

true God, ed Him fa
n back in
had just
told me
thing beca
cult, and
asking to
nd higher
breathe m
e father
bed, he
his tears
mselves by
rs ago, I
He knew
rshipped
esented a
to that ch
incinnati
minister
ght that
his invit
n extra
they did
forward m
faith. It
s a scape
r-do-well
ray from
N. Y.
father to
ion. Nine
eple was
tter was
oklyn, it
had died
hour that
d. The mo
told how
ner kept
e my boy
y." And
letter by
re a Chris
your fa
or an ans
who knew
o worship
nner, and
nsibility
meone ton
o worship
o would
in spirit
mind you,
e proper
o trust
iour.
the truth
cometh
y me."
ation
us
tion
evins
Baptism
ts, and
Spirit
ritual Pow
OOK YOU
ANT!
Following
ts
nchristian
gregation
e Law of
d the Const
urt and
Own Act
Schools
Integratio
essmen
ment by
terposition
Debate.
ights Part
d read the
d many
1.00
ge-hand
company
om:
Book Sh
Ky.

The very thing Satan throws in our path to crack us may be made the stepping stone to higher experiences.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 23 RUSSELL, KENTUCKY, JULY 11, 1959 WHOLE NUMBER 1098

SOME EXCUSES FOR NOT DOING MISSION WORK

By Fred T. Halliman

Excuses Individuals Give

1. Prayer (and all else excluded). Prayer should be an important part of every Christian's life, but it will not replace the Gospel. Beside the fact that prayer won't take the place of the Gospel, it is useless to pray for something when we can do something about it ourselves. It is mockery to pray for someone to be saved apart from the Gospel (II Thess. 2:14). The same is true concerning praying for people in foreign lands if you are not willing to

give to support missionaries. The thing you should do is to tell lost people "the good news" (Gospel) and pray that the Lord will open their hearts to receive it. Likewise you should give to missions and pray that God will use the missionaries to reach the heathen with the Gospel.

What is the Gospel? Many people, including some preachers, would tell you the Gospel is: "Whosoever shall call upon the name of the Lord shall be saved." —Rom. 10:13.

That passage is no more a part of the Gospel than Rev. 20:15,

which reads, "And whosoever was not found written in the book of life was cast into the lake of fire."

The Gospel is good news, and there is no good news about people being cast into a lake of fire, yet there is just as much good news to a sinner in Rev. 20:15 as there is in Romans 10:13, for "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Continued on page 6, column 1)

You'll receive a
BLESSING
by attending

THE BIBLE CONFERENCE

HELD BY

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY

LABOR DAY WEEKEND—SEPTEMBER 5, 6 AND 7

Rooms, Meals and the Best of
Preaching Free for the Taking

Do Baptists Need A "Deeper Life Conference" Or Bible Sanctification?

BOB NELSON,
Owosso, Michigan

John 17:14-17: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

INTRODUCTION:

Our world today is moving at a very rapid pace in all types of sci-

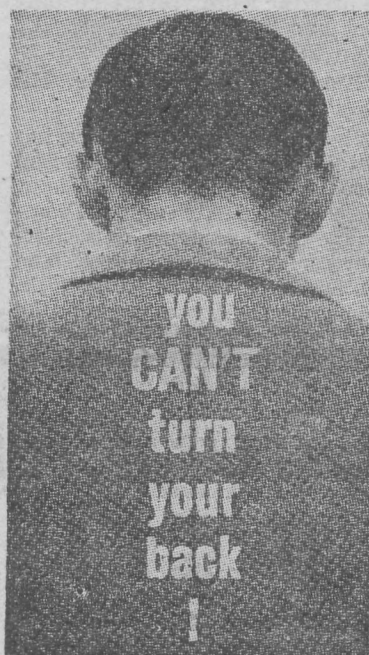
entification as prophesied by the Scriptures.

This spirit of progress has gotten into our churches. Many now want faster methods of getting folk saved, and once they profess salvation their teachers desire to speedily get them "sanctified" immediately. To reach these goals they are willing to drop and rule out anything that impedes this progress. Therefore, such matters of the Bible that appear to slow-up progress are declared "non-essential."

In recent days I have read a number of Baptist magazines that give reports of church activities and I find that many Baptist churches are now holding "Deeper Life Conferences" and "Keswick Conferences." Upon making an inquiry as to the purpose of such meetings I am told that these are to awaken Christians to the need of living a more serious, dedicated life.

Surely, I am not against the matter of getting Christians to live all-out for Christ, but certainly the Bible does not present Sanctification in such a manner. Do you read in the Scriptures where the Apostle Paul went around holding "Keswick Conferences"? After being a member of a "Holiness" church and attending one of their colleges and having left because of the fallacy (Continued on page 8, column 1)

DON'T TREAT US THIS WAY



In the issue bearing the date of June 27 was a four-column editorial, full depth of the page, entitled "Just Sittin' and a Thinkin'."

In it, your editor poured out his heart to you in behalf of THE BAPTIST EXAMINER. Since it has been his primary work for over twenty years, naturally it means much to him. At the same time, it means much to many of God's people scattered here and (Continued on page 8, col. 1)

By C. H. Spurgeon
(Concluded)

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Salvation may be called Theodora, or God's gift: and each saved soul may be surnamed Dorothea, which is another form of the same expression. Multiply your phrases, and expand your expositions; but salvation truly traced to its well-head is all contained in the gift unspeakable, the free, unmeasured benison of love. Salvation is the gift of God, in opposition to a wage.

When a man pays another his wage, he does what is right; and no one dreams of belauding him for it. But we praise God for salvation because it is not the payment of debt, but the gift of grace. No man enters eternal life on earth, or in Heaven, as his due: it is the gift of God. We say, "Nothing is freer than a gift." Salvation is so purely, so absolutely a gift of God, that nothing can be more free. God gives it because He chooses to give it, according to that grand text which has made many a man bite his lip in wrath, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

You are all guilty, and condemned; and the Great King par-

dons whom He wills from among you. This is His royal prerogative. He saves in infinite sovereignty of grace. At the same time the Lord Himself declares that "Whosoever shall call upon the name of the Lord shall be saved." This wide statement in no degree conflicts with the statement that none receive this salvation except as a gift.

You must stand obliged to God's mercy for it, or else die without it. To pretend a right to it will be to insult God, whose heart is set upon the exercise of His free bounty. He will not barter and bargain with you, so much grace for so many tears, so much mercy for so much repentance, so much love for so many works! The idea is contemptible. Salvation is not in the market except on these express terms: "Without money and without price." Freely may you be saved if you will cast out of your soul the last thought of making God your debtor.

Salvation is the gift of God: that is to say, completely so, in opposition to the notion of growth.

Salvation is not a natural production from within: it is brought from a foreign zone, and planted within the heart by heavenly hands. Salvation is in its entirety a gift from God. If thou wilt have it, there it is, complete. Wilt thou have it as a perfect gift? "No, I will produce it in my own workshop."

Thou canst not forget a work so rare and costly, upon which even Jesus spent His life's blood. Here is a garment without seam, woven from the top throughout. It will cover thee and make thee glorious. Wilt thou have it? "No, I will sit at the loom, and I will weave a raiment of my own!" (Continued on page 8, column 4)

HOW TRUE!

There is no thought that could not be expressed differently; no writing with which we all agree. When we actually do things, we invite criticism.

If you are worthy and successful, you will arouse envy. If you are incapable, folks will call you a fool. Successful or unsuccessful, people will talk about you.

But criticism should only make you pen up and do your best. Unfavorable comment should only make you more watchful.

When you are no longer criticized, you have finished and the world will forget you. — C. C. Daves.

The Baptist Examiner Pulpit

"THE THIRD COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:1-7.

A coachman, pointing to one of his horses, said to a traveler, "That horse knows when I swear at him." "Yes," replied the traveler, "and so does your Maker." That, beloved, is what I want you to realize tonight. My purpose for this message is to help you to know that this is true. I want you to know that God knows when you swear.

I want tonight to center my message around this thought: some plain words to cussers. I pray God to give me grace to make them exceedingly plain. I

desire that this message shall truly be a rich spiritual blessing to you.

What a marvelous text is this which we have before us: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exodus 20:7).

I.

First of all, as we study this text, WE WILL INQUIRE HOW THIS COMMANDMENT IS BROKEN.

It is broken in the very outset, by using God's name in a light way. There are many expressions which we hear day by day which are sheer blasphemy. Such ex-

pressions as "God," "why Lord no," "For the Lord's sake," are nothing short of a violation of this commandment. Men and women who never think of using the name of God in praise of their Redeemer, use His name in this light, flippant manner, with no thought of reverence, and with no idea of praising their Maker. Such expressions are blasphemy.

In the second place, this commandment is broken by one's failing to live up to his marriage vows. When you were married, in the name of God, you as a man, vowed to "love, honor, cherish, and protect until God do you part." As a woman, you vowed (Continued on page 2, column 3)

NEED OF REVIVAL

Oh for a great and general revival of true religion! Not a burst of mere excitement, but a real awakening, a work of the Eternal Spirit. This would be a glorious reply to scepticism, and would act like a strong wind in clearing the air, and driving away the miasma which lurk in the stagnant atmosphere. There would then be small honour paid to men who mar the gospel of our Lord, and truth, which has fallen in our streets, would again ascend her throne. Let us pray for such a visitation of the Holy Ghost with our whole souls. It is not only desirable, it is essential; we must (Continued on page 8, col. 1)

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

SUMMER SUBSCRIPTION CAMPAIGN

Although summertime is the time when most people go on vacations and allow their subscriptions to expire, we are thankful for the progress of our summer subscription campaign.

To date we have received 101 subscriptions, for which we thank God. We look upon these first few letters containing subscriptions as a sort of "earnest" of what we can expect. Since God has seen fit to send these subscriptions to us so soon after we made mention of this summer subscription campaign, then we have a feeling that He will do likewise in prompting others to send literally hundreds of gift subscriptions to their friends.

At \$1.00 each, if you love the Lord and His work, then you should send a gift subscription to your pastor, your Sunday School teacher, the deacons of your church, some lost friends, and especially to some young people. May we urge you to get your letter in the mail with a large number of subscriptions in our behalf.

And, may we ask that you do it today!

HAVE YOU MADE YOUR WILL?

"The prudent man looketh well to his going." —Prov. 14:15

While it is true that none of us like to think about death, unless our Lord comes, sooner or later all of us must go down into the grave, and in view of this fact it is well for us to make provision for the future.

