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The Baptist Examiner

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To the law and to the testimony; if they speak not according to this word
it is because there is no light in them.—Isaiah 8:20

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PREDESTINATION By Jerome Zanchius:

CHAPTER I

A Definition And Explanation Of Terms

Wherein the Terms Commonly Made Use of in Treating of This Subject Are Defined and Explained

Having considered the attributes of God as laid down in Scripture, and so far cleared our way to the doctrine of predestination, I shall, before I enter further on the subject, explain the principal terms generally made use of when treating of it, and settle their true meaning. In discoursing on the Divine decrees, mention is frequently made of God's love and hatred, of election and reprobation, and of the divine purpose, foreknowledge and predestination, each of which we shall distinctly and briefly consider.

I. When LOVE is predicated of

God, we do not mean that He is possessed of it as a passion or affection. In us it is such, but if, considered in that sense, it should be ascribed to the Deity, it would be utterly subversive of the simplicity, perfection and independency of His being. Love, therefore, when attributed to Him, signifies—

(1) His eternal benevolence, i. e., His everlasting will, purpose and determination to deliver, bless and save His people. Of this, no good works wrought by them are in any sense the cause. Neither are even the merits of Christ Himself to be considered as any way moving or exciting this good will of God to His elect, since the gift of Christ, to be their Mediator and Redeemer, is itself an effect of this free and eternal

favour borne to them by God the Father (John 3:16). His love towards them arises merely from "the good pleasure of his own will," without the least regard to anything ad extra or out of Himself.

(2) The term implies complacency, delight and approbation. With this love God cannot love even His elect as considered in themselves, because in that view they are guilty, polluted sinners, but they were, from all eternity, objects of it, as they stood united to Christ and partakers of His righteousness.

(3) Love implies actual beneficence, which, properly speaking, is nothing else than the effect or accomplishment of the other two: those are the cause of this. This actual beneficence respects all

Due to the nation-wide steel strike, THE BAPTIST EXAMINER is now operating on a week-by-week basis — that is, if sufficient money is received, the paper will be printed. Otherwise, we may have to miss an issue or so until we are financially able to print it.

Ashland is a steel town. Armco is located here, and when the steel industry is down, the business of the town is all but paralyzed. For two months previous to the strike, it was anticipated, and therefore business was most poor, and of course, since the strike has actually begun, business is at a virtual standstill.

We must take in at least \$250 a week from our printing work in order to keep the paper in the mail each week. Today, (July 28), we have not had a single job, and yesterday, only a very few.

Of course, your editors are trusting that business will pick up, or that contributions will be received to make up for the loss of printing, and that God will make it possible for us to keep the paper in the mails each week, especially since it has been a weekly for over twenty years. However, this is in God's hands and only as He sends business, or as He moves upon our readers to provide additional funds, will we be able to mail the paper out each week.

If we miss an issue, don't be surprised. Just as soon as industry adjusts itself, and business gets back to normal, we will be greeting you again each week. Naturally, we hope that we will be able to continue greeting you each week.

MAY THE WILL OF THE LORD BE DONE!

blessings, whether of a temporal, spiritual or eternal nature. Temporal good things are indeed indiscriminately bestowed in a greater or less degree on all, whether elect or reprobate, but they are given in a covenant way and as blessings to the elect only, to whom also the other benefits

respecting grace and glory are peculiar. And this love of beneficence, no less than that of benevolence and complacency, is absolutely free, and irrespective of any worthiness in man.

II. When HATRED is ascribed to God, it implies (1) a negation (Continued on page 6, column 3)

WHY I CANNOT VOTE FOR A ROMAN CATHOLIC

To refuse to vote for a Roman Catholic for public office is not religious bigotry. We do not vote against Catholics just because they differ from us religiously. Neither do we vote against a Baptist, Methodist, or Presbyterian simply because he disagrees with us religiously. I, personally, would not vote for a man just because he belonged to "my" church. I know many brethren for whom I would not vote for public office, because they are not qualified for the position. Several times I have voted against those who are members of the same church that I am. I always keep my religion separated from my voting. When I vote against a Roman Catholic more than religion is involved. Our entire American way of life is involved. The foundation principles of democracy are at stake.

