

# Truth About The Panama Canal Rip-Off

By G. RUSSELL EVANS  
Norfolk, Virginia

"What I tell you three times is true" — Lewis Carroll.

The mystery is no more. The truth is out. If the Panama Canal is ripped off, it will go down in history as one of the greatest hoaxes ever perpetrated against America. At least, we are entitled to know why!

But first: We are told by the National Council of Churches, the United Methodist Church and other mainliners that we should "heartily support" the new Canal treaty to "redress injustices" and "improve relations" with Latin America. Famous Methodists like Dr. Curtis A. Chambers, Dr. Herman Will and Bishop James K. Matthews (plus Catholic, Episcopalian, and Presbyterian leaders among others) all want the treaty.

The U. S. Joint Chiefs of Staff want it. Why? They have to want it to be JCS. Otherwise, disagreement with the Commander-in-Chief gets them the General Singlaub treatment (reassignment). Most retired senior military officers don't want it. Why? For the same reason that 80 per cent of Americans don't want it: It makes no sense!

The Carter administration wants it bad. Just as it wants lots of other things bad: the energy program, tax reforms, Bert Lance, welfare reforms and shelving the B-1 bomber. There are others. Conclusion is that our new President is trying too much too fast with too little appreciation for reality. Many writers report his programs "in shambles." He apparently wants heroics — and too fast.

Let us note that the dictator of Panama allowed his people to vote on the proposed Canal treaties in a plebiscite. But there is to be no plebiscite in democratic America because our political leaders will decide.

We want to tell the truth about this great hoax in plain words, and name names, places, dates and details. We need more an-

swers to the WHAT, WHO, WHY and HOW! Our sources are the Encyclopedia Britannica 1976, other reference books, the regular press and TV, the conservative press and PBS, and letters and records from members of Congress and the U. S. State Department. Plus a two-inch thick file of clippings.

WHAT is the history behind the 1903 Canal treaty? Spanish explorer Rodrigo de Bastidas discovered Panama in 1501. The great value of a ship canal was soon recognized and within 50 years, many possible routes were identified and surveyed. The first plan was drafted in 1529; and in 1534, Charles V of Spain directed a survey.

The Panama area became part of New Granada (later Colombia) in Spain's western empire. Almost two centuries passed with Spain busy hauling Peruvian and Mexican gold across the Isthmus for ocean shipment to Spain. In

1814, Spain tried to construct a canal but was interrupted by revolts in her colonies.

In 1831, New Granada became an independent republic with Panama as a state. The 1846 treaty between the U. S. and New Granada guaranteed free and neutral passage across the Isthmus of Panama and obligated the U. S. to protect the sovereignty of New Granada. (This was in line with the Monroe Doctrine.) One year later the Panama Railroad began operating.

In 1869, Colombia (which had changed its name from New Granada in 1861) rejected a diplomatic agreement with the U. S. for the construction of a canal. Consequently, the U. S. Congress began casting about for other routes and decided upon Nicaragua.

In 1880, a French company started digging a canal in Panama but had to give up in 1888 (Continued on page 6, column 1)

# INDEBTED TO GRACE

"I came, I saw, I conquered," says Toplady, "may be inscribed by the Saviour on every monument of grace." "I came to the sinner, I looked upon him, and with a look of omnipotent love I conquered."

My friend, we would have been this day wandering stars, to whom is reserved the blackness of darkness — Christless — hopeless — portionless — had not grace invited us, and grace constrained us.

It is grace which, at this moment, keeps us. We have often been a Peter — forsaking our Lord, but brought back to Him again. Why not a Demas or Judas? "I have prayer for thee that thy faith fail not." Is not this our own comment and reflection on life's retrospect? "Let not I, but the grace of God which was with me!"

Oh, let us seek to realize our

continual dependence on this grace every moment! "More grace! More grace!" should be our continual cry. But the infinite supply is commensurate with the infinite need. The treasury of grace, though always emptying is always full: the key of prayer which opens it is always at hand, and the almighty Almoner of the blessings of grace is always waiting to the gracious. The recorded promise never can be cancelled or reversed — "My grace is sufficient for thee."

Let us seek to dwell much on this inexhaustible theme. The grace of God is the source of minor temporal as well as of higher spiritual blessings.

It accounts for the crumb of daily bread as well as for the crown of eternal glory. But even in regard to earthly mercies, never forget the channel of grace through Christ Jesus. It is sweet thus to connect every (even the smallest and humblest) token of providential bounty with Calvary's Cross — to have the common blessings of life stamped with the print of the nails, it makes them doubly precious to think this flows from Jesus. Let others be contented with the uncovenanted mercies of God. But it is ours to say as the children of grace and heirs of glory — "Our Father which art in heaven, give us this day our daily bread." Nay, reposing in the all-sufficiency in all things, promised by the God of all grace. — Author Unknown.

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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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WHOLE NUMBER 2149

## Halliman Answers Most Asked Questions

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends:

Greetings to each of you once again from Papua, New Guinea. It is always a joy to be able to write and tell you about the work the Lord has called me to do here. I used to think when the time came that I would not have to make so many patrols out in the bush, that I would

have lots more time; however that is far from the truth. While the time has arrived that I do not make those long mission patrols like I used to, it seems



FRED T. HALLIMAN

that I have less time for writing now than before.

The work is progressing fine and I did not know until last week just how much it has grown in the last four months. Last week we held a Bible Conference and I was able to get a complete report on all areas of the work

at the Conference. Since we held our last Conference, six new preaching points have either been started already or are in the process of getting started. This was the best single report that we have had for quite some time and one that is encouraging.

Our Conference was real good and to me especially it was a real blessing. This was the first one that we had ever held that I assigned subjects to the speakers and while we only had eight speakers (I took one subject as one preacher that had been assigned a subject was not there), every preacher had studied his lesson well and presented his message in the power of the Spirit of God. Some were outstanding. We hope that by the time we have another couple of Conferences, we will be able to have all the preachers speaking and the most of them on assigned subjects.

### SOME QUESTIONS ANSWERED

Occasionally, I hear from some one or more that ask questions about the work here and I always try to answer each question to the best of my ability. Not too long ago, I had a letter from a writer in Kentucky that asked a number of questions and since most of these have been asked (Continued on page 7, column 4)

## ELECTION DOESN'T DAMN

The decree of election renders no man incapable of performing spiritual worship, or of believing and obeying, or of repentance and salvation. It is original and actual sin, man's native enmity and hatred of God and all goodness that renders men of themselves utterly incapable to perform these truly; and whereas to know in this world who is not elected, is a secret in the bosom of God only, as God has never made it known to any prophet or apostle or minister or any Christian whatsoever that we read of, much less can He be supposed to make it known to any reprobate out of Hell. Therefore no man can warrantably say of himself or of any other individual person, that he is not elected, or that God is resolved not to give him or her a heart to believe: repent, and to be saved; because we know God saves sinners, even the chief of them by electing love and grace (1 Tim. 1:15).

The divine decree of election to salvation never did or could damn any. God is the alone author of election and of salvation from sin, Hell, and wrath; damnation is the alone consequence of sin, which would take place if God had elected none, as naturally as effect follows cause (Continued on page 7, column 4).

## Roman Catholic Persecution During The Dark Ages

In the Dark Ages there existed no greater defenders of the views of our Baptist people than the Waldenses in the Cottian Alps (on the Franco-Italian border). They were the Medieval Latin "Valdenses," the French "Vaudois," and the Italian "Valdesi." Their most able historian was Alexis Muston, pastor of the Protestant Church at Bourdeaux, Drome, France. He wrote two volumes about these people.

Bro. Muston said of these Medieval Baptists: "The Vaudois of the Alps are, in my opinion, primitive Christians, or descendants and representatives of the primitive church, preserved in these valleys from the corruptions successively introduced by the Church of Rome into the religion of the gospel. It is not they who have separated from Catholicism, but Catholicism which has separated from them by changing the primitive religion" (Vol. I, p. 17).

Of their doctrines he says that they "owned Jesus Christ as the sole Head of the Church, attached no value to pretended meritorious works, rejected human traditions, acknowledged faith alone as securing salvation, ascribed no power to prayers made for the dead, maintained the symbolic character of the Eucharist, and, above all, opposed with great energy the worship of images..." (Ibid., 9). He adds later that they maintained "the absolute authority of the word of God, and of the doctrine of salvation by Jesus Christ. The Vaudois, therefore,

are not schismatics, but the continued inheritors of the church founded by the apostles" (Ibid., p. 13). Again, he tells us that they held "the Christian life was a gift of the grace of God" (Ibid., p. 27).

These brethren held to church succession. On page 29, Volume I, he writes: "Thus was the primitive church preserved in the Alps to the very period of the Reformation. The Vaudois are the chain which unites the reformed churches with the first disciples of our Saviour. It is in vain that Popery, renegade from evangelical verities, has a thousand times (Continued on page 8, column 2)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE RUIN OF A YOUNG MAN

### THE TEMPTED

"For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house. In the twilight, in the evening, in the black and dark night" (Prov. 7:6,9).

First, let us look carefully at the person being tempted. The Bible reveals in verse 7 that he was "a young man." Being a

young man he was full of pride and passion. A fit prey for an adulterous woman. In this case we see how it is often the case that "childhood and youth are vanity" (Eccl. 11:10). Truly "the imagination of man's heart is evil from his youth" (Gen. 8:21), and "his bones are full of sin of his youth" (Job 20:11). In reflecting upon their past, even saved adults must say: "Remember not the sins of my youth" (Ps. 25:7).

Youth does not have to be a time of sinful practices. The Bible (Continued on page 2, column 1)

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR EACH SUNDAY

WCMI — Ashland, Ky.  
Sun. 8:00 - 8:30 a.m.  
WFTO — Fulton, Miss.  
Sun. 1:00 - 1:30 p.m.  
KHYM — Gilmer, Texas  
Sun. 12:45 - 1:15 p.m.



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## BRIEF NOTES

The Faith Missionary Baptist  
Church, 382 Earl Street, Danville,  
Ky., and Pastor Wendell P. Fur-  
long will conduct a Bible Con-  
ference December 5-9. The edi-  
tor will be one of the speakers.  
The pastor and church invites  
those in their area to attend this  
meeting.