The fact of death was most forcibly impressed upon us of recent date. We sent out a form letter on June 18 to 1,104 who have been faithful contributors to THE BAPTIST EXAMINER in the past three years. In less than a week after the mailing of this form letter, twenty-seven of the letters were returned, not being able to be delivered since the addressee was deceased. In other words, since we sent out a form letter to this same group a few months ago, twenty-seven of our supporters have died.

This means, of course, a loss to us from a financial point of view since some of these were our most generous contributors, and frankly, we shall miss the encouraging letters which have been a help and inspiration so many times.

At the same time, we were impressed by the fact that not one of the twenty-seven had apparently remembered THE BAPTIST EXAMINER in their will. It does seem indeed strange that those who have been so faithful in contributing and promoting the work of THE BAPTIST EXAMINER in life, had done nothing to continue its on-going in the future after their decease.

May we not only ask for your support in life, but also may we request that you consider us when you make your will? We hope that Calvary Baptist Church will be able to carry on this paper for many years to come. You can be a tremendous help to us in this respect.

WHY CANNOT YOU LEAVE SOMETHING FOR THIS PAPER?

The following clause, inserted in your will, may be the means of promoting the on-going of this paper, after your death:

"I devise to Calvary Baptist Church, located at Ashland, Kentucky, in behalf of THE BAPTIST EXAMINER, the sum of \$_____ dollars, or the following property, to wit:"

May we ask you to do your part to keep the paper in the mail until Jesus comes.

BIBLE CONFERENCE

From all early indications it would appear that our Bible Conference which we have scheduled for Labor Day week end—September 5, 6, and 7—will exceed our fondest expectation as to attendance.

We are hearing from folk at widely divergent points of the compass who tell us that they plan to be with us, the Lord willing. Preachers and laymen from New York, Florida, Tennessee, Ohio, West Virginia, Kentucky, Missouri, Texas, Kansas, Oklahoma, Illinois and Pennsylvania have written saying that it is their expectancy to be with us for the Conference.

We expect to make mention of it in every issue of our paper between now and September, and we invite you to notice each mention that is made, and to accept it as a personal invitation to you to be our guest for this Conference.

"The Third Commandment"

(Continued from page one)

under God that you would "love, honor, cherish, and obey until death do you part." Have you loved someone else? Have you cherished or honored someone else more than your marriage partner? If so, you stand guilty of having violated this third commandment, for in your failure to observe your marriage vows you have profaned the name of God under which you were married.

Again, this commandment is violated by the use of a prayer book. Many persons of all denominations have some form of a prayer book. The individual reads these prayers unto God day by day. Will you listen to the words of Jesus in this respect:

"But when ye pray use not VAIN REPETITIONS, as the heathen do: for they think that they shall be heard for their much speaking." (Matthew 6:7).

A prayer book with its formal stereotyped prayers is but a vain repetition. To use the name of God even in that type of praying is a violation of this commandment; it is the taking of God's name in vain. If you can't talk to God for yourself out of the depths of your heart and from the fullness of your soul, then, beloved, don't use somebody else's formal prayers.

Again, this commandment is broken by the calling of a preacher by the title of "Rev." The Bible uses the word "reverend" only once, and then as a characteristic or an attribute of God.

"Holy and reverend is His name." (Psalm 111:9).

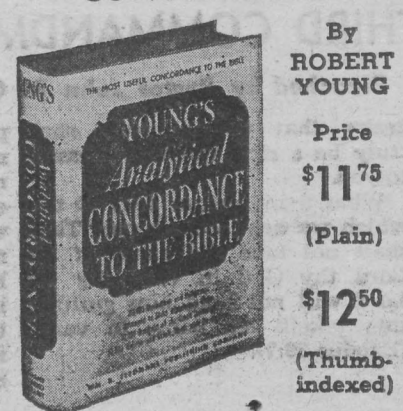
Whenever you call a preacher "Rev." you are applying to him an attribute, or a characteristic, which belongs only to God. To apply the name of deity, or a characteristic of deity, to mortal man is blasphemy of the worst type. It is undoubtedly a violation of this third commandment which says, "Thou shalt not take the name of the Lord thy God in vain." (Exodus 20:7).

Again this commandment is broken, as all of you realize, by purely profane swearing. One of the characteristics of the last days is profanity.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, BLASPHEMERS, disobedient to parents, unthankful, unholy." (II Timothy 3:1, 2).

In the light of this verse, then surely we are living in the last days, for profanity, or profane swearing, is heard on every side. The sad thing of it is that thousands of women indulge in the use of profanity the same as men, not only violating the commandment of God, but lowering the standards of womanhood. One woman said sometime ago, "My husband is very frank and plain spoken; he always calls a spade a spade." The woman to whom she was talking, replied: "So does mine; but I can't tell you what he

YOUNG'S ANALYTICAL CONCORDANCE



By
ROBERT
YOUNG

Price

\$11.75

(Plain)

\$12.50

(Thumb-indexed)

Words fail us to attempt to commend this marvelous book. To realize its value, one must own it and use it. It could not be praised too highly, for its usefulness is inestimable.

Payment must accompany order. Add 20c for postage-handling. Order From our Book Shop

I SHOULD LIKE TO KNOW:

Was The Church Organized On The Day Of Pentecost?

No, and neither was there anything else organized that day. We challenge all of the invisible church heretics to offer one Scripture to show that any kind of church or anything else came into being that day. There are a number of reasons why the church was in existence before that day.

1. The apostles were in it before Pentecost. I Cor. 12:28.

2. The church had a rule of discipline before Pentecost. Mt. 18:1, 18.

3. There was a church roll before Pentecost with 120 names on that roll. Acts 1:15.

4. They had the Lord's Supper before Pentecost. Mt. 26:30. Read I Cor. 11:18 and you will see that this is a church ordinance.

5. They had a commission to preach before Pentecost, and did it. Mt. 10:7; Mt. 28:18-20.

6. Christ sang in the church before Pentecost. Heb. 2:12. He did this at the Lord's Supper. Mt. 26:30.

7. Three thousand were added to the church on the day of Pentecost. Acts 2:42.

● Do the elect and sheep mean the same folk, and do the elect include all that ever will believe?

Yes, they are identical. Before being saved, they are called lost sheep. See Mt. 10:6; Mt. 15:24; John 10:16.

● On what day did Christ die and arise from the grave?

He was crucified on Wednesday, and died near the close of that day. He lay in the tomb Thursday, Friday, and Saturday. He arose from the grave near six o'clock on Saturday night. He was in the tomb three days and three nights as the Scripture said. Cf. Mt. 12:40.

● Do you believe in "Good Friday" and Easter?

No more than I believe in Rip Van Winkle's sleep of twenty years, nor Aesop's fables. All of God's children ought to put away such childish things and become grounded in the faith.

● What is Scriptural bread for the Lord's Supper?

Unleavened bread, one loaf until after the bread is blessed. No crackers nor lightbread.

● What do you think of a pastor who condemns the mourner's bench, but does what he calls "personal work" while the invitation song is being sung?

I think he is a bigger heretic than those whom he condemns. Of the two evils, I would rather have the mourner's bench. All the converts gotten by either method amount to nothing. Each method is the Devil's plan for filling up churches with worldly, unsaved, ungodly church members, who are strangers to the grace of God. Every church in this section which is using either method is filled with worldlings. What a fearful reckoning day awaits some preachers who have lived for the applause of this world.

sometimes calls his golf clubs." It does seem impossible that a man could, in the light of God's goodness, use the name of God in vain. Yet, it is a fact beloved, that hundreds and thousands and millions of times daily in the U. S. this commandment is violated. Though the Almighty hath said, "Thou shalt not take the name of the Lord thy God in vain," men continue the violation of this Scripture by their profane swearing.

In like manner, beloved, this commandment is also broken by second-hand swearing: that is, it is violated by repeating what other people say, thus using the "cuss" words which others have used. I have known a number of

● What do you think of a men's Bible class from a Baptist church going to a Presbyterian church for a union Sunday School service?

The Scriptures say in Jude 1:3, 4 that we are to earnestly contend for the faith, which can not be done in any kind of union service. This Scripture also says that such men were ordained to condemnation and that they turn the grace of God into lasciviousness. God puts all unionists in with a mighty bad crowd.

● What do you think of a Baptist pastor who will appear on a union S. S. program?

It isn't a question as to what I think; it is, what saith the Word of God? II Cor. 6:14-18 forbids any type of unionism by individual Baptists or Baptist churches. There are humanitarian organizations such as the Anti-Saloon League and the Kentucky Children's Home Society where individuals can cooperate in supporting as citizens. However, the Scriptures forbid all unionism in church work of any kind. The Lord Jesus commands absolute separation between Baptists and all others, who have aped and imitated Baptists. Baptists everywhere will come into their own when they obey this Scripture to the letter. Read also Rom. 16:17; II Thess. 3:6, 14.

● Explain John 10:16.

The "other sheep" were Gentiles. They too will never come to the Lord unless they are brought by Divine power through the preaching of His Word.

● Explain John 6:44.

The will and affections and mind of a sinner are so depraved that he not only can not, but will not, come to Christ unless supernatural power is brought to bear upon him to make him come.

● Where did Baptists get their handshaking in worship?

In Gal. 2:9 you have an account of Peter, James, and John giving Paul and Barnabas the right hand of fellowship. Baptists, beloved, get their principles entirely from the Bible. Remember our slogan: "If it's in the Bible, it's Baptist doctrine. If it's Baptist doctrine, it's in the Bible." We believe if you give every man a clean heart and an open Bible that the result will be a Baptist civilization.

BACK ISSUES AVAILABLE

If you can use some back issues of TBE, passing them on to other people, we will be glad to send them to you. We have a number of the following issues on hand:

November 1, 1958.
November 29, 1958.
December 13, 1958.
January 10, 1959.
January 17, 1959.
January 24, 1959.
February 7, 1959.
February 21, 1959.
February 28, 1959.
March 7, 1959.
March 14, 1959.
March 21, 1959.
March 28, 1959.
April 4, 1959.
April 11, 1959.
May 16, 1959.
May 23, 1959.
May 30, 1959.
June 6, 1959.
June 13, 1959.
June 20, 1959.

These issues are "old issues" and the truth they contain is even "older," but to many both the paper and the truth would be "new"; so do not hesitate to use these papers.

"The Third Commandment"

(Continued from page two)

People who would not dare swear themselves, but apparently they took great delight in repeating the "cuss" words of others. By your second-hand swearing, you yourself violate this commandment of God. You take a worthless forged check, endorse it with your name on the reverse side, and cash it at a bank; you are just as responsible as though you had written the check yourself. For you to take somebody else's profanity, repeat it, and pass it on to others, makes you just as responsible as though you had spoken the same profanity at the beginning. I dare say that this will strike many of you church members as a new thought. Many of you have been guilty of this second-hand swearing, thus violating this commandment of God unknowingly. May God grant that you shall never again repeat "cuss" words used by someone else.