We do not object to Catholics politically — just because they differ from us. They have a right to their views. We would not want any law passed to stop them from preaching and believing what they advocate. The same is true regarding other denominations. We may disagree with what they preach, and should endeavor to show them wherein they are wrong, but, as American citizens, they have a right to their own religion. When we have tried to show them what we believe the Bible teaches, that is as far as we should go; they are still our friends and neighbors. How could we hold these views and yet be religious bigots?

Undoubtedly a majority of the Catholic people in America are loyal, patriotic Americans. If the test came they, no doubt, would prove their devotion and loyalty to America. Our objections are not to the sincere beliefs in the hearts of the Catholic people, but rather to the "infallible" doctrine of the Roman Catholic Church. In various countries of the world the hierarchy has controlled the votes of the Catholic people. By the threat of excommunication they can usually keep their people in line. Because of circumstances in America at the present time, the attitude of the clergy here may differ from their attitudes in other countries, but as the power of the hierarchy increases the Romanists will change these conditions and their "infallible" doctrine will be the same here as it is in the countries where they have control. If not, why not? The fact that they do not have a majority in the United States today colors their attitude (Continued on page 7, column 3)

Does Baptism Save?

SATAN'S PERVERSION OF 1 PETER 3:21

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



One of the most vicious practices ever promoted by the Devil, is the practice of separating a portion of Scripture from its context to make it carry a meaning totally contrary to what it was designed to teach. A man tells of how another man showed him a passage when he was a boy that read like this, "There is no God." (Continued on page 8, column 3)

WHAT I BELIEVE THE BIBLE TEACHES, NO. 2

WHAT I BELIEVE ABOUT THE LORD JESUS CHRIST

By Fred T. Halliman
2338 N. Seeley Ave.
Chicago 18, Ill.

If you are a modernist you are probably saying: "What difference does it make what one believes about Jesus, just so you believe something?" It makes all the difference in the world what one thinks of Jesus. It matters whether He is Divine or just a mere impostor; it matters whether He is God or mere man; it matters whether He is sinless or just a little above the average man. It matters so much that if He is not the Divine Son and sinless, the whole world would be plunged into Hell.

How Do I Know That Jesus Lived?

Besides the many historical proofs that we could give that would attest to the fact that Jesus actually lived, there is the more important Scriptural proof. Several hundred years before Christ

ever lived upon this earth as man, Isaiah prophesied that He would come.

"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14).

"The angel Gabriel was sent from God . . . to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary . . . and the angel said unto her, Fear not Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest" (Luke 1:26-32).

How Do I Know He Is The Son of God?

Upon two different occasions God the Father said: "This is my beloved Son." (See Matt. 3:17 and Matt. 17:5.) It was for this reason that the Jews sought to kill Him. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said that God was his Father" (Jn. 5:18).

Jesus said of the Holy Spirit, "When he, the Spirit of truth is come . . . He shall not speak of" (Continued on page 8, column 2)

The Baptist Examiner Pulpit

"THE SEVENTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not commit adultery."—(Exodus 20:14).

Ere I begin my remarks relative to this text of Scripture, I would like to read to you concerning the first home ever established.

"And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet

for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof, and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—(Genesis 2:18-24).

There is no picture to me quite so pleasing as this which God gives of the first home. What a scene is presented to us in the

method of the creation of the woman wherein God performed the first operation upon human-kind, making Eve from the rib taken from man. This gives us a hint in all probability as to the relationship of husband and wife. She was not taken out of his head to rule over him; nor from his feet to be trampled upon by him; but from his side in order to walk equal with him, from under his arm to be protected by him, and from near to his heart to be beloved by him. Surely no more beautiful picture of the home can be found.

In contrast, the Devil always counterfeits everything that is good. (Continued on page 2, column 3)

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"Seventh Commandment"

By common consent, the sin of our decade is the sin of sex. Satan's counterfeit for the pure, holy love of home, is lust and adultery. There is more fornication and lust today than at any period of the world's history. More than 60,000 young people of the United States drop out of sight each year, their souls and bodies being sacrificed on the altars of adultery. Many a young woman has awakened too late and found herself disillusioned and destroyed, and is compelled to say:

"Once I was pure as the snow, but I fell,
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;
Pleading—cursing—dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God have I fallen so low!
And yet I was once like the beautiful snow.

"Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for my innocent grace—

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Flattered and sought for the charms of my face!
Father—mother—sisters—all,
God and myself I have lost by my fall;
The veriest wretch that goes shivering by
Will make a wide sweep, lest I wander too nigh;
For all that is on or above me, I know,
There is nothing so pure as the beautiful snow.

"How strange it should be that this beautiful snow,
Should fall on a sinner with nowhere to go!
How strange it should be, when the night comes again;
If the snow and the ice struck my desperate brain.
Fainting—freezing—dying—alone,
Too wicked for prayer, too weak for a moan,
To be heard in the streets of the crazy town,
Gone mad in the joy of snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow."

"Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.
Groaning—bleeding—dying for thee,
The Crucified hung on the cursed tree!
His accents of mercy fall soft on thine ear.
'Is there mercy for me? Will He heed my weak prayer?
O God! in the stream that for sinners did flow
Wash me, and I shall be whiter than snow."

I.

In view of the aforementioned facts, IT IS TIME FOR PLAIN TALK. If you don't believe in straight talk, then that's one (Continued on page 3, column 1)

I SHOULD LIKE TO KNOW:

"Isn't God Not Willing That Anyone Should Perish? (II Peter 3:9)"

Let us read carefully II Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

First, let us notice to whom Peter writes these words. In verse one of chapter three he states: "This second epistle, beloved, I now write unto you." By Peter's reference to this epistle as a "second epistle," it is evident that the first epistle of Peter was written to the same folk. And in the first epistle (I Peter 1:2), he refers to his addressees as "elect."

So neither of Peter's epistles are written to anyone save the elect of God. And when in verse nine of this second epistle, chapter three, we read of the Lord's long-suffering to "us-ward," the reference is to the elect of God. And when we read that He is not willing that "any" should perish, the reference is restricted to "us"—not willing that any of "us" should perish—being the elect of God. Likewise, "all" whom he would have come to repentance are the same as "us" and "any"—the elect of God to whom Peter writes.

But let us notice more particularly the first part of this passage. What "promise" is here referred to? And please notice, it is "promise" and not promises. He speaks of one promise. But is this the promise of salvation, as Arminians would have us believe? It is not, as the casual reader can easily perceive. The promise he speaks of is the Lord's second coming, seen clearly from verses three and four: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Because of these scoffers' charges and blasphemy, Peter deems it wise to set forth the truth as to the Lord's second coming and why it is that He has not yet come back to earth. The reason He has not yet returned, says Peter, is that He is not willing that any of those whom He has chosen for Himself should perish, but that all of them should come to repentance, and be saved. God had before declared through Paul the same truth, that Christ would not return until "the fullness of the Gentiles be come in." (Romans 11:25); that is, until all the "other sheep" (John 10:16) have come to Christ for safety. God's purpose is to "gather together in one all things in Christ," and this He will do before the San returns; He will save all the elect.

Some have thought the word for "willing" means only a "wishing" or "desiring." But this cannot be the true sense because God does not have a "desire" or "wish" that is opposed to His "will"; otherwise, God would be divided against Himself! If God wills the salvation of some, He does not wish or desire the salvation of all. After all, what is "wish" or "desire" but "will!"

Paraphrasing the passage, we would read it: "The Lord is not slack concerning his promise of returning to the earth again, as some men have charged, but is long suffering to us-ward, the elect, not willing that any of those whom He has chosen for Himself should perish, but that all of them should in His own time be brought to repentance from sin and faith in Christ."

promise, though He is not slack with respect to it, but is long-suffering towards His elect, waiting till their number is completed in effectual vocation, and for their sakes bears with all the idolatry, superstition, and profaneness that are in the world; but when the last man that belongs to that number is called, He will stay no longer, but descend in flames of fire, take His own elect to Himself, and burn up the world and the wicked in it."

★ Did Christ die for every man? (Hebrews 2:9).

The verse reads: "That he by the grace of God should taste death for every man."

Arminians have made "good" use of this passage of Scripture (which is actually an erroneous translation) in advancing their general atonement doctrine. But the Arminian who relies upon this faulty translation will convince no one but the ignorant and uninformed. The passage is simply a false translation, and the Arminian who knows this fact, yet persists in using it to deceive the simple, is very unethical, not to mention the matter of honesty.

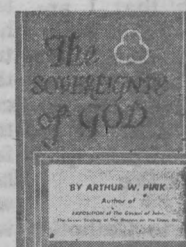
The word "man" is not in the Greek. It was added by the King James translators. Although they did not place it in italics to thus signify that it is not in the original manuscripts, the Revised Version (1884) scholars did.