\*\*\*

The Kings Addition Baptist  
Church of South Shore, Ky., and  
Pastor James Hobbs will have a  
weekend meeting December 2-4.  
The speaker is Elder Joe Wilson  
of Winston-Salem, North Carolina.  
The pastor and church invites you  
to attend these services.

\*\*\*

Beginning on December 4, 1977,  
the Independent Baptist Hour, the  
radio voice of Calvary Baptist  
Church of Ashland, Ky., will be  
heard over radio station KHYM,  
east Texas' most powerful A.M.  
The station has 5,000 watts and is  
clear channel. It is 1060 on the dial  
and has a potential listening au-  
dience of 5,000,000. Readers who  
live in this area are invited to  
listen to our program to be aired  
on Sunday from 12:45 to 1:15 p.m.  
The station is in Gilmer, Texas.



## Ruin Of A Young Man

(Continued from Page One)

commands the young: "Remem-  
ber now thy Creator in the days  
of thy youth, while the evil days  
come not, nor the years draw  
nigh, when thou shalt say, I have  
no pleasure in them" (Eccl. 12:1).  
The Divine injunction of II Tim-  
othy 2:22 reads: "Flee also youth-  
ful lusts." A young person can  
be "an example of the believers"  
(I Tim. 4:12). "It is good for a  
man that he bear the yoke in his  
youth" (Lam. 3:27). To fail to  
serve Christ while you are young  
is to rob God of the first and  
best part of your life.

Second, I see he was not only  
young, but foolish. Solomon said  
that he was "void of understand-

ing." He was a simple one who  
could easily be led into sin. This  
boy possessed little knowledge  
of moral and spiritual things. He  
was determined to go over fool's  
hill. This boy knew not how to  
depart from evil which is a mark  
of understanding (Job 28:28). He  
was an easy prey for Satan, and  
he was soon caught in his snare.

Third, I see that he is said to  
be a young man among bad com-  
pany — "among the simple ones  
... among the youths" (v. 7). It  
would appear that his companions  
were no better than he was. Their  
sense of moral values were no  
better than his. The Bible says:  
"Be not deceived: evil communi-  
cations corrupt good manners"  
(I Cor. 15:33).

Fourth, I note that he was idle.  
He had nothing to do but pass  
through the streets at night (v.  
8). It was his practice to do a  
night on the town each evening.  
The old saying, "An idle mind  
is in the Devil's workshop," is  
certainly true of this boy. Idle-  
ness often paves the way to sex-  
ual impurity as demonstrated in  
the case of David and Bethsheba  
(II Sam. 11:2). Many idle boys  
get into trouble who should be  
employed in helping their parents  
at home.

Fifth, he was a night walker.  
This boy sauntered through the  
streets "in the black and dark  
night" (v. 9). The workers of  
deeds of darkness cater to the  
darkness of night to hide their  
evil acts. "The eye also of the  
adulterer waiteth for the twilight,  
saying, No eye shall see me: and  
disguise his face" (Job 24:15).  
But darkness does not hide sin  
from the all-seeing eye of God.  
"There is no darkness, nor shadow  
of death, where the workers  
of iniquity may hide themselves"  
(Job 34:22).

Sixth, this boy steered his  
course toward the house of this  
evil woman. Solomon speaks of  
his "passing through the street  
near her corner; and he went the  
way of her house" (v. 8). This  
boy had no real business in this  
section of Jerusalem. This youth  
was courting sin, looking for  
trouble, tempting the Tempter,  
seeking to overtake a fault.

This fellow did not know the  
Scriptures. If he had known  
them, he would have had a good  
means of preservation from this  
adulteress. The wise man said:  
"For the commandment is a  
lamp; and the law is light; and  
reproofs of instruction are the  
way of life: To keep thee from  
the evil woman, from the flattery  
of the tongue of a strange woman"  
(Prov. 6:23,24).

Can we not find multitudes of  
such boys in the world today? Do  
we not have boys in our day and  
age who are void of the principles  
of righteousness? Are there still  
not youths who keep bad company  
and run with some wild and wick-  
ed gang? Are there not boys in  
our town who hang out at the  
Devil's den in the late hours of  
the night? Yes, boys who do not  
attend church and are idle and  
know not what to do. Alas! Can  
such youths not be found in some  
homes who profess to have Chris-  
tian parents?

### THE TEMPTER


Next, we need to look at the  
adulterous woman. Proverbs 7:10-  
12 says: "And, behold, there met  
him a woman with the attire of  
a harlot, and subtle of heart.  
(She is loud and stubborn; her  
feet abide not in her house: Now  
is she without, now in the streets,  
and lieth in wait at every cor-  
ner)."

First, I see she was not a com-  
mon prostitute, for she was a  
married woman with a husband,  
a woman who may have had a  
good reputation among her neigh-  
bors and friends. She addresses  
her husband as "the Goodman"  
... gone a long journey," and  
who will not return until "the day  
appointed" (vv. 19-20). This adul-  
terous wife does not call him her  
husband, lest the name of "hus-  
band" awaken her conscience.

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "CONFUSION"

"O Lord, righteousness belong-  
eth unto thee, but unto us con-  
fusion of faces" (Dan. 9:7).

This passage of Scripture was  
spoken primarily to the Jewish  
people as a nation. It was spoken  
to the men of Judah, and to the  
inhabitants of Jerusalem, and to  
all Israel — those that were near  
and those that were far off —  
even those that were scattered as  
exiles in the land whither the  
Lord had driven them because of  
the trespass that they had com-  
mitted against the Lord. In other  
words, this passage of Scripture  
has to do with every Jew that  
was located in Judah, in Jerusa-  
lem, throughout all the land of  
Palestine, throughout the lands  
which they had captured, and  
wherever there might be a Jew  
living. It says, "Lord, we are con-  
fused. Everywhere we are, wheth-  
er we are here in Jerusalem, in  
Judah, in the land of Palestine, or

in the land of exile — wherever  
we are, we have confusion of  
faces."

As I say, this passage of Scrip-  
ture has to do primarily with  
Israel and the Jews, but at the  
same time, I do it no violence  
when I make an application of  
it, and say that it is just as true  
of us today, as was true of the  
Jews in Daniel's day, about five  
hundred years before the birth of  
the Lord Jesus Christ. If I mis-  
take not, this passage of Scrip-  
ture is just as applicable to the  
Gentiles of this day as it was to  
the Jews in Daniel's day, which  
leads me to say that there is a  
lot of confusion abroad in the  
world today.

### THERE IS CONFUSION TO- DAY.

I don't know whether it is pos-  
sible for us to rightly describe  
the confusion of the world. I

think that the world is in such a  
confused state today that it would  
be impossible for us to even anal-  
yze the confusion. Whether you  
look at the social order or at our  
churches; whether you look at  
the world from the standpoint of  
morals; whether you look at the  
governments of the world; or  
whether you look at the world  
from a business standpoint, there  
is a confusion of faces throughout  
all the world.

Looking at the world from the  
standpoint of the government,  
every form of government has  
been tried in the world, from an  
absolute monarchy to absolute  
socialism. I would say every form  
of government known to man has  
been tried, yet the governments  
of this world are more than shaky  
at this present time. I am sure  
that the men who have been  
elected as Representatives and  
(Continued on page 3, column 1)

Second, she had on "the attire  
of a harlot" (v. 10; Gen. 38:14-15).  
This was probably something like  
the showy garments worn by the  
Athenian whores, or the short  
ones worn by the Romans. This  
woman was not adorned "in mod-  
est apparel" (I Tim. 2:9). In-  
stead, it is said here in substance  
that her dress was too low at the  
top, too thin in the middle, and  
too high from her knees. This

### THE FINANCIAL REPORT

Balance Oct. 1	\$1,499.47
Receipts	5,332.10
Total	6,831.57
Expenditures	5,023.24
Balance Oct. 31	1,808.33

married woman was dressed in-  
decently. Her body was exposed  
to the lustful eye of this young  
man.

Such statements from the Holy  
Writ bring to mind the indecent  
dressing of our day. People no  
longer feel the shame of naked-  
ness. The streets of our towns  
and cities are garnished with  
Jezebels and Delilahs. Some  
women do not wear enough clothes  
to make a Jay Bird a pair of  
socks. Without a doubt the scanti-  
ly clad bodies of some women  
and young girls greatly excite  
the passions of evil men. The  
sin of rape would decline if some  
women would wear proper cloth-  
ing.

A godly woman will be properly  
attired at all times in public.  
Her clothing will meet the Bible  
standard. She will have no de-  
sire to contribute to the sin of  
heart adultery and rape. The  
purity of the heart will show in  
the modesty of dress which be-  
comes a woman professing god-  
liness.

Third, this woman was "subtle  
in heart" (v. 10). She was a mas-  
ter at the art of seduction and  
craftiness. This adulterous wom-  
an knew how by all her caresses  
to serve her own base purpose.  
Like Delilah of old, this daughter  
of Belial knew how to steal the  
heart of a young man. Elsewhere  
Solomon describes such a person  
by stating: "For the lips of a  
strange woman drop as a honey-  
comb, and her mouth is smooth-  
er than oil" (Prov. 5:3).

Fourth, this impure woman is  
talkative and headstrong: "She  
is loud and stubborn" (v. 11). She  
is all tongue and will have her

say, right or wrong. The Bible  
says: "A foolish woman is clam-  
orous" (Prov. 9:13). She is skilled  
in the use of unchaste words to  
allure and entice the simple and  
innocent. This Jezebel II was  
uncontrollable. She ignored the  
counsel of family and friends.  
There was in her no respect for  
her home or husband. She was  
the do-or-die type that is not un-  
common today.

Fifth, this witch is not a keep-  
er at home: "Her feet abide not  
in her house" (v. 11). This wom-  
an hated the confinement and em-  
ployment of her house. She was  
constantly gadding about to seek  
a lover to bring to her house.  
When it came to her house and  
the work it required, it might be  
said: "She is without ... in the  
streets" (v. 12). Virtue is noth-  
ing to a woman to whom home  
is a prison.