II.

A question logically arises: **WHY DO MEN SWEAR?**

This, beloved, is easily answered in the light of the Scripture. Men swear for the same reason that they commit other sins. It is their nature, and their hearts are filled with profanity as well as other sins.

"For FROM WITHIN, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, BLASPHEMY, pride, foolishness: all these evil things COME FROM WITHIN, and defile men." (Mark 7:21-23).

What else could you expect of an individual whose heart is depraved, but that he should swear? He is not a blasphemer, beloved, because he uses profane words, but rather he uses profane words because in his heart he is a blasphemer already. It is merely a part of his nature, and he swears because his nature is thus corrupted.

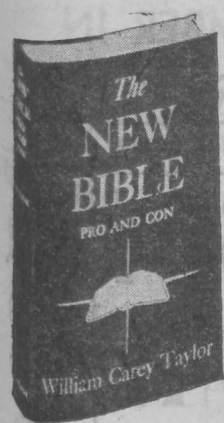
Likewise, men swear because they love sin.

"Men LOVED DARKNESS rather than light, because their deeds were evil."—John 3:19.

This verse tells us why men commit sin. It is because their nature is corrupt. If you place sin and holiness before the unsaved man, his un-renewed nature will prompt him to choose sin and reject holiness every time. Men commit adultery, they lie, they steal, and they take the name of God in vain, simply because they love it. Note the text again:

"Men LOVED DARKNESS rather than light because their

THE NEW BIBLE Pro and Con



By
W. C.
Taylor

351
Pages

Price
\$3.50

Frankly, this is the very best piece of literature that we have seen on the Revised Standard Version of the Bible.

It was written by a scholar who has a knack for making things simple and plain. The language is the language of the common Baptist layman.

The author is the brother of the late H. Boyce Taylor, Sr.

Add 15c for postage-handling. Payment must accompany order.

Order from:

Baptist Examiner Book Shop
Ashland, Kentucky

deeds were evil."—John 3:19.

Men also swear because they are at enmity with God.

"Because the carnal mind is enmity against God."—Rom. 8:7.

Doubtless you would not admit it, and in all probability if you were asked, you would deny that there was any enmity in your heart against God. You would possibly even try to tell me how much you think of God. Yet beloved, deep down in the heart of every unsaved man, there is obvious enmity against God.

Listen to this text again:

"Because the carnal mind is ENMITY against God: for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

It is also true, beloved, that men swear because they have no reverence for God. I overheard a man relating the intimate and sacred things of his home life. I concluded that this man had no respect for his wife nor himself. Thus it is with cursing and profanity; the man who breaks the third commandment has no respect nor reverence for God.

I have known some individuals who were profane swearers who would not swear in the presence of women. I have often thought of these that they have more respect for their wives and mothers than they have for God.

This, beloved, is why men curse—no reverence for God. Every one of you who are listening to this broadcast, are living in God's world; you are breathing God's air; you are drinking God's water; you are eating God's food; you are living off God's bounty; and yet many of you haven't enough respect and reverence for the God who thus feeds and keeps you, to use His name with respect.

III

THERE ARE TWO ESTIMATES OF THE SIN OF PROFANITY.

Man's estimate is that it is a very small sin. Men will say, "I'm not bad; I don't steal, I don't commit adultery, I have never committed murder, I don't get drunk; but I do swear occasionally." Thus, the average man seems to think the sin of profanity is a small sin.

In contrast, beloved, God has placed His estimate upon it, and God's estimate is that it is a great sin. In this 20th chapter of Exodus, we have the Ten Commandments. The only one of the ten which carries a threat of punishment is this commandment. Listen to it:

"Thou shalt not take the name of the Lord thy God in vain: for THE LORD WILL NOT HOLD HIM GUILTYLESS that taketh his name in vain."—Ex. 20:7.

It is true that if a man violates the other nine commandments, God will hold him guilty, although He does not so state in each of the particular commandments. Yet, in this commandment, God does say that the man who violates it, will have the punishment of God fall upon him.

I say to you then, beloved, that here are two estimates of profanity: man's estimate is that it is a small sin but God's estimate is that it is a great sin. Though society may hold a man guiltless for his violation of this commandment, the Scriptures say, "The Lord will not hold him guiltless that taketh his name in vain."

IV

IT HAS ALWAYS BEEN INTERESTING TO ME TO NOTICE HOW MEN EXCUSE THEMSELVES FOR THIS SIN.

I talked to a man sometime ago about his profanity. His excuse was, "I don't mean anything when I swear."

Suppose I steal a watch, pawn it, and spend the money. When the owner accuses me, I say, "I stole it, and pawned it, and spent the money, but I didn't mean anything by it." That doesn't lessen the sin one particle.

In fact, beloved, if you do not mean anything by it, this really aggravates the sin, for that puts it in a class of idle words, and the Lord says that men shall give an account for every idle word that is spoken.

"But I say unto you, that every IDLE WORD that men shall speak, they shall give account

NEW GUINEA MISSIONS

Within a few months Brother Fred Halliman and family will be going to New Guinea to do mission work in this benighted land of tree-dwellers, cannibals and head-hunters—all of whom need the Gospel of the Lord Jesus Christ.

Calvary Baptist Church, who sponsors this paper, is happy to have a part in joining with Brother Halliman's own church, and other churches and individuals, in both sending him to New Guinea, and in supporting him after he arrives there.



ELD. FRED T. HALLIMAN

Slowly we are beginning to see a response to the recent announcement in this paper (June 13, 1959) and little trickles of money are beginning to come to us in his behalf. Calvary Baptist Church has most gladly sent Brother Halliman \$100, and we expect to have more to send him in the near future. From three states—Missouri, Florida and Ohio—have come small sums in his behalf. All of these are being forwarded to Brother Halliman and will be reported in this paper very shortly along with other offerings that may be sent in his behalf.

We urge you, our readers, to remember Brother Halliman as not being sent out by any mission board, but rather by a local Baptist church. This is just like it was in New Testament days.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:1-3.

Mission boards, with their bossy secretaries, would have a hard time faithfully explaining this passage of Scripture which plainly says that these first foreign missionaries were sent forth under the direction of the church at Antioch. This is the way that mission work was done for seventeen centuries and nobody was impious enough to even think of a mission board until the English Parliament created the first one in 1649.

Many times of recent months we have had inquiries from both individuals and churches who desired to spend their mission money, only with a missionary that was sent out under the auspices of a church, apart from a mission board. We thank God to have the opportunity of recommending Brother Halliman, and we urge all of our friends to support him liberally.

One Ohio brother writes in this respect:

"As long as he continues to be a church-sponsored missionary, I will contribute to his support, even though my contribution may not be large."

Brother Halliman will be one of the featured speakers for our Bible Conference on Labor Day week end, September 5, 6 and 7. Here then is another reason why you should attend the Conference in view of the fact that you will have an opportunity to become acquainted in a first-hand manner with our Brother Halliman.

thereof in the day of judgment, for by thy words thou shalt be justified and by thy words thou shalt be condemned."—Matt. 12:36, 37.

Another excuse which a man offered to me sometime ago for his profanity was, "Cussing is a good safety valve for anger." Now let's analyze this excuse. Here's what such a one does; someone

angers him, and in turn, he insults God.

If you want a good safety valve for your anger, why don't you try the method used by Julius Caesar. It is said that when he was provoked, he repeated the whole Roman alphabet, before he suffered himself to speak. Or if you want a different type of safety valve for your anger, why not kick your mother in the face? Whatever you might do would be a lesser sin than to take the name of God in vain.

V

I HAVE A FEW QUESTIONS WHICH I WOULD LIKE TO ASK THOSE OF MY RADIO AUDIENCE WHO MAY BE PROFANE SWEARERS.

I said in the beginning of my message this sermon was to be centered around the thought of "some plain words to cussers." Now, let me ask you a few plain questions.

First, does it mark you off as a gentleman to use the name of God profanely? Surely you must admit that it does not place the

stamp of good breeding, nor culture, nor refinement on anyone, but rather, through the ages, profanity has always been a characteristic of the rough-neck and the riff-raff of society.

My second question is: **Have you ever gotten anything in return for your profanity?** Some time ago I saw the book entitled "Character Sketches" by George A. Lofton. One of the pictures of this book was that of the Devil fishing. All his hooks were baited. On one he had a deck of cards, on another a bottle, and so on. Off to one side was another hook which had no bait on it. A fish with a man's head representing the swearer, was just in the act of swallowing the unbaited hook. He was caught with no bait on it. That, beloved, is true of every profane swearer. You get absolutely nothing in return.

Another question I would like to ask, beloved, is: **Does profanity increase your reverence for God?** Immediately your own honesty must compel you to admit that it does not. That individual who uses the name of God in vain, instead of bringing up and increasing his reverence for God, is destroying it. It shows that one's character is exceedingly honey-combed by sin, and that his reverence for God is completely gone, when he habitually uses the name of God in vain.

Another question: **Why not swear by the name of your dead mother?** You realize of course that a man will sink extremely low in the moral scale before he will speak disrespectfully of his mother, especially if she is dead. If you must swear, why not swear in her name? This would be an exceedingly lesser sin, than to swear in the name of God.

Let me ask you still another question: **Is it right for a preacher to "cuss?"** Now be honest, would you want a pastor of that type? If it is right for him to swear in private conversation, then it would be alright for him to swear in the pulpit, wouldn't it? Would you want to go to a church where such a preacher was pastor? Do you think that he could influence you very much Heavenward and towards God? You well know this evening that there is no church in all this land that would tolerate such a pastor. You realize that (Continued on page 5, column 2)

Tracts Available

When you order tracts, please send enough money to cover postage.

- Our Suffering Substitute (abridged) by Spurgeon.
- It's All in the Blood (on Salvation).
- "Simple Faith" by Bonar.
- Questions and Answers About Hell by Ross.
- How to Become a Christian and Go to Heaven by Ross.
- "If Some Are Elect, What Is the Good of Preaching?" by Spurgeon.
- Ten Common Questions on Election Answered by Ross.
- Shorts (different from another tract on same subject).
- Water Baptism by Gilpin.
- What If? (on Romanism).
- The Church—Her Nature and Origin by Cox.
- Alexander Campbell's Testimony As to Baptist History.
- A Hebrew's Long Search for the Atoning Blood.
- Christmas Is Coming!
- Jehovah's Bible versus So-Called Jehovah's Witnesses by Ross.
- Women in Shorts by Ross.
- Southern Baptist Cooperative Octopus (2c each) by Ross.
- Priest Who Forsook the Pope for Jesus by Chiniquy.
- Sermon from a Text Mutilated by the Campbellites by Gilpin.
- Letter to Life (on Baptist History) by Gilpin.
- Graham and Rice.
- Why a Sinner Is Not to Pray to Be Saved by Ross.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

"Killing A Child To Make It A Christian"

(The following is an amusing, yet pitiful item from an old copy of C. H. Spurgeon's magazine, "Sword and Trowel.")

