

Ten Commandments Of The Soviets

The Soviet government in Russia recently issued the following Ten Commandments to Soviet Youth in Russia and the countries the Reds have taken over since the war:

1. Never forget the clergy are the bitterest foes of the Communist state.
2. Try to win your friends over to Communism and remember that Stalin, who has given a new constitution to the Russian people, is the head of the Godless, not only in the Soviet Union but all over the world.
3. Prevail upon your friends to avoid contacts with priests.
4. Beware of spies and tell the police about saboteurs.
5. See to it that atheist publications are widely distributed among the people.
6. A good young Communist must also be a militant atheist. He must know how to use his weapons and be experienced in the art of war.
7. Wherever you can, fight religious elements and forestall any influence they might bring to bear upon your comrades.
8. A true Godless comrade must be a good policeman. It is the duty of every Godless to protect the security of the state.
9. Support the Godless movement with money which is needed particularly for our propaganda abroad, since under present circumstances, it can only be carried underground.
10. If you are not a convinced (Continued on page four)

The Baptist Examiner

"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

Volume 17, No. 14

Russell, Kentucky, May 9, 1943

While Number 519

The Two Natures Of A Christian

When a person becomes a Christian, he does not, as some suppose, have the old sinful, fallen, human nature removed. A person is still a human being and will remain so until death or the return of Christ.

A False Theory

Holy Rollers and others teach some sort of a "work of grace" after conversion in which the old Adam nature is entirely removed. Then they no longer want to sin, or are ever tempted in any way, they say. Why is this not true?

It is without Bible warrant. The Bible nowhere tells us to go to some "altar" and get the old nature eradicated.

It is contrary to human experience. Those who claim to get rid of the old nature, go on sinning just the same. Their lives simply do not tally with their claim.

If a father and mother could get the old Adam nature eradicated, then their children would be born without the Adam nature and they would never die. A race of immortals would be

produced.

What The Bible Teaches

It teaches the following concerning the *unsaved person*: His state from infancy (Psa. 51:5).

His attitude towards God. (I



Eld. Roy Mason
Tampa, Florida

Cor. 2:15).

His condition of mind. (Rom. 8:7).

His state of heart. (Jeremiah 17:9).

But a saved or regenerated person, while retaining the old (Continued from page two)

nature of the flesh, has been given a new nature. Scripture proof of this:

Read: Ephes. 4:24; 2 Cor. 5:17; Philip. 1:21.

How do these two natures get along together?

They are like "cats and dogs." Read Rom. 7:14-25 for a description of the struggle between them.

What does this doctrine of the natures explain?

It explains why we are troubled with temptation and sin even after we become Christians.

It explains why we have a harder time with sin than before we became Christians. There is a struggle now, while before there was only one nature present.

It explains why we are miserable when we are out of line of duty. The new nature is prodding us.

What to do? What to do?

We are to "reckon ourselves (Continued on Page Two)

Today We Need Godly Companions

"I am a companion of all that fear Thee, and of them that keep Thy precepts" (Psa. 119:63).

In the above verse we have a description of God's people according to the course of their lives and conduct. They are a people marked by two things: fear and submission, the latter being the fruit of the former. Regenerated souls obey God conscientiously, out of reverence to His majesty and goodness, and from a due regard of His will as made known in His Word. The same description of them is given in Acts 10:35, "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." It is a filial fear which is awed by God's greatness and is careful not to offend Him, which is constrained by His love and is anxious to please Him. Such are the only ones fit to be a Christian's "companions."

A "companion" is, properly speaking, one with whom I choose to walk and converse in a way of friendship. Inasmuch as the companions we select is an optional matter, it is largely true that a person may be known by the company he or she keeps; hence the old adage, "Birds of a feather flock together." Scripture asks the searching question, "Can two walk together except they be agreed?" (Amos 3:3). A Christian, before his conversion, was controlled by the Prince of (Continued from page two)

The Movies, A Menace To Morality, Marriage And The Home

Preying upon the ideals and sanctity of the American home, Hollywood is breaking down our major institution.

"Home, Screen Home"

The survey shows 42 pictures depicting home life where there is husband and wife (one or both) and children. When one thinks of home, he thinks of happiness and peace. Twenty-four pictures show the home marred by strife, quarrels, fights, crimes, violence, distrust, separation, adultery, divorce, etc. Fifteen pictures showed homes that sweet quiet and harmonious, yet marred by drink-

ing, dishonesty, smut, etc. Four pictures showed homes with normal happiness. Thirty-one pictures display drinking in the home.

When one thinks of home, he usually thinks of father, mother, son and daughter, baby, grandfather, and grandmother. The survey shows the father in the home to be a very wicked man. Twenty-four pictures depicted the role of the father. He was represented as being a liar, a fool, a drunkard, a "back number," a gambler, a crook; he was dumb, lazy, filthy-minded and very wicked. In four pictures the father was shown as an all around good man.

The survey showed the mother in the home as the least morally degraded. Twenty pictures displayed the mother in the home playing mostly minor (Continued on page four)

DRY ICELAND

Iceland, according to the Australian Temperance Advocate, permits no liquor to be imported, since its people are total abstainers. This country is without a single jail, penitentiary, or court and has only one policeman. The system of public schools is practically perfect, and every child ten years old can read. There are seminaries and colleges, newspapers and printing establishments. Seventy-eight thousand people live on the island.

The liquor advocates have long howled about the so-called evils of the prohibition era. But (Continued on page four)

Mused Uncle Mose

Brudder Jason say he fav'rite song is, "Yo' Enemies Cannot Hurt You, but Watch Yo' Close Frien's."

The Call Today Is For Christians Who Will Launch Out Into The Deep

Our Lord used Simon's ship for a pulpit and addressed the multitude. Then He said to Simon, "Launch out into the deep, and let down your nets for a draught." After the address came action. Every sermon of our Lord's is not a sedative to send us to bed but a summons to send us to battle. Too many sermontasters today move from church to church, preacher to preacher, hearing the sermons but never the summons. There are those who have heard enough sermons to stock a library who have never yet launched a boat at Christ's command to fish for souls of men.

The command was to launch out into the deep. There are all too few deep-water Christians. We play at the Christian life, dabble in the shallows along the shore. "The Deeper Christian Life" is a popular

subject in some quarters, but most of it is like swimming lessons delivered on the shore and practiced on dry land. "He's getting into deep water" is an expression often used, and indeed one must do just that if he would know the power of God. It is one thing simply to talk about these deeper things; but to set out seriously to explore them is something else.

We are safer in deep water than in the shallows. For a ship the two safest places are the harbor and the sea. We are not home yet, and until we reach the port we are safest in the (Continued on Page Three)

STALIN'S PATIENCE

For several years Russia has smiled patiently at church-going members. Last week the smile began to crack at the edges.

In two official papers young Communists were advised to "be lenient with elders... who must be patiently taught how harmful are religious faith and deed" (Pathfinder).

We have not been impressed at any time by the reports of a Russian change of heart toward religious liberty. Even when such prominent men as Dr. Louis Newton, president of the Southern Baptist Convention, returned from Russia, shouting her praises and hailing the new "religious liberty," we have kept our fingers crossed.—Good News Broadcaster.

Editors Note: More and more Louie Newton is being proven a false prophet. Eventually it will be seen that he has been a tool of Satan in all he has said in behalf of Russia—the worst Godless nation on earth.