### THE TEMPTATION

Upon meeting the young man  
"she caught him" about the neck  
and kissed him" with her lips (v.  
13). She pretends to have a great  
affection for him, but this was  
lust, not love. Her actions were  
contrary to all the rules of mod-  
esty. This was done to stir up  
wanton affection and impure de-  
sires.

The Preacher wrote: "And I  
find more bitter than death the  
woman, whose heart is snares  
and nets, and her hands as bands:  
whoso pleaseth God shall escape  
from her; but the sinner shall be  
taken by her" (Eccl. 7:26).

Without shame and blushing,

"with an impudent face" (v. 13),  
she invites him to her house. To  
try and justify her evil design, she  
informs him she has been to re-  
ligious worship that day: "I have  
peace offerings with me; this day  
have I paid my vows. Therefore  
came I forth to meet thee, dili-  
gently to seek thy face, and I  
have found thee" (vv. 14-15).

This woman had been to the  
temple and offered peace offer-  
ings in token of joy and thank-  
fulness (Lev. 7:11-15). The great-  
est part of the flesh of the peace  
offering was by the law returned  
back to the offerer to feast upon  
with his friends. It was to be all  
eaten the same day and none of  
it left until the morning. This  
religious whore seems to be say-  
ing, "Isn't it a working of Divine  
Providence that I should meet you  
on the way home from church?"  
Her shame was doubled for she  
sheltered her iniquity under the  
cloak and color of piety. Her  
peace offering should have been  
a sin offering.

This religious whore invites the  
young man not only to her house,  
but to her bed: "I have decked  
my bed with coverings of tapestry,  
with carved works, with fine  
linen of Egypt. I have perfumed  
my bed with myrrh, aloes, and  
cinnamon" (Prov. 7:16-17). She  
had adorned her bed with cur-  
tains and clothes which were de-  
lightful to the eye. This was to  
fire the young man's lust and  
cause him to follow her.

She says: "Don't stand here in  
the street. Let us go home to  
(Continued on page 5, column 3)



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By  
I. M. HALDEAN

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nacle. It exalts the substitutionary, sacrificial work of Christ  
as that to which the Tabernacle system pointed. On nearly  
every page, our attention is called to something which typifies  
the work of the Lord Jesus Christ.

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## "Confusion"

(Continued from Page Two)

Senators, who make the laws in Washington that govern our country, are just marking time, and that the majority of them are confused and don't know what to do. I am sure that there is not a man in Washington that has any idea whatsoever as to what should be done today for our country.

Look at it from the standpoint of the business world. There is confusion. Nobody knows which way to turn. As far as business is concerned, we are right now troubled seriously. Business is in a state of confusion.

The same thing is true in our churches. We have confusion in all of our churches. I hardly know of even an independent church but that it has tremendous problems today. I am in contact constantly with a great number of preachers and churches, and time after time, each week, I receive letters relative to the confusion of these churches — churches where you would be surprised.

I say to you, there is confusion in this world just exactly like it was in the day of Daniel.

Daniel said, "We have confusion of faces." I am going to give you some illustrations.

If you will go back to the time when the people in the plains of Shinar decide that they would build a tower unto heaven, you will find that they did so, and that God confused their language. Up until that time, everybody had spoken the same tongue; there had only been one language to learn. But when the people of the plains of Shinar built this tower, it was called Babel. It was built, and God confused their tongues. Listen.

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" — (Gen. 11:9).

Everybody was speaking in a different tongue, nobody knowing what the other fellow had to say. If I mistake not, that is a good illustration so far as the churches are concerned today, for nearly every church in the country is speaking a different language.

Just consider the denominations that are in existence today. Some of them say that we are saved by grace. On the next corner there is one that says we are saved by works. Another says that you have your sins washed away in water. Another says that you are saved when you pray through at a mourner's bench. One church says you are saved completely by the grace of God and kept saved eternally, and another says that you can lose your salvation after you have been saved. One church says you are saved by the grace of God and as saved people of this particular church you should take the Lord's Supper together. On the next corner there is a church that says regardless of how you have been saved, the

whole world ought to take the Lord's Supper together. What is it, beloved? It is confusion. As there was a confusion of tongues in the plains of Shinar and God confounded their language, so there is a confusion of tongues today in the various denominations, and the so-called churches of this world. Not only is it true of these denominations that differ so intensely, but it is likewise true even of Independent Baptists. There is so much confusion and so many differences on the part of even Independent Baptists today.

Let me give you another illustration. Listen:

"In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25).

That was confusion, for every man did that which he thought was right. Every man was a law unto himself.

We certainly have that in our social order today. The social order of this world today is built on the idea that every man does what he pleases.

I have been very carefully following the trial of those young hoodlums in Chicago that created a lot of unrest at the Democratic presidential Convention in 1968. I understand that they are about ready to sentence them, or maybe they already have within the last day or two. Those fellows have proven to the world that each man is a law unto himself, and that every man does that which is right in his own eyes. So far as that group is concerned, they have no respect for the social order of this country in any wise. It is nothing but confusion!

What is true there, is true everywhere. If the Negroes don't like what is happening in Los Angeles, they burn down the section of Los Angeles known as Watts, and they destroy the property. If they don't like what is happening in Chicago, they repeat their performances. If they don't like what is being done in Cleveland, they do the same thing. Every man does that which is right in his own eyes. I am saying that there is confusion of faces in the social order today.

Religiously, it is just as bad. If a fellow gets at "outs" with his church, he goes out and starts another one, doing that which is right in his own eyes. That is where Protestantism came from. That is where all these churches have come from today — every man doing that which is right in his own eyes, to the extent that there is a confusion religiously, politically, economically, and industrially. There is a confusion in this world, and nobody knows which way to turn, nor what to turn to.

Moses faced the same thing at the Red Sea. When Moses led the children of Israel out of the Red Sea, those Jews looked behind and saw Pharaoh and his six hundred chariots coming. They saw all the armed forces of the country of Egypt in pursuit. They cried out to Moses, "Weren't there

## IS "THAT" IN THE BIBLE?



Question:

**WHEN WAS A DONKEY'S HEAD SOLD FOR EIGHTY PIECES OF SILVER?**

Answer:

In the siege of Samaria, Second Kings 6:25: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver . . ." 80 shekels of silver would amount to more than fifty dollars.

any graves back in Egypt that we could have been buried in? Why did you bring us out here in the wilderness to have us killed? We might as well have stayed in Egypt to be servants unto Pharaoh and the Egyptians, than to die, and be buried out here in the wilderness." They were confused, and they had Moses confused.

I can see Moses as he thought within himself, "I have to do something." So he said, "Stand still, and see the salvation of the Lord." God looked down and said, "Moses, you have given the wrong commandment. Say to the children of Israel that they go forward."

Beloved, God's people are never to stand still. God's people are to be a people that go forward at all times. Moses gave the wrong commandment on the shores of the Red Sea. God told Moses to tell the children of Israel to go forward.

Look at the confusion. The children of Israel were confused. They thought that they would have been better off if they had died in the land of Egypt, than to be buried out there in the wilderness. Moses was confused — so much so that he even told them to stand still when God's people are always a people that move forward. God said, "Moses, you tell them to move forward and I'll take care of you. These Egyptians which you have seen today you will see them again no more forever. You go on and serve me, and I'll take care of your enemies."

I say to you, when confusion is abroad in this world today, our business as a church is to move forward. There may be conflicting tongues, and there may be diverse languages spoken religiously all about us, but it is our business to move forward, and to trust the Lord to take care of those who are confronting us. I would say there was confusion in Moses' day.

The same thing was true of John the Baptist. John the Baptist, great man that he was, got all confused one time. There was a reason, we might say, for his confusion — he got in jail. I guess it was very much upsetting to John the Baptist to know that he was in jail, for John the Baptist was the man that God had to baptize His Son, Jesus Christ, and he had done what God had told him to do. He was the man that God had sent to prepare the material for the organization of the first Baptist Church that the world ever saw. He had done what God had told him to do, and he had baptized everybody that had come to him that gave credentials that they were fit to be baptized. He had been a great man, and had been used greatly of God.

Then his crowd slipped away from him and the folk came to him and said, "Rabbi John, the man that you baptized on the other side of Jordan — the man that you bore witness to, He is

preaching now, and all the crowd has gone to Him. You have lost all your crowd. Everybody has turned from you to Jesus. How about it, Rabbi John?" John the Baptist said, "He must increase, but I must decrease." John the Baptist was still on the firing line for the Lord.

But a little while later, John the Baptist was arrested. He poked his finger one day at a king in his sin and said, "You shouldn't have taken your brother's wife as your consort. You shouldn't be living with her." As a result thereof, he was arrested and shut up in jail. John retorted: "Now if Jesus is the man I think He is — if He is the man that I have borne witness to — if He is the man that I have baptized and the kind of person I think He is, He will get me out of jail." That is what John the Baptist thought, but Jesus didn't do it. Day after day, John the Baptist stayed in jail. Day after day, his doubts grew greater. Day after day, his fears became more complex. Finally, he sent two of his disciples to Jesus and said:

"Art thou he that should come, or do we look for another?" (Matt. 11:3).

Notice, the man that had said, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29), pointed to Jesus and spoke thus of Him. Now he wonders, "Have I told the truth." He got so confused that he didn't know whether or not this was the Lord that was to come, or whether they were to look for somebody else. So he sent to find out from Jesus definitely what attitude they should take. I say there was confusion back there. They didn't know what to do.

Even Paul got confused. He was troubled. If ever there was a man that suffered for the cause of Christ, it was this man Paul. He wrote to the church at Philippi that he was so troubled, and was suffering so greatly that he just did not know which way to turn. He had gone through so many difficulties and so many afflictions, and he had tried to carry the Gospel to the then known world. Paul said:

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; Nevertheless to abide

in the flesh is more needful for you" (Phil. 1:23,24).

Notice that he says, "I would like to go to Heaven, for that is better for me, but to abide in the flesh is more needful for you. I am confused as to what to do."

Beloved, I would say that this world is in precisely the same condition religiously, economically, industrially, morally, and socially. Moses was, John the Baptist was, Paul was. They were confused, and we are confused today.