An inquest was held by Mr. Humphreys, Middlesex coroner, on Monday, January 16th, in Cannon-street road, respecting the deaths of two children, a male and a female, the former of whom died from neglect, and the latter from exposure to the weather through being taken to be christened in a Roman Catholic chapel immediately after birth. Catherine Connor, of Red Lion place, Wapping, said that on Wednesday morning she was called to the wife of George Knight, a labourer, residing at King-street, St. George's-in-the-East. Mrs. Knight was delivered of three children, the two deceased and another girl. They were fine children, but there was no doctor then present, and the boy died almost immediately. The father was a Protestant and the mother a Catholic. At ten o'clock the same morning, Mrs. Knight told witnesses and the "handy woman," Mrs. Clarke, to take the two surviving children to the Roman Catholic chapel in the Commercial-road.

Coroner: "Why were they taken out so soon after birth?"

Witness: "To make Christians of them—to make angels of them. None of us would go up above if we were not made Christians of."

Coroner: "Was the object to make Catholics of them?"

Witness: "To be sure it was. We need not have taken them to the chapel if it was not for that. The mother said, 'Make haste, for fear they would die,' she did not say, 'for fear the father would come back before they were christened.' He did not meddle about religion at all. We wrapped the two girls up, and when we got to the chapel, the clergyman came to me and unwrapped the child I carried, and said, 'Oh! it's gone.' It was dying or dead. It was a cold day."

Dr. J. S. Belcher said that the girl died from exposure to the

cold. It was the most indiscreet thing possible to have taken the children through the streets immediately after birth on such a cold day. The jury returned a verdict "that the deceased female child was found dying and did die in a Roman Catholic chapel from the mortal effect of exposure through being taken out so soon after birth."

Is this death to be charged on that text of Scripture, "Suffer little children to come unto me, and forbid them not?" (Mark 10: 14 and Luke 18:16). Certainly not, for there was no baptism there — there was no water — but it was to touch them and to bless them — yet priests quote that as their authority for baptism of infants. Or is this death owing to the fact that some people have asserted, that unless an infant is baptized, it cannot be saved — that is, if it should die, it could not go to Heaven? Do they think, or assert, that the children above referred to in Mark would have been lost eternally if the disciples had succeeded in driving them away?

The newspaper report says, "Knight's children were taken to the Roman Catholic chapel to be made angels of by baptism." The cold weather made "an angel" of one, and want of proper treatment, "an angel" of another of the three.—J.C.J.

DOCTRINE AND LIFE

Brethren in Christ, in every church, let us purge out the things which weaken and pollute. It is clear to every one who is willing to see it that laxity of doctrine is either the parent of worldliness, or is in some other way very near akin to it. The men who give up the old faith are the same persons who plead for latitude as to general conduct. The Puritan is not more notorious for his orthodoxy than for his separateness from the world. Liberal divines do not always command the respect of the public, but they gain a certain popularity by pandering to prevailing tastes. The ungodly world is so far on their side that it commends them for their liberality, and rails at the orthodox as bigots and kill-joys. It is a very suspicious circumstance that very often the less a man knows of the inner life, and the less he even cares to speak of it, the more heartily he is for the new theology, the theory of evolution, and the condemnation of all settled doctrine. Those who would have a blessing from the Lord must avoid all this, and determine to follow the Lord fully.—C.H.S.

THE CARDINALS' ADVICE

(Note: The following article was taken from an address by the Cardinals of the Catholic Church to Pope Pius III preserved in the National Library of Paris Folio, 1068, Volume 2, pages 650-651.)

"Of all the advice that we can offer your holiness we must open your eyes well and use all possible force in the matter, namely, to permit the reading of the gospel as little as possible in all the countries under your jurisdiction. Let the very little part of the gospel suffice that is read in mass, and let no one be permitted to read more. So long as the people will be content with the small amount, your interest will prosper; but as soon as the people want to read more, your interest will fail. The Bible is the Book, which more than any other, has raised against us the tumults and tempests, by which we have almost perished. In fact, if one compares the teaching of the Bible with what takes place in our churches, he will soon find discord, and will realize that our teachings are often different from the Bible, and often still, contrary to it."

—20th Century Christian Magazine

Satan's Perversions Of The Doctrine Of Election

By ROY MASON
Tampa, Florida

The Devil hates the doctrine of election as much as he is said to hate "holy water." He hates it, because he is elected and predestinated to defeat and to damnation. Men also have a natural hatred of election. It was his preaching of election that caused the multitude to turn back and "walk with Jesus no more" (John 6:64-69). Our Baptist forefathers were strong on election, believing firmly in absolute, unconditional election. This is evinced by the various Baptist confessions of faith issued by them at various times. However, in this day of doctrinal looseness most Baptist preachers, as well as most Baptist people are really Methodists (Arminian) in theology as concerns election. They turn wide-eyed looks of dislike toward the person who teaches the Bible doctrine of unconditional election, not realizing that they have departed from the ancient Baptist (Bible) faith.

Why this change, and why this modern attitude? The answer is, modern sentimentalism and 'latitudinarianism.' Some think that they are Scriptural on election, when in truth they are a thousand miles from being. Such usually base election on the foreknowledge of God, and they use I Peter 1:2, "Elect according to the foreknowledge of God" as their proof text. They interpret this to mean that God looking into the future from eternity, saw that certain ones would receive His Son, so He elected all such to be saved. This is an absurd theory, unworthy of a thinking mind. Space is not here afforded to deal with this mis-interpretation in detail, but we will list briefly some of the objections to this moronic interpretation:

1. It is an attack on the sovereignty of God. It makes man the sovereign — instead of God. God must need consult what man will do before He can act. Foreseeing that a man will receive Christ, He elects him. Really, that makes a man to have elected himself. It is in accord with that old gag: "God has voted for you; the Devil has voted against you; and you cast the deciding vote." God according to this is ruled and dominated by the foreseen decision of "the natural man." Yet, the Bible says that "the natural man is enmity against God." We are further told that the natural man is "not subject to the law of God, neither CAN be."

2. It turns election into a farce. If God's election is based on

YES, ALL THINGS TRULY WORK TOGETHER FOR OUR GOOD!

One of the Christians to arouse Queen Mary I's ire was Bernard Gilpin of Houghton-le-Spring, Durham. "Bloody Mary," incited by the brutal Bishop Bonner of London, sentenced Gilpin to be burned at the stake in London for heresy.

When tidings of the royal action reached Houghton ahead of the constables dispatched to apprehend the revered "Apostle of the North," Gilpin's friends counseled flight.

But the 41-year-old Christian was a firm believer in Romans 8:

man's foreseen decision, then what need is there to elect — man has already elected himself. In such case God would have no choice whatsoever. He would merely OK man's decision.

3. Such interpretation sets Scripture against Scripture thereby destroying divine inspiration. God DOES foreknow all things, but Ephes. 1:5-11 says that God has predestinated us "according to the good pleasure of HIS will." Also "According to the riches of HIS grace." Also (v. 11), "predestinated according to the purpose of him who worketh all things after the counsel OF HIS OWN WILL." This plainly makes predestination according to the WILL OF GOD — not according to the WILL OF MAN. Evidently foreknowledge is not determinative in the matter of election, else the Scriptures just quoted could not be true, and inspiration of the Scriptures be true. Besides, Paul, apart from inspiration, would not be so inconsistent as to contradict himself.

"Foreknow" evidently connotes not mere knowledge, but love and concern for the objects of God's love. For instance we read, "God hath not cast off his people WHOM HE FOREKNEW." God foreknew all the Israelites — what they would do, and everything about them, so far as facts are concerned. But those whom He has not cast off, are foreknown in a special sense that involves love for them and choice of them. He foreknows all who will ever perish, so far as mere knowledge is concerned, yet He will say to the wicked in the judgment (see Matt. 7:2-23), "I NEVER KNEW YOU." He knew the facts concerning them — but He never knew them in elective and predestinating grace.

4. Such interpretation makes salvation to be in part the product of human merit, and no escape from this. If election is based on mere foreknowledge that one will receive Christ then salvation is the result of an act of the human will. This is flatly denied in John 1:12-13 where we

28. He reminded his advisers of its contents, saying: "All things are for the best."

When the gendarmes arrived, Gilpin went peaceably. The arresters herded Gilpin down the road to London. When they taunted him concerning his predicament, he replied without malice, "All things are for the best."

After traversing several miles he fell and broke his leg.

"Ah!" jeered one of the constables. "Is all for the best now?" Bernard Gilpin managed a weak smile. "I still believe so."

Since the condemned man could not now continue the trip the officers committed him to the custody of a nearby inn-keeper and returned to London after promising to return when Gilpin was able to travel again.

But the officers never came back. During the weeks Gilpin was laid up, Queen Mary died. Her successor reversed the death sentences impending against Christians. So when Bernard Gilpin was able to walk again, he journeyed not toward London to be burned, but north toward Houghton in triumph.

Through the remaining 25 years of his life he went on proving that "All things work together for good to them that love God."

read that "power to become the children of God is something that 'He (God) gave.' Besides the statement is made that the new birth is 'not of the WILL OF THE FLESH, nor of the WILL OF MAN, but of GOD.'"

Space forbids further reasons just here, so let us sum up by asking "What is the truth about this matter?" The truth is God for good and sufficient reasons known only to Himself, has chosen certain persons for Himself, in eternity, and at the same time He chose all of the means necessary to bring the chosen ones to salvation. This is in accord with Christ's own words, "Ye have not CHOSEN ME, but I have CHOS-EN YOU and ordained you." God's choice is not because of MAN'S PREVIOUS CHOICE. To the contrary, man's choice of Christ and salvation is BECAUSE OF GOD'S PREVIOUS CHOICE. Otherwise no one would ever be saved.