The First Baptist Pulpit

"LEADERSHIP AND DISCIPLESHIP"

Those who seek to lead the people of God must be good followers, otherwise their leadership will end in disaster. "Be ye followers of me, as I also am of Christ," says the great Apostle to the Gentiles, as he writes to the Corinthian believers; so today, the guide in the assembly who is going to have good success must give forth wholesome precepts, backed up by a sound practice: lip and life must work in greatest harmony. Both the trumpet, which is to be heard, and the cloud, which is to be seen, are

needed for the guidance of God's people through the wilderness of this world. (See Num. 9 and 10). The number of bells must be equaled by the number of pomegranates (Exod. 28:34) around the fringe of our priestly garments.

The word disciple means learner, apprentice: we have been apprenticed to the Lord Jesus as our Master, and in sundry places in the Gospels we have His special instructions to the scholars in His school. Let us consider, first of all, Luke 14:25-35, where we have three

times the conditions laid down, without which, says the Lord, "ye cannot be my disciples." In verse 25 there are great multitudes following Him, but He now begins to sift them by His searching words: "If any man... hate not his father and mother... he cannot be my disciple." That is to say, the nearest and dearest relationships of life must not be allowed to interfere with the Lord's rights over us: the first place must be absolutely HIS. Perhaps a reference to Exod. 32:26-29 and (Continued on Page Three)

THANK YOU, BELOVED

Dear Bro. Gilpin:

The Baptist Examiner grows better all the time. You are a genius as an editor. You can put more good things—more variety—in a four page paper than any man whose paper I have ever read.

L. F. GILL,
Mansfield, La.

Dear Bro. Gilpin:

It has been my pleasure to have your paper, "Baptist Examiner" for three years and I enjoy reading it. It has given light on several subjects that I knew not of. I enjoy reading the paper.

I have been giving my paper to a friend of mine, who at the beginning was a member of another denomination, but was not satisfied with her baptism (not immersion), but by reading your paper she had new light and is now a Baptist and a happy one. Mrs. Ollie Bishop, R. 1, Montgomery, La.

THE BAPTIST EXAMINER
JOHN R. GILPIN—EDITOR
PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.
Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

GODLY COMPANIONS

(Continued from page one)
darkness and walked according to the course of this world (Eph. 2:2, 3), and therefore did he seek and enjoy the company of worldlings. But when he was born again, the new nature within him prompted new tastes and desires, and so he seeks a new company, delighting only in the saints of God. Alas, that we do not always continue as we began.

The Christian is to have goodwill toward all with whom he comes in contact, desiring and seeking their best interests (Gal. 6:10), but he is not to be yoked to (II Cor. 6:14) nor have any fellowship with (Eph. 5:11) those who are unbelievers nor is he to delight in or have complacency toward those who despise his Master. "Shouldst thou help the ungodly, and love them that hate the Lord?" (II Chron. 19:2). Would you knowingly take a viper into your bosom? "The wicked is an abomination unto the righteous" (Prov. 29:26). So said David, "Do not I hate them, O Lord, that hate Thee? and am I not grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies" (Psa. 139:21,22). That holy man could not confederate with such.

Evil company is to be sedulously avoided by the Christian, lest he become defiled by them. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20). Nor is it only the openly lawless and criminal who are to be shunned, but even, yea, especially, those professing to be Christians yet who do not live the life of Christians. It is this latter class particularly against which the real child of God needs to be most on his guard: namely, those who say one thing and do another; those whose talk is pious, but whose walk differs little or nothing from the non-professor. The Word of God is plain and positive on this point: "Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:5). This is not merely good advice, but a Divine command which we disregard at our peril.

In selecting your "companions" let not a pleasing personality deceive you. The Devil himself often poses as "an angel of light," and sometimes his wolfish agents disguise themselves in "sheep's clothing" (Matt. 7:15). Be most careful in seeing to it that what draws you toward and makes you desire the companionship of Christian friends, is their love and likeness to Christ, and not their love and likeness to you. Shun as you would a deadly plague those who are not awed by the fear of God, i. e. a trembling lest they offend Him. Let not

the Devil persuade you that you are too well-established in the faith to be injured by intimacy with worldly "Christians" (?). "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). Rather "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22).

"Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). The Greek word here for "communications" properly means "a bringing together, companionships." And evil companionships "corrupt." All evil is contagious, and association with evildoers, whether they be "church members" or open infidels, has a defiling and debasing effect upon the true child of God. Mark well how the Holy Spirit has prefaced this warning: "Be not deceived." Evidently there is a real danger of God's people imagining that they can play with fire without getting burned. Not so; God has not promised to protect us when we fly in the face of His danger signals. Observe too the next verse, which is inseparably connected with the one to which we have directed attention.

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak (this) to your shame" (I Cor. 15:34). The word "awake" signifies to arouse as from a torpor or state of lethargy. It is a call to shake off the delusive spell that a Christian may company with Christless companions without being contaminated by them. "And sin not," in this respect. To cultivate friendship with religious worldlings is sin, for such "have not the knowledge of God": they have no experimental acquaintance with Him, His fear is not in them, His authority has no weight with them. "I speak (this) to your shame." The child of God ought to be abashed and filled with confusion that he needs such a word as this.

"I am a companion of all them that fear Thee, and of them that keep Thy precepts." Such are the only "companions" worth having, the only ones who will give you any encouragement to continue pressing along the "narrow way." It is not those who merely pretend to "believe" God's precepts, or profess to "stand for" them, but those who actually "keep" them. But where are such to be found these days? Ah, where indeed. They are but "few" in number (Matt. 7:14), one here, and one there. Yea, so very "few" are they that we are constrained to cry, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men" (Psa. 12:1).

It is indeed solemn to read the words that immediately follow the last-quoted scripture and find how aptly they apply to and how accurately they describe the multitude of Godless professing "Christians" all around us: "They speak vanity every one with his neighbour, with flattering lips, with a double heart do they speak" (v. 2). Note three things about them. First, they speak "vanity" or "emptiness." Their words are like bubbles, there is nothing edifying about them. It can not be otherwise for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Their poor hearts are empty (Matt. 12:44). So their speech is empty too. Second, they have "flattering lips," which is the reason why they are so popular with the ungodly. They will seek to puff you up with a sense of your own importance, pretend to admire the "much light" you have, and tell you

it is your duty to "give it out to others." Third, they have a "double heart." They are (vainly) seeking to serve two masters: cf. II Kings 17:32, 33.

"I am a companion of all that fear Thee, and of them that keep Thy precepts." There is a very real sense in which this is true even where there is no outward contact with such. Faithfulness to God, obedience to His Word, keeping His precepts, companying only with those who do so, turning away from everybody else, has always involved a lonely path. It was thus with Enoch (Jude 14). It was thus with Abraham (Isa. 51:2). It was thus with Paul (II Tim. 1:15). It is the same today. Every city in the land is filled with "churches," "missions," "Gospel halls," "Bible institutes," etc., but where are those who give plain evidence that they are living in this world as "strangers and pilgrims," and as such, abstaining "from fleshly lusts which war against the soul" (I Pet. 2:11)?