"The Greek is 'panta' and signifies 'every one,' that is, every one of those who form the subjects of the whole passage—every one of the 'heirs of salvation' (2:14), every one of the 'sons' (2:10), every one of the 'brethren' (2:11). . . . It seems to us that the words which immediately follow explain our text: 'For it became him, for whom are all things, and by whom are all things, in bringing' (Continued on page 3, column 1)

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"I Should Like to Know"

(Continued from page two)
ing many sons unto glory, to make the captain of their salvation, perfect through suffering. It is of sons the apostle is here writing, and we suggest an ellipsis of 'son' thus: 'He tasted death for every'—and supply 'son' in italics.—A. W. Pink.
It is a departure from orthodox interpretation to conclude as do some Arminians that "every one" is as universal as "every man." The "every one" is necessarily confined to its context, as "every man" would be were it the proper phrase, and it is to be thus interpreted in the light of it. To (Continued on page 5, column 2)

"Seventh Commandment"

(Continued from page two)
place where you and the Devil are in solid agreement. Soft words in the pulpit suit the Devil fine. What is needed today in every pulpit is some unshirted Hell. The preachers of the land need to get out of the apple-sauce, soft soap, and white-wash business and need to join the heavy artillery. I don't mean to antagonize anyone with what I have to say tonight, nor in any of the messages. I do want, though, to make it harder to go to Hell and easier to go to Heaven. I am satisfied that the average congregation never heard a sermon on this text before.

I remember going to Cincinnati to hold a revival meeting several years ago. One night I preached on the "Sin of Adultery." A former pastor of the church, who was one of those goody-goody sort of preachers who would not dare offend anyone, came to me at the close of the services and said, "There isn't a preacher in Cincinnati that would preach a message like that for fear of his position." Well, beloved, I'm not afraid of the Devil; yet, I do fear God, and because I fear Him, I want to preach that which I know will please Him. In view of this fact, I expect to say some plain things. I want to speak to you in such a way that you will not have to get a dictionary to look up the meaning of the words I use, when I finish my message tonight.

II.

The fact of the matter is, beloved, **GOD SPEAKS PLAINLY.** He has never been silent nor indifferent to sin throughout the ages gone by. Listen:

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress **SHALL SURELY BE PUT TO DEATH.**" — Lev. 20:10.

"My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; **HER STEPS TAKE HOLD ON HELL.** Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house." — Prov. 5:1-8.

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread. And the adulteress will hunt the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal

to satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it **DESTROYETH HIS OWN SOUL.** A wound and dishonour shall he get; and his reproach shall not be wiped away." — Prov. 6:23-33.

"In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with a impudent face said unto him, I have peace offerings with me; this day I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning: let us solace ourselves with loves. For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway **AS AN OX GOETH TO THE SLAUGHTER, or AS A FOOL TO THE CORRECTION OF THE STOCKS;** till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. **HER HOUSE IS THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH.**" — Prov. 7:9-27.

"A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and **THAT HER GUESTS ARE IN THE DEPTHS OF HELL.**" —

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Prov. 9:13-18.
"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor ADULTERERS, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." — I Cor. 6:9, 10.

III

A QUESTION LOGICALLY ARISES AS TO HOW THIS COMMANDMENT IS VIOLATED. Of course, all must realize first of all that it is broken by the overt act. However, it is also violated by the look of lust. Listen:
"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever **LOOK-ETH ON A WOMAN** to lust after her hath committed adultery with her already in his heart." — Matt. 5:27, 28.

The majority of men ought to be on the fire department, for they certainly would make good hose inspectors. You understand what I mean, don't you beloved? You let a woman walk down the street, and the eyes of 99 men out of 100 will follow in the direction of her hose. The only reason why the 100th doesn't do so is because he is blind. I imagine, though, that I can hear some of the men who are listening tonight, begin to make excuses by saying, "How can a man avoid it — the way in which women dress?" I am perfectly ready to admit, beloved, that the average woman doesn't wear enough clothes to flag a hand-car. There was a time when the word "skirt" was a proper name. Today, it is only an abbreviation. However, beloved, this text is not talking about the first look which may be unintentional, or unavoidable on your part. These words of Jesus speak of the prolonged gaze which is the look of lust. Jesus says that such a one is as guilty of adultery, as the individual who has actually broken the commandment, by the overt act of the sin.