SEND TBE TO OTHERS

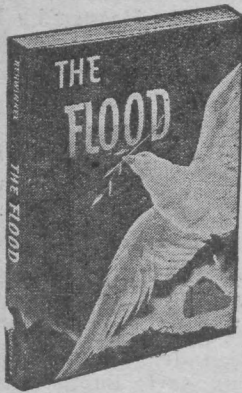
BIG DATES TO REMEMBER IN SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
	NEW SEP. 3	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	1st QUAR. SEP. 9	FULL SEP. 17	LAST QUAR. SEP. 25

YOU ARE INVITED TO OUR BIBLE CONFERENCE TO ENJOY THESE DAYS WITH US

THE FLOOD

By Alfred M. Rehwinkel



372 Pages

Price — \$1.95

Add 10c for Postage-Handling

A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences with which to do battle with infidel critics of the Word of God. Especially should high school and college students have this great book. Perplexing problems and questions are satisfactorily answered. Generously illustrated with 48 pictures of fascinating fossil formations.

Payment must accompany order.

Order from our Book Shop

Freeman Commends Missionary Halliman

I am glad to add a word regarding Brother Fred T. Halliman's missionary endeavor, in view of his going to the field of New Guinea, especially since I have known Brother Halliman for the past three years and he has befriended me in my missionary work very much.

His church which he has pastored for the past several years of the Macedonia Baptist Church in Chicago, Ill. It has prospered under his ministry greatly. Bro. Halliman wrote me sometime ago that about half of the present membership have been converted under his ministry. God be praised for this success. We pray he will have much success in the mission field abroad.



ELDER T. B. FREEMAN

Bro. Halliman and his church have helped me very much in my work as a church missionary evangelist, for which I am very grateful. Since he is therefore trusting out into the foreign fields to carry the glorious Gospel of our Lord Jesus Christ to the heathen in the far off land of New Guinea, I deem it a pleasure to assist him in any way I can.

How many of us would wish to leave this fair land, friends and relatives, and go into the back land to expose ourselves and family to all the hazards of a country?

Since we ourselves cannot go to such lands, is it not reason that we should share our means and prayers with those who can, and be willing to go?

Some have already felt this need, and are helping. I trust and pray that others will do the same. Today, go to God in special prayer and ask Him what He would have you to do to help Brother Halliman in this adventure, in carrying the message of reconciliation to the poor heathen of the dark land of New Guinea? When God shows you His will in this matter, then take heed to obey Him.—T. B. Freeman, Mims, Fla.

"The Third Commandment"

(Continued from page three) you yourself would not want to listen to a preacher of that type. Well, if it is wrong for the minister to use God's name thus in vain, it certainly is wrong for every church member or for every unsaved person this world around to violate this, the third commandment of God.

Let me ask you still another question: Do you know where you will spend eternity? Do you know where the profane swearer goes when he leaves this world? Not because you are a profane swearer, but because you have rejected the Lord Jesus Christ as a Saviour, you shall sink into a Devil's Hell. Your profanity is direct evidence of the fact that you are rejecting God and His offer of mercy through Jesus Christ His Son. There is only one place for you to spend eternity.

Listen to what God says about it:

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

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

VII

Another question logically arises which you possibly would like to ask this speaker tonight; namely, **WILL A CHRISTIAN "CUSS?"** My answer is that if that Christian has had the habit of profanity in previous years, he may, under provocation swear. A preacher friend of mine was operated upon sometime ago for appendicitis. He had been a very profane swearer in his youth. When he was under the influence of the anaesthesia he cursed and blasphemed worse, or as badly as any ungodly worldling, that ever lived. Sometime ago, a very esteemed man of sixty was prostrate with brain fever, and in his delirium shocked his friends by his profanity. After he was told of this, he confessed that he had been a very profane swearer in his youth. "It is forty years since I uttered a profane word," he said. "I supposed the habit was gone from me, but the leprosy is still in my blood; the tiger is chained, but he is still alive."

If you want a good example of this, look at the Apostle Peter who not only denied his Lord, but punctuated his denial with profanity.

"Then began he to CURSE and to SWEAR, saying, I know not the man."—Matt. 26:74.

I am saying to you, beloved, that these are the exceptions. No real Christian would do so, since to swear would be to tear down with one hand what he might build up with the other. No real Christian will be a chronic "Cusser."

VIII

I am satisfied that if you were where you might speak to me face to face, you would ask me one more question: **HOW CAN I GET RID OF THE HABIT?**

I'll tell you, beloved, you need to be born again.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to

Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be BORN AGAIN, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be BORN of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, YE MUST BE BORN AGAIN."—John 3:1-7.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Peter 1:23.

What you need, beloved, as a profane swearer, is what every adulterer, every murderer, every drunkard, and every liar needs—you need the Lord Jesus Christ to come into your life and place His nature there. When you receive Jesus Christ as your Saviour, God does put His nature within you.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE."—II Peter 1:4.

I do not mean to say that God will take all the swearing out of a man, but I do say that that saved man will have a new nature within, and that this new nature will inhabit and prohibit the old nature of sin. Personally, I can say that I lost at least half of my vocabulary when the Lord saved me. I verily believe that when God puts His love into one's heart that that individual has no desire then to curse Him. I am sure that if there be an unsaved man listening to me tonight, who might now yield to Jesus Christ as his own personal Saviour, that immediately you would have a desire to build up the cause of Christ rather than tear it down. You would have a desire to praise Him, and not to curse Him.

In Cincinnati several years ago I was holding a meeting. Two carpenters were in attendance one evening when I preached on the Ten Commandments. I said a few of the things that night which I have said to you tonight relative to the sin of profanity. When the service was over, I saw these two carpenters who worked together, standing off to one side, talking. I found they were making a covenant between themselves to help guard each other from the sin of profanity. One of them said to me, "If you don't do anything else while you are here in this meeting, you have at least stopped our profane mouths." I would to God tonight that I might stop every profane mouth in this world. Though I can't do so, I rejoice that I know a God who can stop your profanity. I invite you to believe in His Son and to receive Jesus Christ now as your Saviour. What I can't do for you, the grace of God can do through Jesus Christ.

In London several years ago a funeral of a famous woman was

Making Simple Simons Through Simple Sermons

By W. F. Town in "The Baptist Message"

Is it possible that our people have heard so many simple sermons from the pulpit that we have so many simple simons in the pew? But what is a simple sermon and when is there simplicity in sermons? We have all heard people say, "I wish the preacher would just preach a simple sermon that we could understand."

I wonder if the preacher has not given the people just what they wanted so long that they have not grown spiritually to where they are able to appreciate what is so often called the meat of the Word? I wonder if even the so-called milk of the Gospel has not been so watered down that our people are not able to drink the whole milk?

There are those who consider an exposition of the Scriptures preaching over the heads of the people. But how can you get any simpler in preaching than just exposing to the people exactly what the Word says and teaches?

Just as there are those who are exposed to many different contagious diseases and never take the disease, so there are many who are exposed to the Word of God who never seem to take it.

However, if one is exposed long enough to chicken pox, the chances are he will take it, unless he has built up an immunity. One would have to be mighty hard and dull not to grasp an understanding of an exposition of the Word of God under the fullness of the Holy Spirit. The immunity of rebellion and determination not to understand would keep one from being able to grasp the Word.

It is the opinion of this writer that the pulpit can mould the pew in reference to this subject and if the preacher will continue to feed the Word of God to the people and expose them to the Word long enough it will take. It is possible that among the reasons some of our churches are emptying of hearers is the fact that they just get tired of going to a preaching service where nothing fresh and challenging is given to them. If the pulpit is willing to pay the price an exposition of the Word of God can be presented in a way that any can understand who desires to understand.

When the preacher gives an exposition of the Word of God to his people, he will truly be preaching with authority. A simple sermon to me would be a sermon that simply gives an exposition of what the Word of God teaches. A preacher who has learned to preach expo-subject sermons has discovered a diamond mine. Oh that we could learn "It is not by might nor by power, but by my Spirit saith the Lord." We know this to be true actually but actionally, we do otherwise. No matter how much one understands or does not understand the message preached, the Holy Spirit of God will take the Word of God and bring conviction.

It has been called to our attention that in the lower grades of our Sunday School, we have been missing some opportunities

in teaching our small children some of the great truths of the Word of God. It has been called to our attention that their minds are capable of accepting far more than we are giving to them. They are able to think far above that which we are giving them credit. This same fact is true with the average member of our church and if we keep on giving them simple sermons, we will keep on growing simple simons.

BIBLE BUYS

(Please order by Bible number)

- ABS Bible No. MP53—**
An inexpensive, clothbound Bible which is especially suited for the Sunday School class and church pew.
Brevier type \$ 1.15
- Harper Bible No. 815—**
Designed especially for young people. Fabbkote binding 2.50
(This Bible may be had with Zipper for \$3.50) (White)
- Harper Bible No. 825—**
Same as the foregoing, except for color of binding. With or without Zipper. Same prices as foregoing Bible.
- Cambridge Bible No. 23XD3—**
Concordance, Center Reference, India paper, Persian Morocco leather, semi-overlapping covers, Cameo type, in Black, Red or Blue binding 16.50
- Cambridge Bible No. 26XD3—**
Concordance, Center Reference, India paper, Levant grain Morocco leather, semi-overlapping covers, leather lined, Concord type 19.50
- Cambridge Bible No. 24XD4—**
Concordance, Center Reference, India paper, Morocco leather, semi-overlapping covers, leather lined, Turquoise type 24.00
- Collins Bible No. 4694X—**
Concordance, Center Reference, India paper, Real Morocco leather, semi-overlapping covers, Boyd Longprimer type 18.50
- Harper Bible No. 1530X—**
Bride's Bible. White cover, pocket size, orange blossom gold roll, marriage-certificate, gift-pak, Royal-Ruby type 7.50
- Harper Bible No. 1877X—**
No concordance or center reference. Black genuine sealskin, the finest of Bible bindings. Imperial Pica type 30.00
- Harper Bible No. 2460X—**
Woman's Bible. Concordance, Center Reference, India paper, Hand-grained Morocco binding, Clearback type. In either Rose-Red or Charcoal-Black 15.00
- Harper Bible No. 2400X—**
Concordance, Center Reference, India paper, Genuine Morocco (goatskin) binding, leather lined, semi-overlapping covers, Clearback type. In Black or Red Morocco 10.95
- Oxford Bible No. 03385X—**
Loose-Leaf Bible. Center Reference, India paper, wide margins for notes, 128 sheets of writing paper, (refills are obtainable, also), maps, Morocco binding 40.00
- Oxford Bible No. 04279X—**
Concordance, Center Reference, India paper, Natural Morocco, Black Face type.... 16.00
- Oxford Bible No. 04689X—**
Concordance, Center Reference, India paper, Natural Morocco, New Long Primer type 18.50
- Oxford Bible No. 04688X—**
Same as the above with Sealskin binding 27.50
- Oxford Bible No. 04693X—**
Teacher's edition of the above No. 04689X with Genuine Pinseal binding 35.00

Order From Our Book Shop

The Five Points Of Calvinism

By FRANK B. BECK

70 Pages 50c

Add 15c for Postage, Handling. Payment must accompany order.