But, thank God, though the path of faithfulness to Him be a lonely one, it brings me into spiritual fellowship with those who have gone before. We are to walk by faith and not by sight, and faith perceives that walking with Christ "outside the camp" (Heb. 13:13) necessarily brings into communion with "all" His redeemed, be they on earth or be they in Heaven. Thus the Apostle John in his lonely exile on Patmos referred to himself as "your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1:9). Yes, Christian reader, for a little while it means companionship "in tribulation," but praise God, it will not mean enduring the throes of the swiftly-approaching Great Tribulation — the portion of the Christless professors left behind when Christ comes for His own (II Thess. 2:10-12). For a little while it means companionship in "the kingdom and patience of Jesus Christ," soon it will be in the kingdom and glory of Christ. May Divine grace enable us so to live now that in that day we shall receive His "Well done."—Arthur W. Pink

THE TWO NATURES

(Continued from page one)
to dead unto sin."—Rom. 6:11.

We are to seek constantly to refuse to gratify the lusts and desires of our bodies that are evil. (Rom. 6:12).

We are rather to yield our-

Everybody Is Asking . . .

Q. Who wrote the Bible, and where was it written?

A. Sidney Collet in his book "All About the Bible," pages 11, 12, says, "Altogether about forty persons in all stations of life were engaged in writing these oracles, the work of which was spread over a period of about 1,600 years viz. from about 1500 B. C. when Moses commenced to write the Pentateuch amid the thunders of Sinai, to about A. D. 97 when the apostle John himself a son of thunder (Mark 3:17), wrote his gospel in Asia Minor." Smith's Bible Dictionary page 91 says, "There are at least thirty-six different authors who wrote in three continents, in many countries, in three languages, and from every possible human standpoint. Among these authors were kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers and priests, (I am sure there were no Catholic priests among these authors — none lived in those early days) a tax-collector, a doctor, some rich, some poor, some city-bred, some country-born, thus touching all the experiences of men extending over 1500 years." Brother H. Boyce Taylor, whom so many Baptists of the South loved and respected, in his book, "Why Be A Baptist," page 27, says: "The Holy Spirit chose just eight men to write—(The New Testament)—Matthew, Mark, James, and Jude wrote one book each. Luke and Peter wrote two each. John wrote five and Paul fourteen. All of them were Baptists. Matthew, John, Peter, and Jude were all baptised by John the Baptist in the River Jordan. Mark, Luke, and Paul were baptized by others who got their baptism from John. We know then that every book in the New Testament was written by a Baptist." I take the same position with Bro. Taylor; every other Baptist does or should

selves unto God, for His service (Rom. 6:13).

We are to "Make not provision for the flesh to fulfil the lusts thereof." (Rom. 13:14).

How do people make provision for the lusts of the flesh?

By reading obscene and unclean literature, frequenting shows where unclean sex stuff is displayed, hanging around nearly naked people at the beach, engaging in gluttonous eating, soaking one's body in nicotine, pickling one's frame in alcohol, pampering one's lazy

(Continued on page three)

take the same position, and certainly he will if he knows New Testament and knows Baptists.

Q. By whom was it (The Bible), put together?

A. Robert Lee in his "Outline Bible," page 12, says "Ezra, in addition to his powerful ministry of the Word, wrote I and II Chronicles, and Psa. 119; he instituted the wonderful system of synagogue worship and settled the Sacred Canon of Scriptures." Ezra must have compiled the Old Testament books. The order and arrangement of the Books of the Old Testament were originally divided into three parts, The Law of Moses, The Prophets, and The Psalms or other writings; the arrangement of the books of the New Testament does not appear to have been fully and finally recognized and settled until three or four centuries after Christ. The Catholic is welcome to the consolation he gets out of the false statement that Catholics gave us our Bible; they have always kept that from their own people; would they have given it to the Council of Carthage which published a list of books which were then acknowledged as genuine; that list contained only the writings of the New Testament, without exception, as we have them now. That does not say the Catholics gave us a Bible, for many of the Books of the Bible were acknowledged canonical long before A. D. 400.

Q. When was it translated into Vernacular?

A. If the querist means when was the Bible translated into our native tongue, English, the answer would be the first complete translation of the whole Bible into the English language was in A. D. 1611.

Q. Will a universal preaching of the gospel bring in the millenium or will the apostasy of the Christian Church bring it in?

A. Neither one will. There is no such institution as the Christian Church. The kind of churches the Lord has on earth, are local churches known as Baptist churches. The Master never used the word 'church' in any other sense except this. In Matthew He said of a church that could discipline its members. When He spoke of a larger number of disciples than a local church, He said churches. He said Himself in Matt. 16:18 the gates of Hell should not prevail against His church (an institution). All this talk of the "Apostasy of the church" like the talk about the apostasy of a child of God, it is of the Devil's lies. If by the universal preaching of the gospel for a witness to all nations meant, that will bring in the Millenium.

Q. Should Missionary Baptists receive Hardshell baptism?

A. Certainly they should. No baptism is Scripturalism save that administered by Missionary Baptist churches. Hardshells say infants and adults are saved alike and out the gospel, just as well receive infant-baptism as I shell baptism, not a bit better. Hardshellism is a Christless religion; Christ is received by faith and faith cometh by hearing and hearing by the word of God. Hardshellism is a religion without the gospel and therefore a religion without Christ. (More Coming Soon)

LODGES

DANIEL WEBSTER

in a letter dated, Boston, Nov. 20, 1835

"I have no hesitation in saying that, however, unobjectionable may have been the original objects of the institution (Masonry), or however pure may be the motives and purposes of the individual members, . . . yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members there are such as are entirely incompatible with the duty of good citizens."

CHARLES FRANCES ADAMS

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

THE TWO NATURES

(Continued from page two)

That which feeds the spiritual nature starves out the flesh. That which feeds the fleshly nature, starves out the spirit. He can aid either nature to develop according to the food he ministers.

LEADERSHIP AND DISCIPLESHIP

(Continued from page one)

Deut. 33:9 may help us to see what this means: when God's glory was at stake, the Levites (general, and Phinehas in particular, sacrificed everything in the name of the Lord. In Deut. 13:6-11, when the very closest to us of us to go away from the Lord, they must be treated as enemies of the very worst character. The principle stated here is that

The Disciple Must Disown Natural Relationship When It Clashes With The Spiritual.

The second point is: "Whosoever doth not bear his cross and come after me can not be my disciple." This has nothing to do with "the cross we have to bear," as the expression is commonly used when any suffering common to humanity comes to us. It is Christ's cross that we are to bear, the symbol of rejection and suffering: the "offence of the cross," still exists today, and we can avoid it, if we have a mind to. The preaching "Christ crucified" is a great offence at the present time to those who deny the fall, or the sin of man by sin, and who preach salvation by character. Faithfulness to the simple gospel is foolishness to the wise of this world and a stumbling block to the religious (I Cor. 6:11).

Simon the Cyrenian comes to be a picture of the Church, as he bears the cross after Jesus (Luke 23:26). The one who takes up the cross will say goodbye to worldly popularity and glory and will go out to Christ without the camp, bearing His reproach (Heb. 13:13). Self-seeking and self-interest must be cancelled; we say a continual "no" to our own will and are filled with desire to do the will of him that

sent us into the world (John 20:21). Thus the second principle laid down is that

There Must Be A Complete Denial Of Self And Consecration To Do The Will of God.

The third condition mentioned is: "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple" (v. 33). This comes after the injunction to consider well what we are doing when we say we are ready to follow the Lord. The tower and the king going against another king are two figures employed to bring before us constant watchfulness and successful warfare; have we resources enough for the one? Have we strength enough for the other? Only those who in reality know God will be able to draw on His limitless resources and have His strength made perfect in their weakness. If we have not that confidence which truly counts on God, we may begin in a very promising way but we shall end in utter failure.

