room is equipped with two three-quarter beds. Please note: If you have children under 13 years of age, be sure to bring your own cots on which they shall sleep — NO EXCEPTION to this rule.

Be sure to bring your own soap (also, blanket, if you think you will need one) and towels. If you don't, be sure to bring some Air-Wick or Lysol so everybody else can tolerate you.

We will use the 1500-seat auditorium, which is equipped with a splendid loud speaker system, Baby Grand piano, electric organ, cushioned opera chairs, and is air

conditioned. (It may be too comfortable and I may have to use the toe of my boots on some folk to wake them up.)

In this same building, just back of the auditorium, Brother Joe Wilson and Brother Cletus Snyder (who always look after the book shop), will be in business to sell books throughout the Conference. Come prepared to buy a good supply of the best Calvinistic, Baptist books to be found anywhere.

As for meals, they will be served in the cafeteria, which is located in the same dormitory in which our guests will be housed. This dormitory is known as Alumni Towers. Breakfast will be served from 6:30 to 7:30; the noon luncheon will be served from 11:45 to 12:45; the evening meal will be served at 5:00 p.m. The first meal will be served Friday evening and the last one Monday noon.

Please remember: DO NOT COME TO ASHLAND. Your editor will not be in Ashland. The Conference will not be held in Ashland, but in Morehead, Kentucky, which is located on Route 60 which is about halfway between Ashland and Lexington, Kentucky.

We want all of our friends and readers to come visit us and enjoy the Conference. Rooms and meals are the responsibility of Calvary Baptist Church and we will be happy to have you as our guest.

Heretofore, some people have always insisted upon paying for their own rooms. This year, we will be glad, in view of the extra cost to which we will be put, to have you do so, if you so desire. However, you will pay us rather than the university, since we are responsible for the entire cost.

Let me suggest this: Instead of paying for your rooms and meals, if you wish to make an offering toward the expense of the Conference, feel free to do so. We do not take a collection in our church. However, all who wish to help us defray the cost of this Conference will find that we will not refuse your assistance, since the average cost per person for lodging and meals throughout the Conference will be \$15.

One church has said that they are sending us \$100 to help with the cost of this Conference. Maybe some other churches would like to follow their example.

Just remember this: Whether you are able to assist us in the cost of this Conference or not, we will most gladly welcome you; come on and be our guest and we sincerely trust that God will richly bless you spiritually during your stay among us.

When you arrive at Morehead, go IMMEDIATELY to the But-ton Auditorium. Arrive anytime afternoon on Friday — at least by 5:30 p. m. — in time for the evening meal. Remember: do not be in Morehead waiting to greet you. It is there that you will be met by folk from Calvary Baptist Church, and will thus be registered and assigned a room, or rooms, in the dormitory where you are to sleep.



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