One of the most Scripture-packed discussions on this subject available anywhere. Difficult passages carefully considered, with an index to Scriptures and subjects discussed.

These Four Booklets For Only \$1.00

The Five Points Of Calvinism By Frank Beck (50c)

A Frank Exposure Of Freemasonry (25c)

Protestant Persecution Of Baptists In Early America By Banvard (25c)

Laying The Axe To Arminian Heresies By Bob L. Ross (25c)

This \$1.25 value is yours for \$1.00. We pay all costs on postage and handling.

Order from BAPTIST EXAMINER BOOK SHOP Ashland, Kentucky

RECENT VISITORS FROM FLORIDA



Mr. and Mrs. T. B. Freeman and their youngest son were overnight guests in your editor's home June 16, and to say that their visit was enjoyed is but expressing it mildly. We consider Brother Freeman as one of God's greatest evangelists who seeks to exalt the Lord Jesus, magnify God's Word, and who faithfully preaches the truth concerning the church that Jesus built. May God keep him busy in his evangelistic work, and may God send him to visit us more often.

Excuses

(Continued from page one)

A lost sinner needs to be instructed in the Gospel, which is the work of Christ, His death, burial, and resurrection, and not prayer. The reason why we can't substitute prayer for the Gospel is because the dead sinner is spiritually "dead." He needs something to quicken him and give him life.

"It is the SPIRIT that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." —John 6:63.

"Quicken us and we will call upon thy name. Turn us again, O Lord God of host, cause thy face to shine; and we shall be saved." —Psalm 80:18-19.

2. "I don't feel like supporting missions."

The real source of the trouble here is laziness. The Bible says to be "Not slothful (lazy or idle) in business; fervent (very earnest) in spirit; serving the Lord." —Rom. 12:11. Beloved, the greatest business in the world is that of preaching the Gospel to a lost world. People never let their feelings keep them from a ball game, a picnic, a lodge meeting and a host of other things that appeal to the flesh, but let the pastor call upon them to go visit some lost person and they are too tired; they just don't feel like it.

3. "I don't give to missions because the missionary gets too much money already."

The truth is, if most people had to get by on what most missionary families do they would soon change their way of thinking. I readily admit, there are some preachers that should not be allowed to preach even for gratis, and some who are preaching the truth are being well supplied with their needs, but I have yet to see one who was preaching the truth being over-paid. How could you determine, in dollars and cents, the value of a man that is carry-

ing the greatest message this world has ever heard, being the ambassador of Christ?

Secondly, much of the money is needed for other things than the missionary's upkeep. A man came into our services one Sunday evening, and having seen what the offering was, commented to some of our members, that the preacher would soon be rich at that rate. But I am sure he would have felt quite differently if he had known how much the preacher actually got of that amount.

4. "The heathen are not lost."

Some individuals contend that the heathen are not lost without the Gospel, so why waste time and money. Are the heathen lost? Yes. Will they be saved without the gospel?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to EVERY ONE THAT BELIEVETH." —Rom. 1:16.

"And how shall they BELIEVE in him of whom they have not heard?" —Rom. 10:14.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by things that are made, even his eternal power and Godhead; so that they are without excuse." —Rom. 1:18-20.

"For there is no respect of persons with God. For as many as have sinned without law shall also perish without law." —Rom. 2:11-12.

How many have sinned? "ALL have sinned, and come short of the glory of God." —Rom. 3:23.

"As it is written, there is none righteous, no, not one: there is none that understandeth; there is none that seeketh after God." —

Rom. 3:10-11.

These are only a few of many Scriptures that tell us the heathen are lost and "... all the world is guilty before God."

5. "All heathen are not lost, but some are elected and will be saved regardless."

This group is not too much unlike the one just mentioned. They are both anti-missionary, hardshells to the core, and traitors to the Word of God. This group says that some are saved from eternity, and the Gospel has nothing to do with calling them to Christ; hence, no need of missions. This excuse is so flimsy we dare not even waste our time in pointing out the error in it, but kindly ask our readers to turn to Ephesians, chapter 1, and read the first 13 verses, noting especially verse 13. Also read I Thessalonians 1:4, 5 and II Thessalonians 3:13-14, and if you still believe people are saved apart from the Gospel, after reading these Scriptures, my prayer is that you shall be saved.

Excuses Churches, As Such, Give

1. "We must first pay for a new building."

What is wrong with a nice church building? Nothing insofar as I know, unless the Gospel is being neglected until such has been paid for. In advertising revival meetings now, after having elaborated on the visiting preacher, many churches add this information in big bold letters: "AIR CONDITIONED." What is wrong with air conditioned churches? There is nothing; in fact the few times that I have been privileged to be in a church that had air conditioning I enjoyed it; but the point is, in a revival meeting or any other meeting the emphasis should be placed upon the Lord Jesus, instead of the comfort the building affords. Many today think more of their OWN physical comfort than they do of LOST SOULS' spiritual salvation!

2. "We'll give more when other churches give more."

If the Lord has blessed a church financially they should use a good portion of their financial blessings for missions. Many a church is not being blessed because of their hardshell attitude and practice towards missions. We answer the above excuse thusly: Peter, what difference does it make to you what this man does? "If I will that he tarry till I come what is that to thee? follow thou me."

3. "We would support missions, but not able to send a man out."

How many times have you heard that excuse given by otherwise sound churches? "We would like to support missions, but there just isn't any sound work that we can send our money to, and our church is too small to send a man out." There are several things wrong with this excuse, but the thing that makes my blood boil is to hear someone minimize one of the Lord's churches. Beloved, there is no such thing as a small church in the eyes of the Lord. They are all BIG churches to Him. If faithful to their Master, a church of five members and meeting under a brush-arbor is just as big in the eyes of the Lord as one that has ten thousand members. If there were only one small Baptist church left in all the world, her obligation would remain the same as it was when the Lord commissioned the first Baptist church. "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age." —Matt. 28:19-20.

Regardless of the size, this obligation rests upon every Baptist church (no other institution has this commission, and until they have done all in their power to evangelize the world, they shall be held guilty to whatever degree they have failed in. God has never called a man to go to a foreign field, without calling a New Testament church to send him out, and if that church is not financially able to support him, He will call other churches

REPROBATION

ELDER EDDIE GARRETT
New Testament Baptist Mission
Hamilton, Ohio

There is not any doctrine in the Bible that has been neglected and feared any greater than the doctrine of reprobation. There are Those who claim to be Calvinists, who will not have anything to do with this truth of God's word. Then there are those who take the view that it's all right to believe it, but don't preach or teach it. I believe that if it is taught in God's Word then it is all right to teach and preach. In fact, if it is a truth of the Bible, then it is wrong to withhold it from the saints of God. We are to declare the whole counsel of God. I want to show in this message that it is a Bible doctrine and we must therefore square to it.

I know many outstanding Bap-

to help. Therefore, if you, as a church, cannot support a man alone, send your money to some other church and help them.

4. "Can't get a man through the various government channels."

This is the flippant attitude of many churches. "We are able financially to support a foreign missionary, but due to the difficulties in getting a missionary through the various government channels we will just give our money to some mission board and let them do the job for us. After all, God can use a mission board if He wants to." We are not minimizing what God CAN do, but the people who use mission boards certainly are. They are saying in effect that they can do through a mission board what God cannot do through His church!

God could recognize sprinkling if He had wanted to do so, but how many Baptists believe that God honors sprinkling? God could have chosen some other way to save the lost, such as works for salvation, if He had wanted to, but how many Baptists would tell you that you could be saved by your works?

Yet, some of the same Baptists that are sticklers for immersion as the mode of baptism, and salvation by grace apart from works, will readily admit that it was God's choice at first to send out missionaries through His churches; now, however, He would rather have them sent out under a board. They find themselves forced to admit, if they will be true, one of two things: either God has changed His mind and given the commission to boards and societies instead of His churches, or He is not able to do what He said He would do! (See Mal. 3:6 and Dan. 4:35).

Therefore, let us lay aside our excuses, and give God the glory through His churches.

Works By
J. R. Graves

Seven Dispensations.....	\$3.25
First Baptist Church In America.....	1.00
John's Baptism (was it Christian?).....	1.00
Parables and Prophecies of Jesus.....	1.00
New Great Iron Wheel (on Methodism).....	1.00
Middle Life.....	.50
Relation of Christian Baptism To Salvation.....	.25
What Is Conscience?.....	.25
The Act of Baptism.....	.25
Christian Baptism, the Profession of Faith.....	.25
Trilemma—All Human Churches Without Baptism.....	.40
The Entire Set May Be Had for \$8.75	
We Pay Postage	
Payment Must Accompany Order. On all orders except for the entire set, add 15c for postage-handling.	
Order from Our Book Shop	

tist preachers who are sound in the faith, but hold to a very weak position on reprobation. They teach that God elected or ordained certain ones to salvation, but that he simply PASSED BY THE rest, or LEFT THEM TO THEMSELVES. I agree that God ordained certain ones to salvation (Acts 13:48), and that he passed by the others; but He did more than just pass by the others. He actually ordained them to condemnation as he ordained the elect to salvation. Some have preferred to call this double predestination.



ELDER EDDIE GARRETT

This doctrine, as the doctrine of salvation by grace, is purely Divine Revelation. This is clearly evident, not only from the Bible, but from man's hatred of it. Natural reason objects to this doctrine, just as it does to other "objectionable" teachings of God's Word. Especially does the carnal mind despise this doctrine in view of putting sinful man in the place before a sovereign God who is righteous and most justly demands him. Therefore, it is a matter of accepting God's Word on the doctrine, rather than a doctrine to be "understood," "harmonized," "reasonable."

Now let us go to the Book of Truth — the Bible and see what God has to say concerning this doctrine. In Proverbs 16:34 we read:

"The Lord hath made all things for himself: yea, even the wicked for the day of evil."

You don't have to be a theologian to understand the plain English of this verse. It expressly declares that the Lord made the wicked for the day of evil. It was His design in giving them life. The Lord is going to bring glory to His own name through them. Does not the Scripture say in Romans 9:17 that God raised up Pharaoh for this purpose?

Also we find this doctrine taught in Romans 9:21-22. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction."

The Greek word translated "power," in verse 21, means "have the right or authority to do what He wills with His own." God has this right, then why is that there are so many preachers today who say God would be just in predestinating a man to condemnation? Notice this sage says "vessels of wrath fitted to destruction." This does seem to teach that God sent them by. He actually fitted them to destruction. If he predestinated, then he predestinated (predestinates) the vessels to dishonour.