There are those who start with enthusiasm, but meeting with opposition or obstacles, begin to lose heart and desire conditions of peace. God indeed deals gently with His people (see Exod. 13:17), but He wants us to "fight the good fight" and to "endure hardness, as good soldiers of Jesus Christ," "strong in the Lord and in the power of His might." The question here is, Are we really going to count the cost and are we going to take rightly into account the power of the enemy? And, having thus thought the matter out, are we deliberately choosing this path of difficulty and self-denial? In fine, the third condition laid down is:

The Disciple Must Be Prepared To Go Forward Whatever the Cost.

In Luke 9:57-62 we have three cases of those who do not reach discipleship. The first, full of zeal, offers to go anywhere with the Lord but, when it is brought home to him what this may mean, it would seem that he held back. He puts himself forward without a call from the Lord, and consequently finds the conditions too hard. The second receives the divine command to follow, but, if the first one is too fast, this one shows himself too slow. If he calls Jesus Lord, he owes Him prompt obedience.

To stay until his father had died would be to commit the mistake of Abram, who lingered in Haran until his father was dead (Acts 7:4) and so delayed to obey the Lord's command. The third case is likewise a volunteer, but he is too divided: he wants first to bid farewell to those at home. Here, as in the preceding example, the mischief lies in the use of this word first, because the Lord had distinctly said: "Seek first the kingdom of God and His righteousness and all these things shall be added unto you" (Matt. 6:33). John Mark looked back in Acts 13:13, but grace prevailed in his case and he became "profitable for the ministry" at last (II Tim. 4:11). In this scripture, then, we see three hindrances to discipleship.

Lastly, in John's Gospel we have given to us three marks of discipleship. First, in John 8:31: "If ye continue in My word, then are ye My disciples indeed."

Continuance

is the distinguishing feature here. A spasmodic change of element, like the leap of a flying fish from the ocean, only shows that they do not really belong to God's house. Like Ishmael, they may be there for a time, but the one recognized as son abideth (or continueth, — it is the same word as above) for ever. True freedom for God's service results from abiding relationship.

The second mark is in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another."

Love

is the great characteristic of those that are disciples in truth. The measure and the manner of that love we see in the previous verse and if we want to know more of what it is like, we only need to consider carefully I Corinthians 13, and we shall be able to examine ourselves in the light of that searching chapter. It is a deep, unwavering, unquenchable love that refuses to be beaten by adverse circumstances.

John 15:8 gives us the third mark: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciple."

A DRUNKARD'S LIFE

Chapter I: He could have stopped if he would.
Chapter II: He would have stopped if he could.
—Fairview Spotlight.

Fruit

is what is emphasized in this passage. What a wonderful thing fruit is! It is the exuberance of the life that is in the plant and gives us to know without a shadow of a doubt what kind of tree it is: "By their fruits ye shall know them." The marvel of the teaching of John 15 is that the same life that is in Christ should be shown forth in the believer through the mystic and intimate union that exists between every saved soul and his Lord. The idea of fruit brings in reproduction (see Prov. 11:30). "I live, yet not I, but Christ liveth in me:" the very life of Christ should be reproduced in His followers.

How we have to hang our heads in shame when we think of the much un-Christlikeness that is seen in us from day to day! "The fruit of the Spirit is love, joy, peace, longsuffering, goodness, gentleness, faith, meekness, temperance:" that is the very exhibition of the likeness of our Lord. The same sap that is drawn up by the roots into the trunk of the vine flows through all the branches and is seen at last in its culmination in the beautiful bunches of grapes that are formed. Never let us forget that we are here to represent Christ.

If, then, we seek to be real guides in the assemblies, we should be very deeply exercised on these three points: Are we fulfilling the conditions of discipleship? Have we overcome the hindrances to discipleship? And are we bearing the marks of discipleship? — Light and Liberty

DEEP WATER

(Continued from page one)
deep. To play along the shore and dabble in the shallows is always to be getting into trouble. We are not to be of doubtful mind; we are not to doubt in our hearts; a double-minded man is unstable in all his ways. We are to believe without doubting (Matt. 21:21), pray without doubting (I Tim. 2:8) and obey without doubting (Acts 10:20). We are to leave the shallows and launch out into the deep.

We are also to let down our nets for a draught. We are not to launch out for self-enjoyment; we are not on a picnic, to float around on the deep; we are not out merely to write poetry about it. We are out for business. Jesus never orders us

into any venture just for the thrill of it. We are not out for fun; we are out for fish. We are not running a showboat but a life-boat. We are not out to lie down and nap but to let down our nets. And we are to let them down for a draught; we are to expect results.

Peter said, "We have toiled all the night, and have taken nothing." Whatever starts with "we" always ends with "nothing" when we go not at our Lord's bidding. There are preachers, churches, Christian workers with failure written all over their faces. They are earnest and busy, and "have toiled all the night," but they have taken nothing. They have put on drives and organized campaigns and taken study courses and won banners, but they started out wrong. They started out with "we."

So Peter goes on, "Nevertheless at thy word I will let down the net." "At thy word I . . ." You see who comes first now. Too often we decide what to do and then ask God to bless it, instead of first asking God what to do.

So great was the success of the disciples that Peter fell at his Lord's knees, saying, "Depart from me; for I am a sinful man, O Lord." When God rewards us with abundant success — and He never deals niggardly, for He giveth liberally — it should bring us to our knees. Nothing should be so humbling as to see one's efforts blessed of God. It is a sad day for the fisherman who forgets when he toiled and took nothing and grows proud because God has used him.

Our Lord answered Peter, "Fear not; from henceforth thou shalt catch men." He does not want us proud, but neither would He have us to be fearful. Are you a defeated fisherman? Launch out into deep water. Move from the "we" and "nothing" of failure across the "nevertheless" to say, "At thy word I will . . ." Then fear not for you have come to the "henceforth." "Follow me, and I will make you fishers of men."

"Nevertheless" and "henceforth" — upon these words hinges the story. And upon them hinges success. Forevermore He must come first. "At thy word . . . I."

—The Alliance Weekly.

THE BAPTIST EXAMINER

MAY 9, 1948

PAGE THREE

Sir Walter Scott's Tribute to the Bible

Within this awful volume lies
The mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn.

A FAMINE OF SCRIPTURES

Have you ever been hungry? Do you remember the feeling of warmth and well-being you experienced when the empty ache was satisfied? Doubts disappeared. You were able to carry on. Americans of goodwill are giving generously for the relief of physical hunger.

There is a spiritual hunger, too. Thousands and thousands of people today are hungry for the help that is to be found in the Bible. But they have no Bibles.

"It is not only a source of consolation, but it is a source of power," wrote one refugee in Europe when he received a copy of the Bible in his own language from the American Bible Society. "I am happy again to own my own Bible. A word of the Lord gives us strength and it is strength in faith which we need in our days."



NOTICE

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky

We are indeed sorry that we have been so long delayed in getting out this book. There have been a number of causes for the delay—shortage of paper, lack of time, and lack of money.

However, we now lack only about one hundred thirty pages having the book printed. We definitely hope to have it ready for the market by July first (D. V.)

If you have not yet sent us your order, we would appreciate having it right away.

One hundred orders just now would help us immeasurably in finishing this book. Send us \$3.00 and we will give you a year's subscription to THE BAPTIST EXAMINER free. Either have the paper sent to a friend for a year or add another year thereby to your own subscription. Do it TODAY.