Then also, beloved, this commandment is violated by the remarriage of divorced persons. The Lord Jesus Christ gave only one ground for divorce, in the days of His flesh.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said; For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, **EXCEPT IT BE FOR FORNICATION,** and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit ADULTERY." — Matt. 19:3-9.

Thus you see, beloved, the only ground for divorce is that of fornication. Jesus went so far as to declare that the individual who got a divorce on any other basis than that of fornication and remarried, his second married life was a state of adulterous love. There is many a person tonight who is living a life of adultery before God in the light of these facts. Many church members are guilty; many who sing in the choir; many deacons and preachers are guilty of this sin, in the light of the words of Jesus.
I realize, beloved, tonight, just as I realized before I started to

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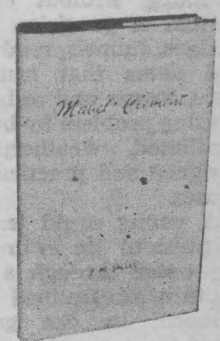
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preach this series of sermons on the Ten Commandments, that it would not increase my popularity one bit as a preacher, to preach so plainly on these sins which God denounces. I want to make it clear, beloved, that I am not preaching to please man, but I am preaching to please God. I tell you that this commandment is violated not only by the overt act of sin, but also by the look of lust, and by the remarriage of divorced persons who have secured their divorces apart from the basis of fornication.

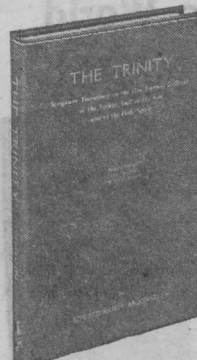
IV

THERE ARE SOME CAUSES FOR THIS SIN OF ADULTERY. Possibly the first cause which ought to be mention is that of an unregenerate heart. I do not mean to say that everyone who is living thus is unregenerated. Yet beloved, it is good evidence in the light of Jesus' words.

"For out of the heart proceed evil thoughts, murders, ADULTERIES, FORNICATIONS, thefts, false witness, blasphemies." — Matt. 15:19.

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In the heart of the unsaved are all of these sins, and doubtless one of the outstanding causes of this sin is that of an unregenerate heart.

A second cause is that of a double standard of sex morality. This is a peculiar day in which we live. If a woman does one thing indiscreet, she is condemned forever. However, a man may be a whoremonger all his life, settle down, and in six months marry the finest girl in the community. However, beloved, this is nothing new. In the days of Jesus, the world had a double standard of sex morality, just as we have it today. You remember, that in order to trap Jesus by His words, the Pharisees brought to Him a woman whom they said had been taken in the sin of adultery. Their statement was that "She was taken in the very act." They even went so far as to quote the law to Jesus on this question. They told Him what Moses had to say about the matter in the law. They quoted from Deut. 22:22. You see, in view of the fact that they brought only the woman, they were tolerating a double standard of sex morality. As long, beloved, as we tolerate it, we are encouraging the sin of adultery.

"WHICH?"

She was a woman worn and thin, Whom the world condemned for a single sin; They cast her out on the King's highway, And passed her by as they went away.

He was a man, and more to blame, But the world spared him a breath of shame; Beneath his feet he saw her lie, But he raised his head and passed her by.

They were the people who went to pray At the temple of God on the Holy Day; They scorned the woman, forgave the man— It was ever thus since the world began.

Time passed on the woman died— On the cross of shame was crucified; But the world was stern and (Continued on page 5, column 1)

"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

Creation Speaks Of God's Power

Swallows can fly 7,000 miles without chart, compass or radio beam and land at the place they left six months before.

Spiders can make a silken rope, creating the materials in their own chemical laboratory, very fine but strong enough for their own transport through the air.

Beavers are engineers, constructing without aid of tools, cement or precision instruments, bridges, tunnels, roadways, canals and dams that last for years. Bees, wasps and ants solve their housing problem by building well-ventilated, weatherproof, well-designed and practical apartment houses.

A young squid travels by jet propulsion! He swims by pumping water through a tube along his thin, streamlined body. When pursued, he can gather great speed, and he always jets backwards. When he gets going fast enough, he can set his fins at an angle and take off into the air. He has been seen to fly as far as sixty yards with one take-off, so leaving his foes far behind!