Now let us consider Romans 11:7:

"What then? Israel hath obtained that which he seeketh; but the election hath obtained it, and the rest were blinded."

Just as election is an act of predestination (Continued on page 7, column 1)

Do You Really Want To Understand The Bible?

By Pastor Frank B. Beck
North East Baptist Church
Millerton, New York

"Cursed be Sallie!" pipingly cried the infant Thomas Babington Macaulay against the maid who had disarranged the pebble boundaries of his play garden; and then the passionate, childish voice went on, "for it is written Cursed be he that removeth his neighbor's landmark." Macaulay was one of the greatest of the English Victorian writers. Before he was ten he had undertaken to write a world history and long epics and romances in verse. A member of Parliament, orator, debater, but always a writer. Two years after his death he was buried in Westminster Abbey. As an infant he knew the sacred Scriptures. "Cursed be Sallie! for it is written . . ." But did the burning, stewing infant understand the Scripture he was quoting?

How can a person understand the Holy Bible? How can he rejoice in its promises, feel the power and warmth of its purposes, live and love its practice and purity? For with all of our learning we should get understanding (Prov. 4:7), exalt her, and embrace her (Prov. 4:8). How can we understand the Word of God?

God answers: "Turn you at my reproof: behold, I will pour out my Spirit unto you I will make known my words unto you now." (Prov. 1:23).

"I will make known my words unto you." When will God do this? When will He turn at my reproof? When will He pour out His Spirit unto us. Not because we are good. Never in any other way.

I
FIRST, THERE MUST BE REPENTANCE. "Turn you at my reproof." Turn!

This is very practical. The word "turn" means (shuwb) "to turn back (hence, away)" (Strong's Concordance). It does not necessarily mean to turn back to the wrong place, though it may. And it does in this case, it means to turn back to God. For man has been in his history with God, now needs (and you need) to turn back to God! For man very soon turned away from His Creator. All of us have done it. "All like sheep have gone astray, they have turned every one to his own way . . ." (Isa. 53:6). Now, turn back to God! "In returning and rest shall ye be saved" (Isa. 30:18).

It is also personal. "Turn you," God says, "at my reproof." Salvation is a very personal matter. We shall be gathered one by one, O ye children of Israel" (Isa. 42:1). One by one! Salvation is given to a birth, the "new

The Trinity

By
E. H.
BICKERSTETH
\$2.50

For a long while, we have searched for a book on the Trinity. Though we have the catalogs of the major book publishers of America, we have been unable to find such a volume. But Kregel's has republished one of the great works on this subject. This is the book by Bickersteth. This book is packed with Scripture and sound argument. If you study the great subject thoroughly, then you need this book.

Order from:
Baptist Examiner Book Shop
Ashland, Kentucky

birth" (John 3:3), and a birth is very personal. "You must be born anew" (John 3:7, R.S.V.). Salvation is likened to a life. "Eternal life" (Rom. 6:23). Life is very personal. No one else can live it for you. Salvation is likened unto a death. "I am crucified with Christ" (Gal. 2:20). Death is very personal. Salvation is most personal and individual. "Turn you at my reproof."

II
SECONDLY, AND THIS MAY SEEM UNNECESSARY, THERE MUST ALSO BE REPROOF. "Turn you at my reproof."



ELDER FRANK BECK

This is Divine reproof. "My reproof," God says. Rebuke is good for us, if we will hear it. "He that heareth reproof getteth understanding" (Prov. 15:32). Especially if we will hear God's reproof to us in His Word, or through His preachers! Then God will make known His words unto us. We shall understand the Bible. Unless the Spirit of God says to His preacher of this church or that: "Thou shalt not be to them a reprover: for they are a rebellious house" (Ezek. 3:26). Pity such a congregation! The Lord no longer expresses His love toward that church, for He no longer rebukes them. Have you never heard Him say: "As many as I love, I rebuke" (Rev. 3:19)? So when a Spirit-filled preacher preaches the Word of God to you, he is also to "reprove, rebuke" (II Tim. 4:2). But be sure and turn at God's rebuke!

This is also denunciation. "Reproof." It is sure to come to every sinner whom God draws to Himself. No one has ever been regenerated and redeemed and restored to God who has not also been reprovved and rebuked of God! That is because every one of us have sinned again and again against God, and deserve His rebuke; and God would be unfaithful not to rebuke us for that. "For all have sinned" (Rom. 3:23). The same God who tells us: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3); will He not also rebuke His elect children for their sins, and bring them to salvation in His own time? Therefore, turn back to Him, at His rebuke!

III
THIRDLY, IN THE CASE OF CHRISTIANS, THERE WILL BE REVIVAL. "I will pour out my Spirit upon you," God says.

It is a sure revival. "I will . . ." No doubt, no mistake about it. "I will do it." "God, that cannot lie, promised" (Titus 1:2). He is "the faithful God, which keepeth covenant and mercy" (Deut. 7:9).

It is like II Chronicles 7:14, "If my people," says Jehovah, "which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then 'will I hear from heaven, and will forgive their sin, and will heal their land.'"

Let Christians turn at the rebuke of their Redeemer from their worldliness and strife and pride and jealousy and covetousness,

and God will pour His Holy Spirit upon the church once again in old time Pentecostal power.

It is sufficient. "I will pour." Not merely sprinkle a few drops, but pour! The word (naba) means to gush forth (Strong). "For I will pour water upon him that is thirsty, and floods upon the dry ground." What is Jehovah talking about? "I will pour my Spirit upon thy seed . . ." (Isa. 44:3). Pouring out of floods. Not one flood, but floods! Flooding the church with the Holy Spirit! Flooding the obedient Christian with the Holy Spirit! O do you want that? Then turn in repentance and obedience at God's rebuke! Turn back to Jesus Christ and His church and the sacred Scriptures and holy living! "Turn . . . at my rebuke, behold, I will pour out my Spirit upon you."

It is a spiritual revival promised. "I will pour out my Spirit upon you." You know what kind of revival that will be, do you not? A man met with a severe accident and was rushed to the hospital. When the doctor was examining the injury, he noticed that the name Jesus was beautifully tattooed across the man's chest. A nurse standing by said, "I wonder if it is deeper than the skin?" A true spiritual revival will be inward. It will be deeper than the skin. It will reach the heart of the repentant. On the day of Pentecost the sinners were "pricked in their heart" (Acts 2:37).

IV
FINALLY, THERE WILL BE GLORIOUS REVELATION.

"Turn you . . . I will make known my words unto you."

Here is wisdom. "I will make known." Turning at God's rebuke you have already begun the exercise of true wisdom, for "the fear of the Lord is the beginning of wisdom" (Psalm 111:10). You have something better than rubies (Prov. 8:11). Were you to own the Imperial State crown of Great Britain, with which Queen Elizabeth II was coronated, you would hold a crown with many dazzling gems, including five rubies. But you cannot read and understand the Word of God in the blaze and the fire of earth's finest rubies and riches. Here stands the despised - by - the - world Nazarene, who says: "I will make known" the words of God to you.

Not only wisdom, but words are emphasized in this promise. "I will make known my words unto you." We are living in a theological day when it is "smart" to think lightly of the words of the Bible. The Bible is accused of being a "paper pope." Bible believers are called "bibliolaters" - worshippers of the Bible instead of God! - because they hear and heed the words of God. How desperately that poor man waited for a word from Christ's lips when he said to Christ: "Speak the word only, and my servant shall be healed" (Matt. 8:8). This may be terribly out of date, but give me that kind of faith. I hear the Son of God say: "He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). O those words meant nothing to my poor benighted soul the many times I read them, until God made them known unto me by His Holy Spirit.

The dark lumps of coal when dug from the earth give no sign of the sunbeams hidden in them. Neither does the Holy Bible to you, unsaved soul, unconverted friend. The sunshine of God's love and mercy and forgiveness and power - you do not grasp them, feel them as you handle God's Word. Rather, that word is like black lumps of dark coal. But let the pick, axe and shovel of God's reproof dig down into the confusion of human speculation and philosophy, where you have covered God's Book. May God turn you back to Himself through Christ. And may He pour out His Holy Spirit upon you. And these dark coals of sayings of God, ignited by the fire of the Holy Ghost, will attest their origin as being divine, and be

Gone!

Another pilgrim gone!
Another soul at rest!
Another spirit by the throne,
In Jesus' fulness blest!
Triumphant in the faith
That sees the glorious prize,
And lends a majesty to death,
His spirit sought the skies!

Call'd to a great reward!
Call'd to a fadeless crown!
The warrior sheath'd his well-tried sword,
And laid his helmet down
Life's toil and battle o'er,
No clarion-call of pain
Can reach that pure and blissful shore,
To mar his rest again.

—W. Winsford

made plain to you - lighting the way to Jesus Christ, to Heaven and home forever! Amen.

Reprobation

(Continued from page six)
so is blinding or reprobating. How can we neglect such plain passages as these? How can a man like John R. Rice write articles entitled "Predestined for Hell! No?"

Next notice I Thessalonians 5:9,

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us . . ."

Now it would be of no sense to speak as Paul does here, if God has not appointed any one to wrath. Why say, "God hath not appointed us," if He hasn't appointed any? The truth is, He has appointed the rest to a just damnation (wrath).

And let those who object answer this: If it be right for God to damn sinful men at the future judgment, then why would it be wrong to ordain to do so? God knows who will be damned and has always known. He damns men for sin and no one is treated unjustly.

Now let us turn to I Peter 2:8: "And a stone of stumbling, and a rock of offence, even they which stumble at the word, being disobedient: whereunto also they were appointed."

This verse declares that they were appointed to stumble at the word. It is not for us to try and reason out the ways and thoughts of God, but to simply believe them. His thoughts and His ways are higher than ours. We cannot even begin to fathom them. But we can believe them and teach them.

In II Peter 2:12 we read: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

Notice it says made to be taken and destroyed. This verse teaches reprobation in the strongest way. We need not fear it in our preaching.

Now let us consider Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the

grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Notice the verse declares that these men were ordained to this condemnation. Now if in Acts 13: 48 the word ordained means an act of God's will, then it must mean the same in this verse. The term ordained means the same as predestinate, so we see that God has predestinated some to eternal life and the rest to eternal death. Praise God he has had mercy on some of us wretched, undeserving creatures.

In closing this message I have one question to ask those who have had trouble in accepting the truth of this great doctrine. Did God know before he ever created one human being that some of them would reject Christ and go to Hell? If he did, and then went ahead and created them, would He not be creating them unto condemnation? Belief in God's foreknowledge forces us to believe the doctrine of reprobation.

My Saviour be Thou near me
When I lie down to sleep
And safe from every danger
My soul and body keep.
With Thee there is no darkness
The light it shineth still
My Saviour be Thou near me
And I will fear no ill.