Order from

THE BAPTIST EXAMINER
RUSSELL, KY.

DRY ICELAND

(Continued from page one) now listen to this admission made by Charles J. Fleck, chairman of the Illinois Liquor Control Board, in the August, 1947 issue of *Beverage Retailer Weekly*—"It must be frankly admitted that liquor control has failed to a marked degree in eliminating the abuse of the liquor traffic.

"The greatest problem is, of course, drunkenness. This is on the increase. Other evils, such as sales to minors and the presence of anti-social conditions are more prevalent than before. Since the war, the number of crimes occurring in taverns or emanating from them has been alarmingly large."

Mr. Fleck did not mention another evil which has grown out of the use of alcohol. We have in mind the high fatalities in large fires in different parts of the country.

For example, nineteen people died in a hotel fire in Dubuque, Iowa, which started in a drinking room. More than 100 died in the Atlanta Hotel fire, which was started by cigarettes, according to investigators, and the cigarette smoker may have been inebriated. The LaSalle Hotel fire in Chicago, which accounted for the deaths of 61 persons, started in the Silver Bar. The Cocoanut Grove fire in Boston, in which 498 perished, was a night club fire. A fire in the Griswold Hotel in Detroit originated in a tavern on the ground floor.

Dear Bro. Gilpin:

With no really Bible Baptist church—and there can be no Bible church of any other name—in this community, your little paper is of double value to me. I really enjoy it. It is food for my hungry soul. God bless you and your great work.

Mrs. Charles E. Craft,
Parish, Alabama.

THE BAPTIST EXAMINER

MAY 9, 1948

PAGE FOUR

TEN COMMANDMENTS

(Continued from page one) Godless you can not be a good Communist and true Soviet citizen. Atheism is insolubly tied in with Communism. Both ideals are the foundation of Soviet power.

MOVIES AND THE HOME

(Continued from page one) roles. One mother was presented as a back number, another made fun of religion and right, while two pictures represented the mother as drinking and two others as a "hellcat."

Children in the Home

The moral facts concerning the hero and the heroine give us what the movies teach that the boy and girl in the home should be. The hero gambled in 12 pictures. In two he was an underworld gangster. He drinks in 51 pictures, is dishonest in 46, smokes cigarettes in 47, commits 67 crimes, six of which are murders, marries without courtship in 50 pictures, kisses a strange woman in 29 pictures tells smutty stories in 21, and is guilty of adultery in 27.

With the teachings of the movies about the hero—the boy in the home—in our mind, let us look at recent F. B. I. figures concerning boys. J. Edgar Hoover tells us, "During 1942 there was a nationwide increase of 26.2 per cent in the number of juvenile age boys arrested for disorderly conduct and a 30.3 per cent increase in the number arrested for drunkenness." In another report he tells us, "During 1943 arrests of boys under 18 years increased 23.4 per cent, and in this age group arrests for rape increased 39.8 per cent, for robbery, 39 per cent, for burglary 27.7 per cent, for auto theft, 23.4 per cent." These were only those who were caught and arrested—the advanced cases.

The movies show the girl in the home, the heroine, as gambling in four pictures, drinking in 36, smoking cigarettes in 25, being dishonest in 31, marrying without thought of courtship in 50, displaying her body publicly 46, telling smutty stories in 22, committing 33 crimes, four of which were murder and seven

adultery.

The teachings of Hollywood concerning the daughter in the home are conveyed by some adjectives and short catchy phrases in advertising certain pictures from the screen, the press and the billboard:

Unforgettable she-devil.
Hotter than ever.
Eye-dazzling, "legsurious" debs.

Temptress.
Tropic siren.
She was wicked enough to break any bond, however sacred—betray any man, however good.

A G-eyeful.
No price too great for her to demand—or for any man to pay.

A woman whose kisses were so great that for them men bartered their hope of heaven.

Rapturous "she-serpent."
Hotter than a snowball in Hades.

The splurge in her urge.
The gal who could do no wrong, but brother, she tried.

A low-down story of a high-class gal.

A gorgeous, loving killer.
Temptress of terror and love.

Tawny beauties who change into killers.

Hot with romance that runs riot.

The most beautiful woman God ever forget to put a soul into.

Quick on the kiss and the kill.
Guy guffaws galore.

Her twisted mind was obsessed by a malignant hate.

The most savage, vicious, and fascinating woman.

And yet people ask what is wrong with the movies!