Not long ago a group of scientists were experimenting in Chicago. A female moth of a rare species was placed in a room. Four miles away a male moth of the same species was released. In spite of the din and smoke of the city; in spite of the distance; and in spite of the fact that the female was in a closed room, in a few hours the male moth was found beating its wings against the window of the room in which the female was confined! Explain such "miracles"? **God made it so!**

Tagged salmon released from Columbia River points spend four years in the Pacific, then consistently return to the spots from which they departed. Wild ducks and geese and other birds like the Golden Plover wing their way back to their original localities unerringly after long flights to distant points hundreds, even thousands, of miles away.

Isn't God wonderful? His wisdom and power are revealed a million ways in the innumerable miracles of creation which were planned and executed by infinite intelligence and might.

Why Worry?

There are three things which Jesus never did. He never worried; He never hurried; and He never doubted the outcome. Mr. Charles H. Mayo, co-founder of Mayo's Clinic, is quoted as having said: "Worry affects the circulation, the heart, the glands, the whole nervous system and profoundly affects health. I have never known a man who died from overwork, but many who died of doubt."

This reminds us of what Jesus said, in the twelfth chapter of Luke (vs. 22, 23): "Be not anxious for your life, what ye shall eat; nor for your body, what ye shall put on. For the life is more than the food, and the body more than the raiment." From these words of Jesus and the comments following we reach four conclusions:

1. **Worry is needless.** "Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them; of how much more value are ye than the birds!" (v. 24).

2. **Worry is hopeless.** "And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" (vs. 25, 26).

3. **Worry is faithless.** "If God doth so clothe the grass in the field which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith?" (v. 28).

4. **Worry is useless.** "And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things." (vs. 29-30).

—Joseph M. Applegate.

Christ Is Absolutely Necessary

When a thing is absolutely necessary we leave no stone unturned till we get it. When a thing is absolutely sufficient — well, we are absolutely contented when it is in our possession. But when a thing is —

Absolutely necessary; Absolutely sufficient; and also Absolutely accessible a man would surely be a fool in every meaning of that word if he did not at once secure that thing. But that Thing is a Person—the Lord Jesus Christ.

Jesus Christ is absolutely necessary: "Neither is there salvation in any other." Acts 4:12.

Jesus Christ is absolutely sufficient:

"He is able to save to the uttermost them that come unto God by Him . . ." Hebrews 7:25.

Jesus Christ is absolutely necessary:

"Come unto me . . . I will give you rest." Matthew 11:28.

There is no sadder thing than to lack the absolutely necessary.

There is no gladder thing than to have sufficiency in all things. There is no madder thing than deliberately to refuse or reject that which is—

Absolutely necessary; Absolutely sufficient, and Absolutely accessible, which Jesus our Saviour is.

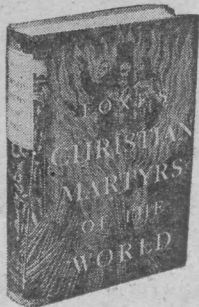
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FACTS ABOUT SIN

There are seven simple facts that everyone ought to know about sin—

The first is that "sin earns wages."

The second, "sin pays wages."

The third, "sin insists on paying."

You may be quite willing to let the account go, but sin always insists on paying.

Fourth, "sin pays in wages in kind."

Sin against the body brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that "no man sinneth to himself." Sin is the most selfish of acts. It influences to some extent everyone whom we touch.

Fifth, "sin pays in installments."

Sixth, "sin pays in full, unless the blood of Jesus washes away the stain."

Seventh, "sin is self-executive; it pays its own bills." Sin has bound up in itself all the terrific consequences that ever come.

The logical result of sin is death—death to the body, death to the mind, death to the soul! "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23). —S. D. Gordon.

Is Not God's Promise As Good As A Bank's?

Among the curiosities of the Bank of England may be seen some ashes, the remains of some banknotes that were burned in the great fire of Chicago. After the fire they were found and carefully put between boards and brought to the bank. After applying chemical tests, the numbers and values were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God.