II

WE NEED:

What do we need? In the light of this confusion, I think that we need a reaffirmation of loyalty today that we have never had before.

We need a loyalty to the Lord Jesus Christ that we never had before in all the history of the world. Paul said:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

When Paul wrote to the churches of Galatia, he said:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

When Paul wrote to the church at Philippi, he said:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

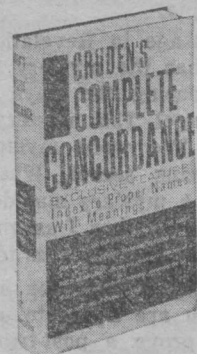
Paul is saying, "You ought to have the same mind in you that was in Jesus Christ. You ought to have that loyalty unto Christ that Christ Himself showed to God." I say to you, in the light of the confusion that is in this world, we need a reaffirmation of our loyalty to the Lord Jesus Christ such as we have never shown before.

I was very much impressed by reading the papers of the loyalty that was manifested by the followers of this fellow Manson in California at the time he was shut up in jail. His group of followers weren't large, and instead of breaking up and scattering to winds, they were clinging together and standing by him, raising money for him, and doing everything they could to bring in funds for him. One of them carried a baby without a name four or five months of age, and another one soon was to bear a baby without a name, yet those girls and the men of that clan are sticking together, and standing together, and doing all they could to take care of their leader who was in jail. I say, "Would to God that there could be that kind of loyalty on the part of us who claim to know Jesus — a loyalty to the Son of God."

There not only needs to be in these days of confusion a loyalty to Christ, but there should be a loyalty to His Bible as well.

I have been impressed by the new Commentary that has been put out by the Southern Baptist Convention. If ever there were a time when Baptist people are drifting, and drifting far, it is today. This Commentary will be on the whole Bible when it is finished. Genesis and Exodus is already complete. And what do you suppose it says? It is a rehash of modernism from the beginning to the end. Without taking any of your time to tell you of the instances of modernism that occur within it, I'll say that it is filled "chuck full" of (Continued on page 4, column 3)

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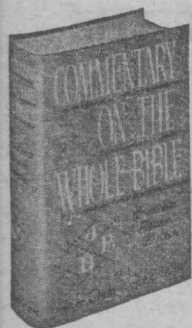
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THE BAPTIST EXAMINER

DECEMBER 3, 1977

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"What is the difference between the mystery of I Corinthians 15:51-52 and the mystery of Revelation 10:7?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



The question that is here asked is one that I am unable to answer in a satisfactory way. I don't feel that I should seek to fashion an answer that I'm doubtful about myself. Perhaps the other members of the Forum have gotten some light on the question, and will be able to straighten out my head. I shall read what they have to say with interest.

PAUL  
FIBER

PASTOR  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



"Mystery" means something not revealed — not clear or comprehended?

The "mystery" of I Corinthians 15:51,52 has to do with the revelation that death, with all corruption, has no lasting power upon the saint of God. It states that some shall not, but that all shall be raised incorruptible. The mystery of death, then, is solved for the saints of God.

The mystery of Revelation 10:7 is said to have been finished or completed. This mystery will not be solved until that time when future history shall have been completed at the end of this age.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



The mystery in I Corinthians 15:51-52 is making known the fact that our Lord's saints who are living when He comes for us will not die. They will be changed in the twinkling of an eye. And according to Philippians 3:21 this change will result in their being given glorified bodies like His glorious body. The word "mystery" as used in the New Testament does not mean some mysterious something, but rather it means some truth that has been withheld until God's appointed time, and then made known only by Divine revelation. And, furthermore, it is revealed only to those who have been prepared to receive it. I recall hearing two different Baptist preachers telling people at two different funerals that we must all die. It appears that those preachers had not been prepared to receive the truth revealed in I Corinthians 15.

The mystery in Revelation 10:7 has to do with revealing, or bringing to completion all the things that had been declared to the prophets pertaining to the world

under the rulership of man, that is, before our Lord begins to reign in Jerusalem. Just as everything that had been prophesied concerning our Lord's earthly ministry had to be fulfilled before He could say in John 19:30: "It is finished," so it must be concerning the world under the rule of man. The King James version, and the King James II both have Revelation 10:6 saying: "that there should be time no longer." So if you put the two verses together you have them saying there just won't be time to bring about the fulfillment of all the prophecies concerning this age.

We preachers often find that the time allotted to us at a Bible Conference runs out before he have said all that we wanted to say on our subject. But that never happens to our Lord. He will always have ample time to bring all His prophecies to fulfillment.

The Greek word CHRONOS used here means time. But it also means delay. So the translators need to be guided by the context in order to know which word to use. This our King James translators failed to do. All other versions that I know of put it delay as it should be. The Holy Spirit is saying there shall be no further delay about bringing to completion all the prophecies concerning this age.

JAMES  
HOBBS

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McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



God has revealed to us the mystery of I Corinthians: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (Vs. 51,52). There can be no question as to what this mystery is. It is revealed, so it no longer remains a mystery for God's people.

The passage in Revelation 10:7 tells us that the mystery will be finished during the days of the seventh angel. This mystery is not revealed. The word mystery actually means secret. When God speaks of a mystery and does not reveal it to us, then I assume that He does not intend for us to know.

One thing I know for sure is, that if you are trying to use this verse to prove a post-tribulation

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rapture then you have a false interpretation of what the mystery is. God's people will not go thru the tribulation. We will not be in the wrath of God. We will be caught up before the seven-year tribulation.

Brethren, any doctrine that keeps us from expecting the Lord at any moment is of the devil. Any one that holds to such an ungodly position, please keep it to yourself when you are around me, because I don't want to hear it.

## "Confusion"

(Continued from page three)

modernism from beginning to end — a complete denial of the things of God.

For example, when Moses stood in the wilderness and saw the bush that burned, that was "only an idea that he had in his mind." Baptist people are putting that out in a Commentary.

When God made a pillar of fire to go before the children of Israel, a cloud by day and a fire by night, that was only an "hallucination." He just thought that.

All the way through, if I would take the time to do so, I could tell you of eight or ten instances in the one volume of Genesis and Exodus which is an absolute denial of the things of God. I say to you, instead of accepting a Commentary of that type, there needs to be a reaffirmation of our loyalty to the Bible as never before. Listen:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:1-3).

Beloved, I say to you, I think we are living today right in the light of II Timothy 4:1-3. Would to God that we might be more loyal to the Bible.

In view of the confusion today, I certainly would say that we need a loyalty to His church, the kind of which you and I have never manifested before. Jesus said:

"I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

I have no doubt that His church is going to be here when He comes back, but I say that it is going to be a mighty small organization. Listen:

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body" (Eph. 1:22,23).

Notice again:

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21-22).

The only organization in this world that Jesus Christ inhabits today is the Baptist Church. He doesn't inhabit any other organization. The church is built for an habitation of God through the Spirit. Therefore, I say we ought to be loyal to that organization.

Listen again:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

Beloved, how long is that church going to stand? It is going to last forever. It will be

here when Jesus comes back. I am not worried about the church failing. What I am worried about is my loyalty, and your loyalty, to the church that Jesus built.

I say then, in the light of the confusion that is in the world, when men don't know which way to turn, either religiously or secularly, we need a loyalty to Christ, a loyalty to the Bible, and a loyalty to His church, the like of which has never existed before in your life and mine.

III

## SCRIPTURAL ENCOURAGEMENT.

There is some Scriptural encouragement to us. We read:

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:6,7).

What a mighty text! It says that for a season you may be in heaviness. In other words, there may be confusion all about us. It may be trying to our faith. It may be hard on us to take a stand for the Lord. But look out yonder at the second coming of Christ. Then that trying of your faith may be found to the praise, and the honour, and the glory of God at His second coming.

Let me give you another bit of encouragement in the face of the confusion. Listen:

"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

I think we ought to shout it from the housetops. I think we ought to tell people everywhere we go. I think we ought to encourage everybody that we come in contact with, that if God be for us, who can be against us? More encouragement! Listen:

"He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

I know that we have lots of confusion in this world. I know that within our own church we have many things that would confuse us. I have so many perplexities personally, so many difficulties in my business, the carrying on of the paper, and in our church services, I say to you, I have lots of problems, but I fall back on this Scripture which says, "He hath said, I will never leave thee, nor forsake thee."

Notice another verse which tells us the same thing by way of encouragement.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matt. 10:29,30).

In spite of the confusion in the world, we are serving a God that even counts hairs. A lot of Baptists split hairs, but God counts hairs. Not a hair from your head can fall to the ground without the Father knowing all about it. A little sparrow may cease in its flight, its wings may

droop, its little heart may cease to beat, and it may fall flutteringly to the ground and die, but that little sparrow that amounts to practically nothing, can't cease in its flight and fall to the ground, apart from the eternal God in Heaven noticing it. How much more does He notice our problems and our difficulties!

What problems do you have today? What difficulties do you have? What confusion are you facing today? There is not one of us but what has his problems and difficulties. Things are confusing to us, individually and as well as a church. There are all kinds of problems that come before us day by day. I thank God for this fact, that we serve a God who notices the fall of the sparrow, and who notes the fall of a hair from our head, and that same God would encourage us thereby.

Notice another Scripture from the standpoint of encouragement:

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

I wonder sometimes how some things can be for the best. I think about our own country and I say to you frankly, I think the United States has seen its best days. I don't think we will ever see a nation again that is as good as it has been in the past. I don't think that we will ever see churches stand for the things of God in the future as churches have stood for them in the past. I don't think that financially, industrially, and economically the world will ever be again as it has been in the past. I say to you, there are things abroad today that are confusing to say the least, both religiously and secularly. But I read this Scripture and I know that it is true: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

## CONCLUSION

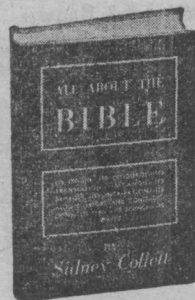
In view of all the confusion, I ask, is there any way out? Is it possible that things can be different? Listen and I'll give you a faint hope:

"They reel to and fro, and stagger like a drunken man, and are at their wit's end. They cry unto the Lord in their trouble, and he bringeth them out of their distresses" (Psa. 107:27,28).