Mr. Hoover tells us, "The number of girls under 21 arrested in 1941 increased 55.7 per cent, in 1942 increased 55.7 per cent, in 1943 increased 55.7 per cent, in 1944 increased 55.7 per cent, in 1945 increased 55.7 per cent, in 1946 increased 55.7 per cent, in 1947 increased 55.7 per cent, in 1948 increased 55.7 per cent, in 1949 increased 55.7 per cent, in 1950 increased 55.7 per cent, in 1951 increased 55.7 per cent, in 1952 increased 55.7 per cent, in 1953 increased 55.7 per cent, in 1954 increased 55.7 per cent, in 1955 increased 55.7 per cent, in 1956 increased 55.7 per cent, in 1957 increased 55.7 per cent, in 1958 increased 55.7 per cent, in 1959 increased 55.7 per cent, in 1960 increased 55.7 per cent, in 1961 increased 55.7 per cent, in 1962 increased 55.7 per cent, in 1963 increased 55.7 per cent, in 1964 increased 55.7 per cent, in 1965 increased 55.7 per cent, in 1966 increased 55.7 per cent, in 1967 increased 55.7 per cent, in 1968 increased 55.7 per cent, in 1969 increased 55.7 per cent, in 1970 increased 55.7 per cent, in 1971 increased 55.7 per cent, in 1972 increased 55.7 per cent, in 1973 increased 55.7 per cent, in 1974 increased 55.7 per cent, in 1975 increased 55.7 per cent, in 1976 increased 55.7 per cent, in 1977 increased 55.7 per cent, in 1978 increased 55.7 per cent, in 1979 increased 55.7 per cent, in 1980 increased 55.7 per cent, in 1981 increased 55.7 per cent, in 1982 increased 55.7 per cent, in 1983 increased 55.7 per cent, in 1984 increased 55.7 per cent, in 1985 increased 55.7 per cent, in 1986 increased 55.7 per cent, in 1987 increased 55.7 per cent, in 1988 increased 55.7 per cent, in 1989 increased 55.7 per cent, in 1990 increased 55.7 per cent, in 1991 increased 55.7 per cent, in 1992 increased 55.7 per cent, in 1993 increased 55.7 per cent, in 1994 increased 55.7 per cent, in 1995 increased 55.7 per cent, in 1996 increased 55.7 per cent, in 1997 increased 55.7 per cent, in 1998 increased 55.7 per cent, in 1999 increased 55.7 per cent, in 2000 increased 55.7 per cent, in 2001 increased 55.7 per cent, in 2002 increased 55.7 per cent, in 2003 increased 55.7 per cent, in 2004 increased 55.7 per cent, in 2005 increased 55.7 per cent, in 2006 increased 55.7 per cent, in 2007 increased 55.7 per cent, in 2008 increased 55.7 per cent, in 2009 increased 55.7 per cent, in 2010 increased 55.7 per cent, in 2011 increased 55.7 per cent, in 2012 increased 55.7 per cent, in 2013 increased 55.7 per cent, in 2014 increased 55.7 per cent, in 2015 increased 55.7 per cent, in 2016 increased 55.7 per cent, in 2017 increased 55.7 per cent, in 2018 increased 55.7 per cent, in 2019 increased 55.7 per cent, in 2020 increased 55.7 per cent, in 2021 increased 55.7 per cent, in 2022 increased 55.7 per cent, in 2023 increased 55.7 per cent, in 2024 increased 55.7 per cent, in 2025 increased 55.7 per cent, in 2026 increased 55.7 per cent, in 2027 increased 55.7 per cent, in 2028 increased 55.7 per cent, in 2029 increased 55.7 per cent, in 2030 increased 55.7 per cent, in 2031 increased 55.7 per cent, in 2032 increased 55.7 per cent, in 2033 increased 55.7 per cent, in 2034 increased 55.7 per cent, in 2035 increased 55.7 per cent, in 2036 increased 55.7 per cent, in 2037 increased 55.7 per cent, in 2038 increased 55.7 per cent, in 2039 increased 55.7 per cent, in 2040 increased 55.7 per cent, in 2041 increased 55.7 per cent, in 2042 increased 55.7 per cent, in 2043 increased 55.7 per cent, in 2044 increased 55.7 per cent, in 2045 increased 55.7 per cent, in 2046 increased 55.7 per cent, in 2047 increased 55.7 per cent, in 2048 increased 55.7 per cent, in 2049 increased 55.7 per cent, in 2050 increased 55.7 per cent, in 2051 increased 55.7 per cent, in 2052 increased 55.7 per cent, in 2053 increased 55.7 per cent, in 2054 increased 55.7 per cent, in 2055 increased 55.7 per cent, in 2056 increased 55.7 per cent, in 2057 increased 55.7 per cent, in 2058 increased 55.7 per cent, in 2059 increased 55.7 per cent, in 2060 increased 55.7 per cent, in 2061 increased 55.7 per cent, in 2062 increased 55.7 per cent, in 2063 increased 55.7 per cent, in 2064 increased 55.7 per cent, in 2065 increased 55.7 per cent, in 2066 increased 55.7 per cent, in 2067 increased 55.7 per cent, in 2068 increased 55.7 per cent, in 2069 increased 55.7 per cent, in 2070 increased 55.7 per cent, in 2071 increased 55.7 per cent, in 2072 increased 55.7 per cent, in 2073 increased 55.7 per cent, in 2074 increased 55.7 per cent, in 2075 increased 55.7 per cent, in 2076 increased 55.7 per cent, in 2077 increased 55.7 per cent, in 2078 increased 55.7 per cent, in 2079 increased 55.7 per cent, in 2080 increased 55.7 per cent, in 2081 increased 55.7 per cent, in 2082 increased 55.7 per cent, in 2083 increased 55.7 per cent, in 2084 increased 55.7 per cent, in 2085 increased 55.7 per cent, in 2086 increased 55.7 per cent, in 2087 increased 55.7 per cent, in 2088 increased 55.7 per cent, in 2089 increased 55.7 per cent, in 2090 increased 55.7 per cent, in 2091 increased 55.7 per cent, in 2092 increased 55.7 per cent, in 2093 increased 55.7 per cent, in 2094 increased 55.7 per cent, in 2095 increased 55.7 per cent, in 2096 increased 55.7 per cent, in 2097 increased 55.7 per cent, in 2098 increased 55.7 per cent, in 2099 increased 55.7 per cent, in 2100 increased 55.7 per cent, in 2101 increased 55.7 per cent, in 2102 increased 55.7 per cent, in 2103 increased 55.7 per cent, in 2104 increased 55.7 per cent, in 2105 increased 55.7 per cent, in 2106 increased 55.7 per cent, in 2107 increased 55.7 per cent, in 2108 increased 55.7 per cent, in 2109 increased 55.7 per cent, in 2110 increased 55.7 per cent, in 2111 increased 55.7 per cent, in 2112 increased 55.7 per cent, in 2113 increased 55.7 per cent, in 2114 increased 55.7 per cent, in 2115 increased 55.7 per cent, in 2116 increased 55.7 per cent, in 2117 increased 55.7 per cent, in 2118 increased 55.7 per cent, in 2119 increased 55.7 per cent, in 2120 increased 55.7 per cent, in 2121 increased 55.7 per cent, in 2122 increased 55.7 per cent, in 2123 increased 55.7 per cent, in 2124 increased 55.7 per cent, in 2125 increased 55.7 per cent, in 2126 increased 55.7 per cent, in 2127 increased 55.7 per cent, in 2128 increased 55.7 per cent, in 2129 increased 55.7 per cent, in 2130 increased 55.7 per cent, in 2131 increased 55.7 per cent, in 2132 increased 55.7 per cent, in 2133 increased 55.7 per cent, in 2134 increased 55.7 per cent, in 2135 increased 55.7 per cent, in 2136 increased 55.7 per cent, in 2137 increased 55.7 per cent, in 2138 increased 55.7 per cent, in 2139 increased 55.7 per cent, in 2140 increased 55.7 per cent, in 2141 increased 55.7 per cent, in 2142 increased 55.7 per cent, in 2143 increased 55.7 per cent, in 2144 increased 55.7 per cent, in 2145 increased 55.7 per cent, in 2146 increased 55.7 per cent, in 2147 increased 55.7 per cent, in 2148 increased 55.7 per cent, in 2149 increased 55.7 per cent, in 2150 