What "Pius" Learned

Donald Grey Barnhouse, referring to the death of the late pope, says in "Eternity" magazine:

"Never did any man learn more in so short a time. The breath of life departed from Pope Pius XII and he became what men call dead. At that instant he learned: (1) that he was never the vicar of Christ; (2) that there is no such place as Purgatory; (3) that Mary never heard any of his prayers; (4) that salvation is not a system of restoration by sacraments—that baptismal water never removes original sin and that the bloodless eucharist never provides the ground for removal of other sins.

"The pope has learned that Luther was right, and that salvation is by grace through faith plus nothing."

"In Christ"

In Christ I have a standing, and I am perfect. His work for me is a finished work. God accepts it, and puts me in the position of privi-

Roberts Healed Her, But She Didn't Live Very Long To Tell It

DETROIT (AP).—A woman diabetic, who said she threw away her insulin in the belief she had been cured by faith, died Sunday in a Detroit hospital.

The woman, Wanda Beach, 37, of Stanton, Mich., a diabetic since infancy, came here Friday to attend services of evangelist Oral Roberts. She called her parents Friday night and told them she was completely cured.

A motel manager, William McKee, said Mrs. Beach attended the evangelist's services Friday and Saturday night. Afterward, she told McKee and other motel residents she felt so good that she threw away her insulin.

Mrs. Beach became ill Sunday. A doctor reported she was in a diabetic coma.

A member of the evangelist's party, R. F. DeWeese, said: "This is a tragic case. We constantly advise people never to do a thing like that. We advise them to go to their own doctors and get a medical examination and clearance before stopping medical treatment."

(EDITOR'S NOTE: Is a person really helped if he has to confer with his doctor and get a medical certificate before stopping his medical treatment? This last statement on the part of Oral Roberts' representative proves the fake and the fraud of his supposed cures. How can people be so gullible, blind and ignorant of God's Word and ways?)

lege. But not only have I this standing in Christ, I have a relation to the privilege, an obligation to discharge; I have a walk which is to be "in the Spirit." We are bidden to "walk in the Spirit," to have all the outgo of our life in the Spirit — practical holiness from day to day. — W. Graham Scroggie.

All I can do for rest and peace is to hide myself from myself in the merit of my Lord.—Bonar.

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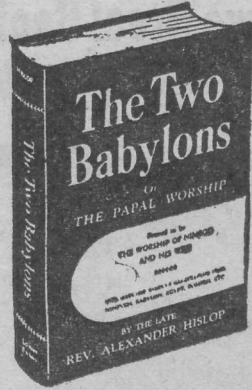
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Seventh Commandment

(Continued from page three)
would not yield,
and they buried her in the
potter's field.

The man died, too, and they
buried him
in a casket of cloth with a silver
rim,
and they said as they turned
from his grave
"We've buried an honest man
today."

Two mortals knocked at Heaven's
gate,
and stood face to face to enquire
their fate;
he carried a passport with earthly
sign,
and she stood with a pardon
from love divine.

Ye who judge twixt virtue
and vice,
which think ye entered Para-
dise?"

A third cause of adultery is
that of **infidelity and unbelief** in
God. Years ago Reuben Torrey
preached in the Moody Church in
Chicago. Afterwards, he went in-
to the inquiry room where he
found a young man weeping bit-
terly. A few days before, this
man had heard Ingersoll lecture
in Chicago on the subject of in-
fidelity. Following his lecture
this young man had gone into
a room. When he talked to Mr. Tor-
rey, he told him of his mother at
home whom he had always re-
spected, and of the young lady to
whom he was engaged. He then
said, "How can I ever meet that
girl or my mother again?" Don't
you see, beloved, after he had
heard Ingersoll lecture on infi-
delity, and after his faith in God
was shaken, it was easy enough
for him to fall into sin.

A preacher friend was living
in Chicago, at the same time of
Ingersoll's lectures there on "in-
fidelity." I have heard him say
repeatedly that he saw the medi-
cal students walk arm in arm
from the lectures to the red-light
district and to the houses of ill-
fame. With their faith in God
shaken, and with their belief up-
rooted, it was easily enough for
them to fall into sin.

I once knew of a girl who fell
from a position of virtue to vice,
who had been in the employ of
an infidel doctor. After he and
she had lived in sin for a number
of months, and he had grown
tired of her and had discarded
her she confessed to a friend of
mine that the first thing this doc-
tor did in making his advances
toward her was to destroy her
faith in God; and when once this
had been accomplished, it was
merely a short step until her vir-
tue was destroyed.