What does this say? It says that people reel to and fro like a drunken man. When you see a man that is drunk, he doesn't have his senses; he doesn't know how to solve his problems. A man that is reeling to and fro, who is drunken, is not at himself mentally. He doesn't know how to face the problems of life. And that is just about the status of this world today. The people of this world are just about like a drunk man. They just don't know how to solve the problems of this world.

Notice, it says that they are at their wit's end. Did you ever come to wit's end corner? Did you ever get to the place when

(Continued on page 5, column 5)



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### "THE YOUTH'S CATECHISM"

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#### PART III

Father: When did sin enter into the world?

Son: When Adam broke the law of his Creator (Rom. 5:12).

Father: Why did God make man a law?

Son: To show that man ought to be in subjection to his Creator.

Father: Why did God suffer man to break His law?

Son: That thereby God's justice, wisdom, and mercy might appear.

Father: How does God's justice appear thereby?

Son: In punishing him for his offence, according to His threatening (Gen. 2:17).

Father: What punishment did God bring upon mankind for that transgression?

Son: A twofold punishment; first, the loss of earthly paradise. Secondly, death, both spiritual and temporal (Gen. 2:17; Rom. 6:23; Rom. 5:12).

Father: Did all mankind sin and fall in Adam?

Son: Yes; for he being a public person, the covenant was not only made for himself but for all his posterity; and so we all sinned in him, and fell by the same transgression (Rom. 3:23; Rom. 5:12).

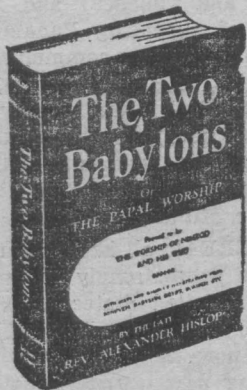
Father: What is the state of mankind through this original transgression?

Son: A woeful state and condition; prone to commit sin, having lost original righteousness, and brought under the power of corruption, and depravity of our whole nature, and liable to the wrath and curse of God (Rom. 5:19; Gal. 3:10,13).

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Father: Are all men in this woeful condition?

Son: Yes, all men are by nature the children of wrath, being dead in trespasses and sins (Eph. 2:1,2; Rom. 2:21).

Father: How did God's mercy appear to mankind?

Son: In promising the Seed of the woman should break the serpent's head (Gen. 3:15).

Father: Who was meant by the Seed of the woman?

Son: Our blessed Saviour.

Father: Why did God add the law and the Ten Commandments?

Son: Not only to show what man's duty is, but also to make known to him his woeful estate; and to make sin appear exceeding sinful, and to discover how unable man is in his fallen state to fulfill the righteousness of God (Gal. 3:19; Rom. 7:8,9).

Father: What did the law require?

Son: Perfect righteousness: "Do this and thou shalt live" (Luke 10:21).

Father: Were any able to keep the law perfectly, and so be justified thereby in the sight of God?

Son: No, not one; for by the works of the law no flesh can be justified (Gal. 2:19; 3:21; Rom. 3:10).

Father: How then must it be justified?

Son: By the merits and righteousness of our blessed Saviour.

Father: Who is our Saviour and Redeemer?

Son: The Lord Jesus Christ.

Father: Why is our Redeemer called Jesus?

Son: Because He should save His people from their sins — the name Jesus signifies a Saviour. (Matt. 1:23).

Father: What moved God to send the Lord Jesus Christ to be our Redeemer?

Son: Only His tender love and mercy to mankind (John 3:16).

Father: Was there no other person who could redeem us but Jesus Christ?

Son: No verily, neither man nor angels; there is no other name under Heaven given among men whereby we must be saved (Acts 4:12).

Father: Why is our blessed Saviour called Christ?

Son: Because He was anointed with the Holy Ghost and with the oil of gladness above His fellows: The name Christ signifies anointed (Heb. 1:9).

Father: Who is Jesus Christ?

Son: The eternal Son of God (Matt. 16:16).

Father: Is Jesus Christ God or man?

Son: Jesus Christ is both God and man in one Person: God of the substance of the Father, begotten before the world began, and yet truly man; He took our nature upon Him, and therefore is called the Seed of the woman (Gen. 3:15; Phil. 2:6,7; John 1:1,2; Heb. 2:14).

Father: Why did Jesus Christ take our nature upon Him, and become both God and man?

Son: It behoved Him to be both God and man, that so He might become fit Mediator between God the offended Creator, and man the offending creature (John 33; I Tim. 2:5).

Father: Wherefore was it necessary that Jesus Christ should be very holy and just, and without sin?

Son: Because God required man to keep the law perfectly, if he would be justified in His sight; and the justice of God could not be satisfied, unless the same humble nature which had sinned,

do likewise make a compensation for same (Rom. 5:12; I Peter 3:18; Heb. 7:25-26).

Father: Why must Christ be very God as well as man?

Son: That He might (by the worth and preciousness of His Person and sacrifice) give a substitutionary satisfaction to Divine justice, and sustain, by the power of His Godhead in His flesh, the very wrath of God. As He was God He could not suffer; and if He had been mere man, He could not have overcome death (Isa. 53:10; Acts 2:24; I Peter 3:18).

Father: What has Jesus Christ done for us?

Son: As He was man, He perfectly kept the whole law of God for us in every point, and laid down a complete and perfect sacrifice for us; and as God, He overcame Death, and Him that had the power of death, which is the Devil, and so rose again the third day for our justification (Gal. 4:5; Heb. 2:14,15; II Cor. 5:18-19).

Father: Where is Jesus Christ now?

Son: Jesus Christ is in Heaven, at the right hand of God, and there appears to make intercession for us (Heb. 1:3; 8:3).

Father: Do all receive spiritual benefit by Christ's undertaking?

Son: No, none but those only who, by a true and lively faith, believing upon Him, and are ingrafted into Him (Mark 16:16; John 3:36; Rom. 11:20).



## Ruin Of A Young Man

(Continued from Page Two)

supper and to bed." She said: "Come, let us take our fill of love until the morning; let us solace ourselves with loves" (Prov. 7:18. This was not love; it was brutish lust. The word "love" was never more abused. True love is from Heaven, but this lust was from Hell. How foolish for them to pretend love for one another when they were ruining one another. Their lusts were insatiable; she would have her sin continue "until the morning."

I can see the young man as he hesitates to go home with a married religious woman. He reasoned in his mind: Is she not another man's wife? What if her husband comes home and finds us together? This action could get a man killed.

But the woman overthrew his objections by saying "For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed" (Prov. 7:19-20). My husband is far from home on a business trip and will not be back for many days. I am at home alone. Come, let us have our pleasure, for no one will ever know. What a pity that this good and industrious husband had such a sorry wife!

### THE TRAGEDY

The tragic results of this temptation are given in verse 21 to 23: "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

He fell into her deadly trap like a young fool. Verily the Scripture is true, "for a whore is a deep ditch; and a strange woman is a narrow pit" (Prov. 23:27).

At length her corruption triumphed over his convictions. He could not resist her charming voice, her flattering lips, and her half-naked body. He now becomes her willing captive, a victim of her falsehoods and flattery. "For

by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent" (Prov. 6:26-29).

This youth is gone to the slaughter of his name and of his immoral soul as an ox goes to the slaughterhouse. Such an animal may walk along dreaming of rich pastures only to be bathed in his own blood. This young man gave in to his animal nature, he was stupid as an ox. There is no thoughts of a revengeful husband or of the civil magistrate. His virtue is gone and he has opened the door to all vices. Like a fool on the way to the stocks, he goes laughing to his ruin. Like a bird to the bait in a trap, he rushes headlong to her for pleasure.

Solomon being an eyewitness and a magistrate may have executed the death penalty upon both of these, although he does not say so in the account. Neither does he relate the sad consequences which followed this affair. But the results must have been tragic. The pleasant perfume of the bed probably became wormwood and gall. The brief night of pleasure was doubtless succeeded by the eternal night of infernal torment. The cup of sensual pleasure must have been turned into an ocean of Divine wrath.

### THE TEACHING

In Proverbs 7:24-27 King Solomon makes an application of the foregoing story: "Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chamber of death."

First, he counsels a young man to stay away from a whorish woman. He who would be kept from harm must stay out of harm's way. Young man, never leave the path of holiness, though straight and narrow, solitary and uphill, for the way of the adulteress, though broad and crowded with a great multitude of people. The Bible says: "Keep thee from the strange woman, from the stranger which flattereth with her words" (Prov. 7:5).

He makes it plainly our duty to avoid temptation by such a person. We must be sensitive to its early appearance. All avenues which lead in that direction must be blocked off and labeled "Seductive Poison." At all times we are to watch and pray that we enter not into temptation. Every impure thought, every filthy book, and every dirty conversation must be avoided. If we do not mortify the members of our body, they will break out in open sin and disgrace.

Second, this adulterous woman is said to cause wounds and to kill (v. 26). "A wound and dishonor

shall he get; and his reproach shall not be wiped away" (Prov. 6:33). Adultery is a terrible sin, for it wounds a marriage and often causes divorce. Such immoral conduct brings about venereal disease to the body and wounds the soul with guilt. Adultery wounds one's name, character, and reputation. It casts down honor and internal peace of mind. Even strong men like Samson and David were cast down by the weaker sex.

Third, there is the eternal consequence of such unlawful actions. Such a vile woman is a door to death and eternal damnation. Her house of pleasure is a road to ruin and to the fires of Hell. The cup of sexual immorality is shortly exchanged for the cup of Divine wrath. The flames of lusts, if not quenched by mortification and

(Continued on page 8, column 5)



## "Confusion"

(Continued from page 4)

you just didn't know which way to turn? Did you ever get to the place when you had gone just as far as you know how to go, and you were at what I call wit's end corner. This verse says that people come to their wit's end and don't know what to do. What hope is there? "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

Beloved, thank God, there is a way out of confusion for us as churches. There is a way that God's people can mount up and walk with the Lord, and that is to "cry unto the Lord in their trouble, and he bringeth them out of their distresses."