My Saviour be Thou near me,
When Satan doth assail,
To comfort and protect me,
That he may not prevail,
When sorrows come upon me,
And days are dark and sad,
My Saviour be Thou near me,
And I will still be glad.

My Saviour be Thou near me,
In sickness and in pain,
To teach my spirit patience,
To make my suffering gain.
When flesh and heart are failing,
Receive my parting breath,
My Saviour be Thou near me
To comfort me in death.

And then for ever near Thee,
Safe in that happy place,
Where angels sing Thy praises,
And saints behold Thy face,
My joy shall be Thy presence:
Yes this! my heaven will be,
My Saviour will be near me,
Through all eternity.

—From Young People's Magazine.

NOW READY
"CLOSE" COMMUNION
By Bob L. Ross
Gives the Biblical basis for the practice of Baptists regarding the Lord's Supper. Many Scriptures cited, clearly showing how the New Testament church observed this ordinance.
5c Per Copy
30 Copies - - \$1.00
(Add 5c for postage-handling when ordering one copy; 10c when ordering more.)
Order from: Baptist Examiner Book Shop
Ashland, Kentucky

Sanctification

(Continued from page 1)
of their "Deeper Life" — "Entire Sanctification" — "Second-Blessing" doctrine, it startles me to hear of Baptist churches that are now doing the same thing from which God delivered me. I am afraid that many Baptists are now being duped into preaching the second-blessing under the disguise of a "Deeper Life" campaign.

This latest trend is a good way to make Arminians out of Baptists. These "Deeper Life" meetings will emphasize the unscrip-tural "altar." It will emphasize the matter of going forward to an "altar of prayer" and pray until you get the feeling. Certainly if the Apostle Paul were around he would say, "O foolish Baptists,

You Can't Turn Your Back

(Continued from page one)
there over the country.

Due to the steel situation (Ashland being a steel manufacturing town), business is virtually dead, and there is practically no income from the shop in behalf of the paper. Accordingly, we are having the hardest time we ever had financing THE BAPTIST EXAMINER. Please don't turn your back on us now. If it pleases God, we would be most happy to have a letter from you and an offering — just as generous as God enables you to make. If you believe in this paper, then you can rest assured that we can use it now for God's own glory.

Need Of Revival

(Continued from page one)
either be revived by the Lord Himself, or the churches will descend until error and ungodliness swallow them up. This calamity shall not happen but only divine grace can avert it.—C.H.S.

who hath bewitched you." If we emphasize the subjective feelings we will lessen the person of Christ. If we emphasize feelings and "the altar" we will rule out the daily progress of sanctification of which the Bible speaks. In a few more years we will find Baptists going around and asking each other whether they have had a "Deeper Life" experience.

Let us consider our text on this matter of sanctification and not listen to the voice of men:

I. BELIEVERS ARE TO BE SANCTIFIED.

In verse seventeen of John, chapter seventeen we read: "Sanctify them through thy truth: thy word is truth." This is a prayer of Jesus for all believers. Certainly if our saviour offered up this prayer in our behalf we need to take heed. Christ's will is that we might be sanctified once we have become a Christian. This means we can not under-rate sanctification. It is a needful matter or else Jesus would have never prayed as he did. If this is an imperative (and Jesus used the Greek imperative verb) we should investigate and find out if it can be seen in our lives.

The purpose of this message is not to make a topical study of the subject of "Sanctification" but to press the method of sanctification. It is important though to give a brief definition of the subject: "Sanctification has a twofold meaning: (1) that of setting apart of things, days, or persons specifically for God . . . Gen. 2:3, Lev. 8:15, II Chron. 31:18. And that the believer at the time of his regeneration is so set apart by God the Father . . . I Cor 1:30. And secondly (2) sanctification is the progressive work of the indwelling holy spirit enabling the believer to have victory over the old carnal nature as he is obedient to the Word of God. (Col. 1:27, 28, John 17:17, Phil. 3:12)"

Quickly, let me review the matter that sanctification carries the idea of both separation and holy living for the believer. Looking at our text we can see that we as

**YES-
we've
got
it!**

**ROOM!
MEALS!
FELLOWSHIP!
PREACHING!**

AT OUR

BIBLE CONFERENCE

September 5, 6, & 7

believers are in the world yet we are not part of it (in God's sight) because He has separated us out of it (John 17:14-17) and day by day as we obey Christ the World sees that we are not part of its evil system.

II. THERE IS A METHOD FOR THIS SANCTIFICATION.

Our text (verse 17) lets us know that in the final end God must do the work of sanctifying believers because Christ addresses him and asks him to do this. Did not Jesus, a short time before this, say, "Without me ye can do nothing"? We are therefore dependent upon God to do this spiritual work of sanctifying and purging out sin from our lives.

Secondly, the method of sanctification is by the Word of God. The scriptures are clear on this matter, therefore, "altar seeking" "praying through" and other short-cut methods are contrary to the clear teachings of the Scriptures. Oh, the multitude of confused Christians who are looking for a short, easy method of being sanctified! Surely we are not here to condemn their desire or willingness to have God's best, but the whole method is openly against the method that we read of here in our text. Shame on the gospel preachers who are blind on this matter and are trying to lead others in the same path as they tread.

Certainly if it were true that all that is needed is for a Christian to respond to a public invitation, go forward and declare that he wants a deeper life experience —

and this in itself would solve the matter of sanctification, — then I would be first in line to settle my own personal sanctification. But our text says, it is by truth and this truth is found in the Holy Scriptures. Also the Greek use is the verb in the active sense. It is not therefore a once for all matter but a continuous, durative idea. Victory over our sinful nature is an "I die daily" (I Cor. 15:31) program. It is a continual denial of self.

If the instrument in sanctification is the word of God then we need to preach it and study it. We denounce the liberal and modernistic preacher for giving book reviews, preaching politics and social reforms, and saying sweet nothings to his congregation, yet how many "fundamentalists" are having chalk artists, gospel films, singing evangelists, gospel magicians and many preachers are sermonizing rather than proclaiming in simple language the whole Counsel of God. All we need to do is to read Paul's epistles to the churches and pastors to find out how Paul tried to sanctify his readers. Did not Paul say that to preach the word meant doctrinal preaching? Read II Timothy 3:16-4:2. All of God's word needs to be preached if we anticipate progressive sanctification in our christian lives.

In closing, we recognize that hearing the word of God demands obeying the word of God. James says (1:22) that we must be "doers of the word and not hearers only." As we read the Scriptures and the Holy Spirit reveals sin in our lives, then we need to confess it and determine by the grace of God to forsake that sin. The word "confess" comes from the Greek word, "Speak the same." We must speak and treat our wretchedness and sinfulness like God speaks of it. This demands a forsaking on our part. The word truth in our text means to represent things as they really are. Only the Bible can show us how sinful and depraved that we are. Only the Bible can show us how high God's standard really is. Only the Bible can show us how short life is and how insignificant the pleasures, pride, and wealth of his world are. We need to continually read, study and hear the Bible preached to make us separated from this sinful old world and to make us Holy in our own personal character.

CONCLUSION:

Are you, as a believer, daily studying God's Word or are you looking for a new, unbiblical, modern method of being sanctified?

All Of Grace

(Continued from page one)

Proud fool that thou art! Thou spinnest cobwebs. Thou weavest a dream. Oh, that thou wouldst freely take what Christ upon the cross declared to be finished.

It is the gift of God: that is, it is eternally secure, in opposition to the gifts of men, which soon pass away.

"Not as the world giveth, give I unto you," says our Lord Jesus. If my Lord Jesus gives you salvation at this moment, you have it, and you have it for ever. He will never take it back again; and if He does not take it from you, who can? If He saves you now through faith, you are saved — so saved that you shall never perish, neither shall any pluck you out of His hand.

"The Third Commandment"

(Continued from page 5)

Salvation Army. Beloved, when I come to the end of the way, I would rather have some drunkard, some blasphemer, or some girl redeemed from sin, stand by my coffin and rain the tears of gratitude upon it, than have a monument pierce the sky. May God help you now to receive my Lord and Saviour as your Lord and Saviour tonight.

SECURITY

When a believer is saved, he possesses eternal life.

"Verily, verily, I say unto you, he that believeth on me hath EVERLASTING LIFE."

—John 6:47
"And this is LIFE ETERNAL that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

—John 17:3

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation, but is passed from death unto life." —John 5:24.

"And whosoever liveth and believeth in me SHALL NEVER DIE." —John 11:26.

"And this is the record, that God hath given to us ETERNAL LIFE, and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

—I John 5:11
The life Christ gives us is eternal — never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that a believer is eternally secure. Mt. 25:46, "everlasting" describes the character of God's existence. In II Tim. 2:10, "everlasting" describes the duration of Christ's kingdom. Then as long as wicked are punished, as long as God exists, and as long as Christ's kingdom continues, that long the believer has eternal life. If the punishment of the wicked can have an end, if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!

All things work together for the good of the believer.

"And we know that all things work together for good to them that love God." —Rom. 8:28.

The truth of this comforting statement demands that our salvation be eternal, for this can never be true if a believer loses his salvation.

Segregation Versus Integration

By

W. M. Nevins

Author of Alien Baptism and The Baptists, and The Holy Spirit
The Secret of Spiritual Power
THIS IS THE BOOK YOU WILL WANT!

Discusses the Following Subjects

Is Segregation Unchristian?
The Bible and Segregation
Is Integration the Law of the Land?

States' Rights and the Constitution.

The Supreme Court and the Amendment.

Court Declares Own Act Void.

The Washington Schools Struggle.

Mixed Marriage Integration Objective.

Ninety Six Congressmen Veto Court Decision.

Court's Impeachment by Congress.

The Right of Interposition.

The Little Rock Debacle.

A New States' Rights Party.

Get this book and read the answers to —these and many other questions.

Price \$1.00

Add 10c for Postage—handling Payment must accompany order

Order from:

Baptist Examiner Book Store
Ashland, Ky.

SUMMER SUBSCRIPTION DRIVE

5 "SUBS" — \$5.00

Every Christian has a desire to see two things happen in other people: (1) He desires to see others saved; (2) He desires to see others grow in grace and knowledge. Experience has proven that TBE helps others in both these ways. We ask you to prayerfully consider this fact and send TBE to those whom the Lord impresses upon you.

SUBSCRIPTION BLANK

- Name _____
Address _____
 - Name _____
Address _____
 - Name _____
Address _____
 - Name _____
Address _____
 - Name _____
Address _____
- Sent by _____
Address _____

Clip and Mail to

The Baptist Examiner, Box 910, Ashland, Ky.