increased 55.7 per cent, in 2151 increased 55.7 per cent, in 2152 increased 55.7 per cent, in 2153 increased 55.7 per cent, in 2154 increased 55.7 per cent, in 2155 increased 55.7 per cent, in 2156 increased 55.7 per cent, in 2157 increased 55.7 per cent, in 2158 increased 55.7 per cent, in 2159 increased 55.7 per cent, in 2160 increased 55.7 per cent, in 2161 increased 55.7 per cent, in 2162 increased 55.7 per cent, in 2163 increased 55.7 per cent, in 2164 increased 55.7 per cent, in 2165 increased 55.7 per cent, in 2166 increased 55.7 per cent, in 2167 increased 55.7 per cent, in 2168 increased 55.7 per cent, in 2169 increased 55.7 per cent, in 2170 increased 55.7 per cent, in 2171 increased 55.7 per cent, in 2172 increased 55.7 per cent, in 2173 increased 55.7 per cent, in 2174 increased 55.7 per cent, in 2175 increased 55.7 per cent, in 2176 increased 55.7 per cent, in 2177 increased 55.7 per cent, in 2178 increased 55.7 per cent, in 2179 increased 55.7 per cent, in 2180 increased 55.7 per cent, in 2181 increased 55.7 per cent, in 2182 increased 55.7 per cent, in 2183 increased 55.7 per cent, in 2184 increased 55.7 per cent, in 2185 increased 55.7 per cent, in 2186 increased 55.7 per cent, in 2187 increased 55.7 per cent, in 2188 increased 55.7 per cent, in 2189 increased 55.7 per cent, in 2190 increased 55.7 per cent, in 2191 increased 55.7 per cent, in 2192 increased 55.7 per cent, in 2193 increased 55.7 per cent, in 2194 increased 55.7 per cent, in 2195 increased 55.7 per cent, in 2196 increased 55.7 per cent, in 2197 increased 55.7 per cent, in 2198 increased 55.7 per cent, in 2199 increased 55.7 per cent, in 2200 increased 55.7 per cent, in 2201 increased 55.7 per cent, in 2202 increased 55.7 per cent, in 2203 increased 55.7 per cent, in 2204 increased 55.7 per cent, in 2205 increased 55.7 per cent, in 2206 increased 55.7 per cent, in 2207 increased 55.7 per cent, in 2208 increased 55.7 per cent, in 2209 increased 55.7 per cent, in 2210 increased 55.7 per cent, in 2211 increased 55.7 per cent, in 2212 increased 55.7 per cent, in 2213 increased 55.7 per cent, in 2214 increased 55.7 per cent, in 2215 increased 55.7 per cent, in 2216 increased 55.7 per cent, in 2217 increased 55.7 per cent, in 2218 increased 55.7 per cent, in 2219 increased 55.7 per cent, in 2220 increased 55.7 per cent, in 2221 increased 55.7 per cent, in 2222 increased 55.7 per cent, in 2223 increased 55.7 per cent, in 2224 increased 55.7 per cent, in 2225 increased 55.7 per cent, in 2226 increased 55.7 per cent, in 2227 increased 55.7 per cent, in 2228 increased 55.7 per cent, in 2229 increased 55.7 per cent, in 2230 increased 55.7 per cent, in 2231 increased 55.7 per cent, in 2232 increased 55.7 per cent, in 2233 increased 55.7 per cent, in 2234 increased 55.7 per cent, in 2235 increased 55.7 per cent, in 2236 increased 55.7 per cent, in 2237 increased 55.7 per cent, in 2238 increased 55.7 per cent, in 2239 increased 55.7 per cent, in 2240 increased 55.7 per cent, in 2241 increased 55.7 per cent, in 2242 increased 55.7 per cent, in 2243 increased 55.7 per cent, in 2244 increased 55.7 per cent, in 2245 increased 55.7 per cent, in 2246 increased 55.7 per cent, in 2247 increased 55.7 per cent, in 2248 increased 55.7 per cent, in 2249 increased 55.7 per cent, in 2250 increased 55.7 per cent, in 2251 increased 55.7 per cent, in 2252 increased 55.7 per cent, in 2253 increased 55.7 per cent, in 2254 increased 55.7 per cent, in 2255 increased 55.7 per cent, in 2256 increased 55.7 per cent, in 2257 increased 55.7 per cent, in 2258 increased 55.7 per cent, in 2259 increased 55.7 per cent, in 2260 increased 55.7 per cent, in 2261 increased 55.7 per cent, in 2262 increased 55.7 per cent, in 2263 increased 55.7 per cent, in 2264 increased 55.7 per cent, in 2265 increased 55.7 per cent, in 2266 increased 55.7 per cent, in 2267 increased 55.7 per cent, in 2268 increased 55.7 per cent, in 2269 increased 55.7 per cent, in 2270 increased 55.7 per cent, in 2271 increased 55.7 per cent, in 2272 increased 55.7 per cent, in 2273 increased 55.7 per cent, in 2274 increased 55.7 per cent, in 2275 increased 55.7 per cent, in 2276 increased 55.7 per cent, in 2277 increased 55.7 per cent, in 2278 increased 55.7 per cent, in 2279 increased 55.7 per cent, in 2280 increased 55.7 per cent, in 2281 increased 55.7 per cent, in 2282 increased 55.7 per cent, in 2283 increased 55.7 per cent, in 2284 increased 55.7 per cent, in 2285 increased 55.7 per cent, in 2286 increased 55.7 per cent, in 2287 increased 55.7 per cent, in 2288 increased 55.7 per cent, in 2289 increased 55.7 per cent, in 2290 increased 55.7 per cent, in 2291 increased 55.7 per cent, in 2292 increased 55.7 per cent, in 2293 increased 55.7 per cent, in 2294 increased 55.7 per cent, in 2295 increased 55.7 per cent, in 2296 increased 55.7 per cent, in 2297 increased 55.7 per cent, in 2298 increased 55.7 per cent, in 2299 increased 55.7 per cent, in 2300 increased 55.7 per cent, in 2301 increased 55.7 per cent, in 2302 increased 55.7 per cent, in 2303 increased 55.7 per cent, in 2304 increased 55.7 per cent, in 2305 increased 55.7 per cent, in 2306 increased 55.7 per cent, in 2307 increased 55.7 per cent, in 2308 increased 55.7 per cent, in 2309 increased 55.7 per cent, in 2310 increased 55.7 per cent, in 2311 increased 55.7 per cent, in 2312 increased 55.7 per cent, in 2313 increased 55.7 per cent, in 2314 increased 55.7 per cent, in 2315 increased 55.7 per cent, in 2316 increased 55.7 per cent, in 2317 increased 55.7 per cent, in 2318 increased 55.7 per cent, in 2319 increased 55.7 per cent, in 2320 increased 55.7 per cent, in 2321 increased 55.7 per cent, in 2322 increased 55.7 per cent, in 2323 increased 55.7 per cent, in 2324 increased 55.7 per cent, in 2325 increased 55.7 per cent, in 2326 increased 55.7 per cent, in 2327 increased 55.7 per cent, in 2328 increased 55.7 per cent, in 2329 increased 55.7 per cent, in 2330 increased 55.7 per cent, in 2331 increased 55.7 per cent, in 2332 increased 55.7 per cent, in 2333 increased 55.7 per cent, in 2334 increased 55.7 per cent, in 2335 increased 55.7 per cent, in 2336 increased 55.7 per cent, in 2337 increased 55.7 per cent, in 2338 increased 55.7 per cent, in 2339 increased 55.7 per cent, in 2340 increased 55.7 per cent, in 2341 increased 55.7 per cent, in 2342 increased 55.7 per cent, in 2343 increased 55.7 per cent, in 2344 increased 55.7 per cent, in 2345 increased 55.7 per cent, in 2346 increased 55.7 per cent, in 2347 increased 55.7 per cent, in 2348 increased 55.7 per cent, in 2349 increased 55.7 per cent, in 2350 increased 55.7 per cent, in 2351 increased 55.7 per cent, in 2352 increased 55.7 per cent, in 2353 increased 55.7 per cent, in 2354 increased 55.7 per cent, in 2355 increased 55.7 per cent, in 2356 increased 55.7 per cent, in 2357 increased 55.7 per cent, in 2358 increased 55.7 per cent, in 2359 increased 55.7 per cent, in 2360 increased 55.7 per cent, in 2361 increased 