I would say to each of you, whether the confusion that confronts you today be individual or family, or whether it be church confusion, or whether it be the confusion of the social world — regardless of what it is, I thank God for this fact, that there is a way out. Look up to the Lord and trust Him. When you are reeling like a drunk man — when you are staggering like a drunk — when you have no more intelligence than a drunk to know the way out, thank God, there is a way out. When you are at your wit's end, and you just simply can't see how to turn, thank God, there is a way out: Look up to Him.

I wonder if I speak to somebody that is a sinner and you have come to your wit's end, and you are worrying about your condition. Do I speak to anybody that is worried about your spiritual condition? Do I speak to anybody that is really, deeply worried about your condition spiritually? Thank God, if you have gotten to that place! Whenever a man gets to the place that he wonders what can be done — when he gets to the place that he worries about his spiritual condition, thank God, there is a way out. Look up to the Lord Jesus Christ who died for your sins.

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DECEMBER 3, 1977

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## Panama Canal . . .

(Continued from page one)

when plagued by yellow fever, earthquakes and revolution. Meanwhile, the U. S. was digging in Nicaragua. A second French company took over in Panama and this too failed, hindered by Panama's 5-year revolt against Colombia which began in 1898. In 1902, the French company offered its canal assets to the U. S. for \$40 million. All things considered, this beat the Nicaraguan deal. On August 12, 1903 Colombia rejected the U. S. offer of \$10 million and an annuity of \$250,000. But on November 3, Panama declared its independence, followed shortly thereafter by U. S. recognition and the 1903 Hay-Bunau-Varilla Treaty.

Panama had much to gain. In the very first article of the 1903 treaty, the U. S. guaranteed the independence of Panama. The terms of the Canal Treaty included "sovereignty" and "perpetuity" plus a \$10 million purchase price and an annuity. The Canal Zone was ceded. It was a grant. Nowhere in the treaty do the words "lease" or "rent" appear.

The point with all this history is: For almost 400 years civilization had wanted a canal across Panama. Many tried and failed. The USA stepped in and succeeded in ten years of brilliant engineering to construct one of the wonders of the world!

Our government holds clear title to the Zone and its acquisition was legal. The U. S. Supreme Court said so, unanimously. If there are objections to the U. S. role in acquiring the Canal Zone, then how about the 1846 War with Mexico which gave us extensive territories in the Southwest? Or the Alaskan and Louisiana Purchases? The Indian treaties? How far back shall we go to assure "liberation" and justice for all?

Next, WHO are the negotiators of the new treaties? The "front" man is the aging Ellsworth Bunker, reported to be senile. The real power is Sol. M. Linowitz whose conflicts of interest are breathtaking. President Carter never allowed the U. S. Senate to examine Linowitz's background, having appointed Linowitz as a six-months negotiator, a post not requiring Senate confirmation.

It would take a volume to detail Linowitz's connections with communist and pro-communist groups and with international banks and money powers. This is at a time when Panama is near bankruptcy with huge outstanding bank loans — and in dire need of a friend who can provide cash money, economic aid and a money-maker like the Panama Canal. Linowitz's proposed treaties would provide all of this!

Under pressure from Congressman George Hansen, Linowitz recently resigned from the board of the Midland Bank of New York, which had loaned millions to Panama. Linowitz is still an active agent for Colombia, is a former director of the Panama Midland Bank, and has links with the Marxist Institute of Policy Studies. He has been chairman of the leftist world-government-promoting Foreign Policy Association and has long been a member of the Council on Foreign Relations, also promoting world government.

Linowitz is on the board of the Rockefeller-supported Center for Inter-American Relations, one of whose objectives is to get the U. S. to give up the Panama Canal. He has been chairman of the Ford-Rockefeller funded Commission on U.S.-Latin American Relations, one of whose objectives is U. S. abandonment of its leadership role in the Western Hemisphere.

Linowitz's banking connections have been with banks which made huge loans to Panama. In late 1976, Linowitz represented Panama on the Canal issue to President-elect Carter. Two months later, Carter was President and he shifted Linowitz to represent the United States. While Linowitz negotiated away the Canal, his law firm, of which he is still a member, continued to represent several South American countries.

There is more. But this should be enough to document one of the greatest conflicts of interest on record.

Next question, WHY are "they" so anxious to surrender our Canal? The answer by now must be perfectly obvious. It is a money deal from start to finish! Big money runs the world and everything in it!

The big banks can't get their money from near-bankrupt Panama without the help of the U. S. taxpayers. Panama owes over \$2.7 billion to international banks, and interest on these loans is almost 40 per cent of its annual government budget. There are 51 international banks holding Panama notes, with David Rockefeller's Chase Manhattan leading the list. The banks want Panama to get the revenue from the Canal plus 50-60 million U.S. dollars per year "compensation" plus U. S. economic aid plus U. S. military defense — all designed to be sure the banks get their \$2.7 billion by the year 2000. A very neat arrangement.

And how do presidents and national politicians fit into all this? The answer is simple when we think about it: Big politicians have to have big money to get elected and re-elected and besides, many of them have per-

sonal interests in big bank groups.

The "selling" of the Canal giveaway to Carter started in 1976 after Candidate Carter had told voters he'd never surrender control of the Canal and that he'd never tell a lie. A series of reports and recommendations beginning in October 1976 were master-minded by Sol Linowitz, his right-hand man Robert Pastor, David Rockefeller, Winston Lord and others through the Commission on U.S.-Latin American Relations and the Council on Foreign Relations. They all urged a new treaty and "justice for Panama" and went straight to Carter's aide for national security, Zbigniew Brezezinski, a Rockefeller-Kissinger protege, who had them converted into a National Security Council paper. Mr. Carter approved the NSC paper, thereby forgetting his "no lies" promise.

But back to the bankers. They now have Panama as a bankers' haven with tight secrecy laws and little or no regulation for their international money manipulations plus the 100 per cent cooperation of Director Omar Torrijos. The bankers want to keep Torrijos in power. He's the man who signed their notes. His successor might repudiate the loans. To make sure that Torrijos stays put, the new treaties call for the availability of the U. S. armed forces when Torrijos needs them for any reason remotely connected with the Canal. Another very neat arrangement. Torrijos and his family, by the way, are accused of trafficking in drugs and graft: stealing at least \$100 million from bank loans made to Panama and

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stashing it in secret accounts in Switzerland and New York. Therefore, the real reason for the Canal fraud is money. The communists and the pro-communists support it for the obvious reason that the Canal is probably the most valuable strategic and economic waterway in the world.

The final question, HOW should we cope with all this? Let's start by not being "snowed" with double talk. For example, on October 14 President Carter and General Torrijos issued a joint statement to clarify the "neutrality treaty" which is supposed to guarantee the neutrality of the Canal after the year 2000. But one doesn't have to be a Philadelphia lawyer or striped-pants diplomat to see that this statement changes nothing. Panama still has to agree with us on any proposed U.S. action. Another example: What if it does take 100,000 American troops to protect the Canal if we don't ratify the blackmail treaty? What better training for soldiers already in uniform and needing realistic training? Besides, Panama is not likely to sabotage its main means of support.

Public opinion can still decide this case. It's not enough that the great majority strongly oppose the proposed treaties. The pressure has to be kept on, particularly on the 65 U. S. Senators still undecided or "on the fence." In reality there's a good chance that these "undecideds" are on Carter's side and are unwilling to take a public stand because they are afraid of "six months of hate mail," as one Senator said.

Here are some things we should definitely be doing:

— Keep writing and calling your two Senators and Representative. Keep asking how he will vote. Every Congressman by now

## They—Parable For Our Time

There was a man who lived in the twentieth century. His house was new; two cars and a boat graced his garage and carport; color television gleamed in his den; his family was healthy, and lo, good fortune did smile upon him. As was his custom — when he was in town; when the fish were not biting, when company did not come, when he could get up on time, when not too tired and when there was nothing else he could do, he went to church regularly. On these occasions, once every five or six weeks, he spent his time deploring the decaying state of his church.

The Sunday School was low in attendance; the choir scanty; the congregation small; the offering was poor; the preacher was discouraged; and something called Christian Education was about shot! "They ought to do better," he said. "What do they think this

thing of religion is about anyway? Surely, they could do better than this."

And so, vacation and days off came and went, until many months had passed. As in the way of the world, the man's children grew up. He knew they did not go to church, because they down at the church had not interested them in religion. The man's health failed. One day, he noticed something strange — they did not visit him in the hospital. Verily, verily he was angry.

But, being of a great heart, he decided he would forgive them and go to church once more, but behold! When he arrived, there was no church — only a 7-11 store. "Where is the church?" he demanded. "Dead," was the answer.

"Oh," he moaned, "they should not have let it die!"—Copied.

knows how he plans to vote. Keep asking. Let him know that his vote can also influence your 1978 voting.

— Ask ten friends to do the same and to ask ten of their friends. And so on.

— Write letters to papers, magazines and religious publications. Editors like this.

— Call radio talk shows. Ask your friends to do the same.

— Repeat the above letter writing and telephoning every few weeks. Keep pressure on!

— Write a separate letter to each member of the Senate Foreign Relations Committee which holds hearings on the treaties. Senators are: Clifford Case, Robert Griffin, James Pearson, John Sparkman, Charles Percy, John Glenn, Howard Baker, Frank Church, Clairborne Pell, George McGovern, Hubert Humphrey, Dick Clark, Joseph Biden, Richard Stone, Paul Sarbanes. Sample address: The Honorable John Glenn, U. S. Senate, Washington, D. C. 20510.

— For a bigger clout, use the following resolution (or a similar one) for your church board, class, club, even city council:

### RESOLUTION

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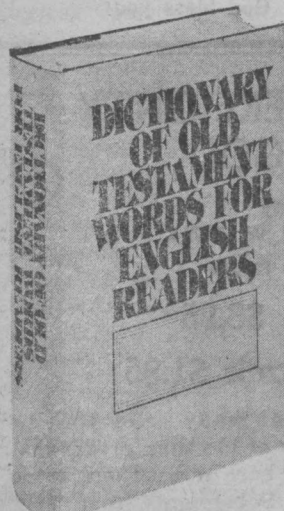
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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The social gospel of Evangelist Billy Graham came to light in his Cincinnati crusade. Before the series of evangelistic meetings began, Mr. Graham stressed that one goal would be to help civic leaders to become personally aware of racial and other needs of the city and of what they can do to help meet them.