55.7 per cent, in 2362 increased 55.7 per cent, in 2363 increased 55.7 per cent, in 2364 increased 55.7 per cent, in 2365 increased 55.7 per cent, in 2366 increased 55.7 per cent, in 2367 increased 55.7 per cent, in 2368 increased 55.7 per cent, in 2369 increased 55.7 per cent, in 2370 increased 55.7 per cent, in 2371 increased 55.7 per cent, in 2372 increased 55.7 per cent, in 2373 increased 55.7 per cent, in 2374 increased 55.7 per cent, in 2375 increased 55.7 per cent, in 2376 increased 55.7 per cent, in 2377 increased 55.7 per cent, in 2378 increased 55.7 per cent, in 2379 increased 55.7 per cent, in 2380 increased 55.7 per cent, in 2381 increased 55.7 per cent, in 2382 increased 55.7 per cent, in 2383 increased 55.7 per cent, in 2384 increased 55.7 per cent, in 2385 increased 55.7 per cent, in 2386 increased 55.7 per cent, in 2387 increased 55.7 per cent, in 2388 increased 55.7 per cent, in 2389 increased 55.7 per cent, in 2390 increased 55.7 per cent, in 2391 increased 55.7 per cent, in 2392 increased 55.7 per cent, in 2393 increased 55.7 per cent, in 2394 increased 55.7 per cent, in 2395 increased 55.7 per cent, in 2396 increased 55.7 per cent, in 2397 increased 55.7 per cent, in 2398 increased 55.7 per cent, in 2399 increased 55.7 per cent, in 2400 increased 55.7 per cent, in 2401 increased 55.7 per cent, in 2402 increased 55.7 per cent, in 2403 increased 55.7 per cent, in 2404 increased 55.7 per cent, in 2405 increased 55.7 per cent, in 2406 increased 55.7 per cent, in 2407 increased 55.7 per cent, in 2408 increased 55.7 per cent, in 2409 increased 55.7 per cent, in 2410 increased 55.7 per cent, in 2411 increased 55.7 per cent, in 2412 increased 55.7 per cent, in 2413 increased 55.7 per cent, in 2414 increased 55.7 per cent, in 2415 increased 55.7 per cent, in 2416 increased 55.7 per cent, in 2417 increased 55.7 per cent, in 2418 increased 55.7 per cent, in 2419 increased 55.7 per cent, in 2420 increased 55.7 per cent, in 2421 increased 55.7 per cent, in 2422 increased 55.7 per cent, in 2423 increased 55.7 per cent, in 2424 increased 55.7 per cent, in 2425 increased 55.7 per cent, in 2426 increased 55.7 per cent, in 2427 increased 55.7 per cent, in 2428 increased 55.7 per cent, in 2429 increased 55.7 per cent, in 2430 increased 55.7 per cent, in 2431 increased 55.7 per cent, in 2432 increased 55.7 per cent, in 2433 increased 55.7 per cent, in 2434 increased 55.7 per cent, in 2435 increased 55.7 per cent, in 2436 increased 55.7 per cent, in 2437 increased 55.7 per cent, in 2438 increased 55.7 per cent, in 2439 increased 55.7 per cent, in 2440 increased 55.7 per cent, in 2441 increased 55.7 per cent, in 2442 increased 55.7 per cent, in 2443 increased 55.7 per cent, in 2444 increased 55.7 per cent, in 2445 increased 55.7 per cent, in 2446 increased 55.7 per cent, in 2447 increased 55.7 per cent, in 2448 increased 55.7 per cent, in 2449 increased 55.7 per cent, in 2450 increased 55.7 per cent, in 2451 increased 55.7 per cent, in 2452 increased 55.7 per cent, in 2453 increased 55.7 per cent, in 2454 increased 55.7 per cent, in 2455 increased 55.7 per cent, in 2456 increased 55.7 per cent, in 2457 increased 55.7 per cent, in 2458 increased 55.7 per cent, in 2459 increased 55.7 per cent, in 2460 increased 55.7 per cent, in 2461 increased 55.7 per cent, in 2462 increased 55.7 per cent, in 2463 increased 55.7 per cent, in 2464 increased 55.7 per cent, in 2465 increased 55.7 per cent, in 2466 increased 55.7 per cent, in 2467 increased 55.7 per cent, in 2468 increased 55.7 per cent, in 2469 increased 55.7 per cent, in 2470 increased 55.7 per cent, in 2471 increased 55.7 per cent, in 2472 increased 55.7 per cent, in 2473 increased 55.7 per cent, in 2474 increased 55.7 per cent, in 2475 increased 55.7 per cent, in 2476 increased 55.7 per cent, in 2477 increased 55.7 per cent, in 2478 increased 55.7 per cent, in 2479 increased 55.7 per cent, in 2480 increased 55.7 per cent, in 2481 increased 55.7 per cent, in 2482 increased 55.7 per cent, in 2483 increased 55.7 per cent, in 2484 increased 55.7 per cent, in 2485 increased 55.7 per cent, in 2486 increased 55.7 per cent, in 2487 increased 55.7 per cent, in 2488 increased 55.7 per cent, in 2489 increased 55.7 per cent, in 2490 increased 55.7 per cent, in 2491 increased 55.7 per cent, in 2492 increased 55.7 per cent, in 2493 increased 55.7 per cent, in 2494 increased 55.7 per cent, in 2495 increased 55.7 per cent, in 2496 increased 55.7 per cent, in 2497 increased 55.7 per cent, in 2498 increased 55.7 per cent, in 2499 increased 55.7 per cent, in 2500 increased 55.7 per cent, in 2501 increased 55.7 per cent, in 2502 increased 55.7 per cent, in 2503 increased 55.7 per cent, in 2504 increased 55.7 per cent, in 2505 increased 55.7 per cent, in 2506 increased 55.7 per cent, in 2507 increased 55.7 per cent, in 2508 increased 55.7 per cent, in 2509 increased 55.7 per cent, in 2510 increased 55.7 per cent, in 2511 increased 55.7 per cent, in 2512 increased 55.7 per cent, in 2513 increased 55.7 per cent, in 2514 increased 55.7 per cent, in 2515 increased 55.7 per cent, in 2516 increased 55.7 per cent, in 2517 increased 55.7 per cent, in 2518 increased 55.7 per cent, in 2519 increased 55.7 per cent, in 2520 increased 55.7 per cent, in 2521 increased 55.7 per cent, in 2522 increased 55.7 per cent, in 2523 increased 55.7 per cent, in 2524 increased 55.7 per cent, in 2525 increased 55.7 per cent, in 2526 increased 55.7 per cent, in 2527 increased 55.7 per cent, in 2528 increased 55.7 per cent, in 2529 increased 55.7 per cent, in 2530 increased 55.7 per cent, in 2531 increased 55.7 per cent, in 2532 increased 55.7 per cent, in 2533 increased 55.7 per cent, in 2534 increased 55.7 per cent, in 2535 increased 55.7 per cent, in 2536 increased 55.7 per cent, in 2537 increased 55.7 per cent, in 2538 increased 55.7 per cent, in 2539 increased 55.7 per cent, in 2540 increased 55.7 per cent, in 2541 increased 55.7 per cent, in 2542 increased 55.7 per cent, in 2543 increased 55.7 per cent, in 2544 increased 55.7 per cent, in 2545 increased 55.7 per cent, in 2546 increased 55.7 per cent, in 2547 increased 55.7 per cent, in 2548 increased 55.7 per cent, in 2549 increased 55.7 per cent, in 2550 increased 55.7 per cent, in 2551 increased 55.7 per cent, in 2552 increased 55.7 per cent, in 2553 increased 55.7 per cent, in 2554 increased 55.7 per cent, in 2555 increased 55.7 per cent, in 2556 increased 55.7 per cent, in 2557 increased 55.7 per cent, in 2558 increased 55.7 per cent, in 2559 increased 55.7 per cent, in 2560 increased 55.7 per cent, in 2561 increased 55.7 per cent, in 2562 increased 55.7 per cent, in 2563 increased 55.7 per cent, in 2564 increased 55.7 per cent, in 2565 increased 55.7 per cent, in 2566 increased 55.7 per cent, in 2567 increased 55.7 per cent, in 2568 increased 55.7 per cent, in 2569 increased 55.7 per cent, in 2570 increased 55.7 per cent, in 2571 increased 55.7 per cent, in 2572 increased