Another main goal of the 10-day crusade was "seeking the unity of the body of Christ in the greater Cincinnati area." This was a reference to his universal, invisible church heresy. The whole ecumenical movement would fall flat on its face without this Protestant heresy.

There are more North American missionaries overseas today than ever before. Forty-four thousand at last count — 37,000 Protestant and Baptists and 7,000 Roman Catholic.

A document proclaiming that "Jesus Christ is not God," was placed on the front door of the First United Church of Christ in New Knoxville, Ohio, by Victor Paul Wierwille. The founder of The Way International was accompanied on the walk to the local church on Reformation Sunday by about 200 of his followers.

The document posted on the church door by Mr. Wierwille stated, "The doctrine that Jesus Christ is one of the trinity and that He is identical with God is not Christian."

Mr. Wierwille is welcome to his denial of the Deity of Christ, but he would do well to remember the Christ he dishonors said: "He that believeth not shall be damned" (Mark 16:16).

Nine states now have adopted laws that make possession of a small amount of marijuana an offense on the order of a speeding ticket.

The National Institute on Drug Abuse (NIDA) has recently published a report and in the forward, Dr. Richard L. DuPont, NIDA's director says, "To the oversimplified question, is marijuana use safe? we can offer an simplistic but unequivocal no."

On September 6, 1977, 80-year-old prophet Spencer W. Kimball spoke to the students at BYU. The 23,740 persons present heard him say: "The Church of Jesus Christ, nicknamed Mormons, is the only true and living church which is fully recognized by God . . . This is an absolute truth. It cannot be

disproved" (THE UTAH EVANGELIST, Oct.-Nov., 1977).

This is a terrible distortion of historical facts. The Mormon Church was organized April 6, 1830, Fayette, Seneca County, N. Y., by Joseph Smith. This is 1803 years too late to be the church which Jesus Christ organized the first years of His ministry on earth in A.D. 27.

The decay of religion in Switzerland is evident from a church sign. The sign reads: "9 A. M. Sunday School. Sunday Service: If weather is nice, no service. If weather is bad, service at 9 a.m."

"Before the end of this century the death pill for old people will be available. Those who do not take them voluntarily will be forced to do so!" That is the prediction of British Medical Doctor, John Goundry in the medical publication PULSE.

A society which can accept abortion will doubtless be foolish enough to accept this, too.

VAN NUYS, Calif. (EP) — "I can look at a face and generally tell you if that person has come to Christ," Los Angeles Police Chief Edward M. Davis told members of the First Baptist Church in Van Nuys, recently.

"There's something different when you have that infusion of the Holy Spirit, that belief in God, and you've accepted Jesus Christ as your personal Saviour. Something special happens to you. Your countenance lights up."

The protector of three million people who heads a department employing 10,000 people told the Baptists that he too had given his life to "my Jesus" who "is coming back again."

The tall, gray-haired police chief who has announced his candidacy for California's gubernatorial race, portrayed Jesus as "incredibly good . . . a magnificent leader . . . a man who was a model in terms of obedience to the law, the law of His Father and even the law of the land He lived in."

"I've been a policeman for 36 years," he said. "And when I look at the state of the world in the last 20 years, I just wonder what in the world has happened to us."

He pointed to Joseph Fletcher's "situation ethics" as the "chief destroyer of civic calm and called the 'new morality' a 'weed'."

Chief Davis noted that there is one policeman for every 500 people

in the United States and there "just happens" to be also one minister, rabbi or priest for every 500 people. And so the job for reversing the morality in this country that will make it relatively God-fearing and law-abiding . . . is your responsibility. You have to be your own Civic Righteousness Committee.

NEW YORK (EP) — Evidence is overwhelming to prove that the God of Genesis exists, according to Robert Jastrow, a leading physicist with Columbia and Dartmouth Universities and the National Aeronautics and Space Administration.

"How would you interpret the fact that the world started in a way we can't decipher?" Jastrow asked. "It's an unanswerable question."

Most scientists, he said, hate the idea yet theories about the nature of the universe point directly to a God so powerful He can produce the kind of energy needed to create a universe.

Most scientists, he pointed out, try to restore eternity to the universe by trying to explain how that explosion of creation was only part of an eternal cycle. Creation, he insisted, occurred only once.

WASHINGTON, D. C. (EP) — A 1978 budget of \$114.5 million is the largest ever set for the worldwide work of the Seventh-day Adventist Church.

The budget, endorsed by delegates to the annual council, is 8 per cent higher than the budget for the current year. The funds will be used to operate the 28-million-member denomination's program in education, evangelism and medical assistances.

MARRIOTTVILLE, Md. (EP) — George Gallup told a Roman Catholic clergy workshop on evangelization here that the proportion of adult Catholics in the U. S. population is growing and that more Catholics "feel better" about themselves and their religion.

Yet, the head of the Gallup Poll observed, 20 per cent of all baptized Catholics in this country (over 18) — about 8.5 million — are "totally alienated" from the church and 45 per cent — some 19 million — do not attend church in a typical week.

WASHINGTON, D. C. (EP) — A new report by the National Alliance Concerned with School-aged Parents reveals that pregnancies among 10-14 year olds are increasing and abortions now exceed births in that age group.

"More women, 14 and younger, received abortions than delivered living children in 1975, the study said, noting that there were 1,193 abortions for every 1,000 births.

The study, supported by a \$22,630 Ford Foundation grant, cited several government surveys showing that while pregnancies among 10-14 year olds are still relatively small in numbers — the figures are increasing.

WASHINGTON, D. C. (EP) — The Seventh-day Adventist Church's annual council, for the third time in as many years, rejected a proposal to ordain women to the ministry.

It adopted a measure to name women engaged in ministerial roles "associates in pastoral care," but emphasized that they "are not in line for ordination."

MANILA (EP) — The United Church of Christ in the Philippines is withholding support from the five-day Billy Graham Crusade scheduled to take place here Nov. 23-27.

In a letter to the National Council of Churches in the Philippines, the denomination's executive committee described the crusade as a "five-day extravaganza" which

has been "thought out, decided and directed by people other than the authorized representatives of the churches in the Philippines."

The UCCP committee criticized large expenditures involved and the soliciting of funds from churches and individuals in the Philippines, which it said was "not in keeping with the economic situation obtaining in the country and in the churches."

## Election Doesn't . . .

(Continued from page one) lows cause. The justice of God required that all who actually sinned, or their Surety, must suffer the penalty.

Election was in Christ to salvation, grace and glory, before the foundation of them in Christ to be holy and without blame before Him in love, must be a comfortable doctrine (Jn. 17:21-24; Eph. 1:4.) What ensures holiness must ensure glory; election doth so, and glory must follow (Isa. 45:17; II Tim. 2:10).

As there is no salvation for any that have actually sinned, if a perfect atonement and satisfaction are not actually made to the law and justice of God for those sins by Christ: Christ, the elect's Surety, hath actually made an atonement and given full satisfaction to law and justice in the room and stead of His elect, their sins being laid on Him, imputed to Him, borne by Him in His own body on the tree (Isa. 42:21; 53:6; 40:1-2; I Pet. 2:24). Therefore Christ demands their deliverance. He saves them from sin as well as from Hell (Job 33:23-24; Heb. 7:25; Jn. 17:24; Matt. 1:21).

No other doctrine but election can justify, and no other persons but the elect in Christ Jesus are delivered from all charges and from all condemnation (Rom. 8:1,33-34). Therefore, it is a soul-comforting doctrine. Moreover, Christ prays for them, and ever lives to make intercession for them, and will raise them up at the last day to be forever with Him in glory (John 17: through-out; Rom. 8:32; Heb. 7:25; John 6:39; Col. 8:4; I Thes. 4:17).

As there never was or will be any final or eternal salvation but as the alone effect of God's love, so there never was or will be any damnation or final eternal condemnation but as the alone effect of sin and of God's hatred of it.—The Gospel Magazine, 1775.

## Halliman Answers . .

(Continued from page one) by individuals at other times, I thought they might be on the minds of many supporters and so I have decided to list them and try to answer them for the benefit of all who are concerned. If you are not concerned about these questions and answers, then just bear with us and the other readers.

1. Aren't those native people able to take care of the work themselves as yet? This question has a two-fold answer. Positively speaking, I would have to say, if you mean, would the established churches die out if I were to leave the work, my answer would be yes, they could take care of the work and while some of the weaker churches might cease to be, in the main, the churches would not die out. Negatively speaking, I would have to say no, and by that I mean they would not be able to carry the work on to where it would continue to grow and prosper as it is doing now. For you, that have never been over here and have a first hand knowledge of just how primitive these folks are, it is utterly impossible to explain the situation to you. For some that have been here, I have spent as much as six months by way of correspondence in trying to prepare

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them for what they were about to experience and yet when they arrived, they were almost completely astonished. Why is this? People in general, that live in a modern society such as you do in America, just absolutely refuse to believe that there are still people living on this globe as primitive as what I try to tell you about these Papua, New Guineans.

It will be well to remember that less than 20 years ago, the very area where I live in had just been contacted by the outside world. The average individual here, even the educated ones, can do pretty good, to fine, until they run into a problem and then most of them suddenly go blank as to what to do. For the work to continue on the same level as it is now, these people will need guidance for many years to come.

2. Are you doing what you can to teach the native folk to eventually take over the work? Yes, every effort is being made to teach these folks to eventually and completely take over the work here. Much progress has been made in this direction, but there remains a lot to be done before this could become an accomplished fact.

3. What are you doing by way of preparing them to take over the work? As mentioned in the above answer, all that we can. However, the progress is slow and many things have to be taught and retaught before they begin to take up some of the duties themselves. We have two preachers in Bible School, on the island of Bougainville, which we hope will be eventually able to come back here and set up a Bible School for the other preachers. Then, there are two young fellows in high school, that feel they have a call from the Lord to prepare to take over the work here, but before they could be able to undertake such a task, even if they are of the same mind when they finish school, will take several more years. We do not know if we will ever be able to accomplish this or not, but we (Continued on page 8, column 1)

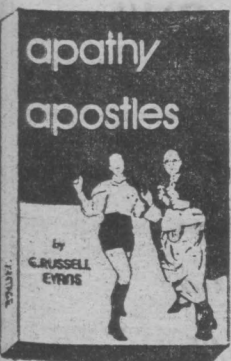
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PAGE SEVEN



There is not a hopeless situation; there are only men who have grown hopeless about the situation.

## Halliman Answers . . .

(Continued from page seven)  
hope to be able one of these days to bring a couple of these young men to America, after they have finished high school here, and send them to a good Baptist College, if indeed such exists these days.

4. Do you expect, in your lifetime, to see them take over the work? We would certainly hope so, but how can I answer that since I do not know how long I am going to live.

5. It seems that Paul went to new areas, taught the Word, established churches and then went on to other areas and eventually came back to visit the established churches. Since this seems to be the New Testament plan for mission work, why don't you do this? Evidently you are a new reader of THE BAPTIST EXAMINER, or else you have not properly kept up with the work here as it has been reported. Since I have started the mission work here in 1960, there have been 39 churches established over here on two different islands, plus two in Nigeria. While there is one church here on the Mission Station and I preach here more than at any other church, the other churches are visited as often as we can get around to them, as well as new areas being visited and preaching points established quite frequently. We are now working with and have established work in four separate language groups here on this island. I do not mean to boast, but I believe if any individual is carrying out mission work under the New Testament pattern, I am.

Beloved, I have enjoyed trying to answer your questions and if there is any portion of these questions that you are not completely clear on or if any of you have any other question at any time,

please submit them and I will answer them to the best of my ability.

May the Lord bless each of you.



## Roman Catholic . . .

(Continued from page one)  
sought to break this chain; it resists all her efforts. Empires have crumbled — dynasties have fallen — but this chain of scriptural testimony has not been broken, because its strength is not from men, but from God."

The mountains and valleys of the Alps ran red with their blood at the hands of the Roman Catholic Church during the Middle Ages. Modern Catholics would like to forget about what their forefathers did to the true churches of Jesus Christ. Some liberal Baptists want to forget, or they seek to play down the bloody deeds of the Roman Church in ages past. But God has not forgotten the massacre of millions of Baptist martyrs, and neither will true Baptists excuse the Great Whore in these actions. Here is a chapter from the past as to how our people suffered at the hands of the soldiers of the Roman Catholic Church about the fourteenth century:

"On the 18th of April, the united troops of D'Oppede, Vaujuine, Redortier, and Poulain, appeared before Merindol. The inhabitants had fled from it, but a young man, whom some circumstance had detained in the fields, was seized by the soldiers. His name was Maurice Blanc. He was tied to an olive tree, and the soldiers making a target of his body, seemed to delight in insulting his agony by discharging their pieces at him from a distance. He expired, pierced by five arquebuse balls. Just so many were the wounds which his Saviour had received upon the cross. The young

martyr of Merindol committed his soul to Him, with the exclamation, 'O Lord, receive my spirit into thy hands.'

They then set fire to the village, which was entirely destroyed. Some women, says a person who was present, having been surprised in the church, were stripped of their garments, and the barbarians, making them join hands as for a dance, compelled them, by severely pricking them with their daggers and pikes, to march round the castle, amidst shouts of laughter and outrages, of which they were the objects. After this they took them, already covered with blood, and flung them, one after another, from the top of the rock upon which the castle was built. Many others were taken elsewhere and sold. A father had to go as far as Marseilles to redeem his daughter. A young mother, who was fleeing across the cornfields with her infant in her arms, was seized and violated by these soldiers, or rather brutes, whilst she still continued to hold her babe pressed to her breast. An old woman, whose age secured her from similar outrage, was treated by them in a way which insulted both humanity and their own religion. They shaved her in the form of a cross, and having decked her with some worthless ornaments, dragged her through the streets, chanting in derision, after the manner of priests. This took place at Lauris, on the way between Cabrieres and Avignon. The procession arrived where there was an oven ready for baking bread, and the soldiers, pushing their victim forward with their weapons, said to her, 'Go in there, you old damned wretch.' The poor woman was going in without resistance, so much had she been tormented, when those who had heated the oven objected, and prevented her from being thrown into it.

"Amidst such brutalities, a thousand times repeated, under different and more revolting forms, the army came to Cabrieres. It was a fortified town in the territories of the pope. The king's troops had no power to touch it without the consent of the pontiff. But the vice-legate, Mormoiron, hastened to put into the hands of D'Oppede the most unlimited powers for this expedition.

They arrived at Cabrieres on the 19th of April, which was also a Sabbath. The walls were battered from morning to night, in order to make a breach in them — a becoming sanctification of the day of the Lord! The Vaudois, who were shut up in that place, prayed and offered an unyielding resistance. The attack was continued all night without effect. On Monday morning O'Oppede put a stop to the firing. He wrote, with his own hand, to the Vaudois, that if they would open the gates of their town he would do them no harm. He probably knew that, according to the decision of the Council of Constance, there is no necessity for keeping faith with heretics. The Vaudois, less familiar with the canonical science, which teaches perjury, than with the Bible, which enjoins sincerity, judged by its maxims of the king's word, or that of the President of the court of Aix, and opened to him the gates of Cabrieres. The first troops which entered were the veteran bands of the Baron of La Garde, newly arrived from Piedmont, men inured to all the dangers of war. It was by them that the carnage was to be commenced, but knowing the terms of capitulation which had been agreed upon, the soldiers asserted that it concerned their honour to oppose the infraction of them. The commissioners of the court of Aix and of the vice-legate entered into a discussion with them

upon this point. Meanwhile Menier D'Oppede caused the principal persons of the town to be called, who came with unhesitating confidence. They were eighteen in number. Their hands were tied, and they were ordered to the midst of the troops. They supposed that they were only made hostages, to secure the tranquillity of the rest of the population. But as they moved along the ranks of the Provincial troops commanded by D'Oppede, his son-in-law, named De Pourrieres, struck with his cutlass the bald head of an old man, whose tottering steps had caused him to touch him in passing, 'Kill them all,' cried D'Oppede, seeing him fall, and in a moment these dastardly and fanatical troops fell upon them and butchered them. After they were dead, the same De Pourrieres, and the Sire de Faulcon, went about amongst them and mutilated their corpses.

The heads of these unfortunate men were carried about on pikes. The passion of the soldiery were roused; the signal for massacre had been given. Some women, shut up in a barn, which was set on fire, sought to save themselves by leaping from its walls. They were received upon the points of partizans and swords. Others had retired into the castle. "Their death! their blood!" cried D'Oppede, and pointed out to his soldiers the way to their place of refuge.

"But how shall I describe the scene which took place in the church? It was the most horrible and sacrilegious scene of all; for it was there that a great number of the women and young girls of the place had taken refuge. The soldiers rushed upon them, stripped them, committed the most shocking outrages upon them, and then some were thrown down from the steeple; others were taken away to be still further abused. Pregnant women might be seen with their bellies ripped up, and the bloody fruit of their womb fallen from them. Mutilated bodies, still breathing, lay scattered before the porch. The advocate Guerin, who was present there, said in his deposition, "I think I saw four or five hundred poor souls of women and children killed in that church."

"The prisoners who were not put to death by order of the president, were sold by the soldiers to those who recruited for the royal galleys. However, the vice-legate would not suffer any quarter to be given. Such was the spirit of Popery in its most exalted representatives. This legate also, having learned that twenty-five persons, the greater part of whom were mothers of families, were concealed in a cave towards Mys, although it was not within the boundary of the papal territories, marched thither with soldiers to destroy them. Arriving

at the entrance of the cave, he gave orders for discharges of musketry, but no one came out. Thereupon he caused a great fire to be kindled in the mouth of the cave, and every living creature in it was stifled to death. Five years after their dried bones were still to be seen, as was ascertained in those judicial investigations of which we are presently to speak. The general results of these investigations, which may here be stated, were, that in this extermination 763 inhabited houses, eighty-nine stables, and thirty-one barns were burned. As to the number of the slain, it could not be ascertained with precision, but it was estimated at more than 3000."

(THE ISRAEL OF THE ALPS, Vol. I, pp. 66-69, 1850 edition)



## Ruin Of A Young Man

(Continued from page five)  
repentance, will burn to the lowest Hell. "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul" (Prov. 6:32).

### CONCLUSION

Our modern world looks upon adultery as a way to human happiness. Years ago, people called it adultery and fiercely condemned it as a sin against God. Now in this age of permissiveness people speak unblushingly of it as "an affair," not adultery. Religious leaders say little or nothing about this sin, either because of a skeleton in the closet in their own life, or because they fear their adulterous church members. The TV plays up adultery as the real thing. Country and rock music tend to make it appear to be good and proper.

The late Alford Kinsey gave us the first indication of how widespread women's adultery was back in 1953 when he published his monumental SEXUAL BEHAVIOR OF THE AMERICAN FEMALE. He found that one out of four of the wives he investigated had had extramarital sexual experience. Two later independent studies confirmed Kinsey's statistics. REDBOOK revealed recently that among that magazine's readers, at least — chiefly women age 20 to 34 — one out of three were adulterous.

Such figures should shock Christian pulpits which are as silent as a tomb about this God-dishonoring sin. It is time that we as Christian Americans cease to tolerate — if not admire — adultery in our society. Let Christians everywhere speak of it as a violation of the Seventh Commandment. Let all adulterers and adulteresses be subject to public rebuke and scorn which will tend to drive them to shame and repentance and to Christ for salvation.

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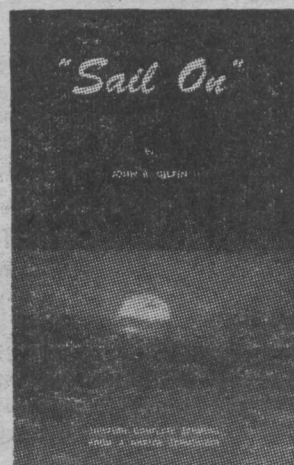
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