One of the reasons this com-
mandment is violated today so
promiscuously is because that
first of all faith in God is being
destroyed. In a lot of our high
schools, boys and girls are taught
that they came from monkeys
and snakes and the lower forms
of animal life. They are taught
that the Bible is only a human
production and that the first
chapters of Genesis are only a
myth. What else can be expected?

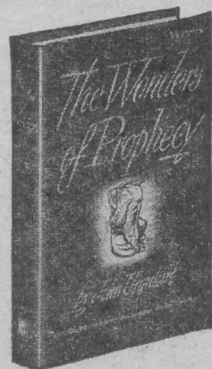
When a man's faith in God is
destroyed, it is but a step until
his faith in man is likewise
shaken. When you teach a man
that he came from a beast, it is
only logical that he will act like
a beast. It is natural that we
should have an overthrow of
morals, for monkey men make
monkey morals.

Another cause of adultery is
that of **mid-night petting**, whe-
ther at home, or in the auto, or
on a park bench, or wherever it
may be. Several years ago I talk-
ed to Miss Kimball, who was
then matron of the Catherine
Booth Home in Cincinnati. This
is, as you perhaps know, a home
for fallen girls. When I asked her
the cause which most of the girls
attributed for their downfall, she
said, "The majority of unmar-
ried mothers come to us as a re-
sult of unchaperoned auto rides."

Do I speak to some young girl
tonight, thirteen, fourteen, fif-
teen, sixteen, seventeen, or eigh-
teen years of age? If so, listen:
Did you ever see a piece of ma-
terial that was shopworn? No one
wanted it, did they? You can't
sell it; you can't give it away; it
is greatly marked down in price.
May God help you then not to
be a piece of shop-worn goods. I
do not believe that there is a
man in all this world who would
want a girl for a wife that would
permit liberties outside of wed-
lock, which belong only to the
the marriage vow.

Did you ever read the little
book entitled "The Heart of the
Rose"? This is one of the sweet-
est stories dealing with the prob-
lem of intimacies between boys
and girls that I have ever seen.
This book purports to show that
each time a girl permits a boy to
kiss her, he is just pulling the
petals from a rose; and that even-
tually all the holiness of love is
removed, and these first caresses
lead to stronger ones, ultimately
destruction, leaving only a blast-
(Continued on page 6, column 1)

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many, many more, if the Lord's com-
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"I Should Like To Know"

(Continued from page three)
adopt such a rule of interpreta-
tion as some Arminians insist up-
on here is mere folly. Why, one
might as easily argue that such

passages as Romans 12:3 mean
that **every man** in the world has
been given the gift of faith by
God!

Remaining true to orthodox rules
of interpretation, the real mean-
ing of the passage is immediately
seen by a mere reflection upon the
context. Here is whom the apos-
tle speaks of:

verse 10—"many sons . . . the
captain of their salvation."
verse 11—"brethren."
verse 12—"my brethren."
verse 13—"the children which
God hath given me."
verse 14—"children."
verse 16—"the seed of Abra-
ham." See Galatians 3:29.
verse 17—"his brethren."

Thus, by rightly dividing the
Word of Truth, the smog is re-
moved from another Arminian-
perverted passage, and we see
that it does not favor the Ar-
minian doctrine of a universal
atonement, but rather, it favors
an atonement for all those whom
God hath given to the Son. It is
for "every one" of these that
Christ tasted death.

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"Seventh Commandment"

(Continued from page 5)
ed rose bud or a blasted life.

Another cause of adultery is that of **mixed bathing**. I know you are going to say that I am an old crank, and a religious fanatic; that I am old-fogy and old-fashioned. It doesn't make a bit of difference to me, beloved, what you may say—I'm not serving you, I'm serving God. I confess to the fact that I am old-fashioned in my ideas even though I am not too old in my years. I am so old-fashioned, beloved, that I can't see how that any girl or woman desiring that men should think well of her, would dare to attire herself in a modern bathing suit, and parade in the presence of men. You may argue that since everybody else does so it is perfectly all right. I'll still say, beloved, that it is wrong.

I made a statement something like this a little while ago, and a young lady took me to task by saying, "But doesn't the Bible say, 'Unto the pure all things are pure.'" I agreed with her that Titus 1:15 did make that statement, and then I suggested to her that she read the balance of that same verse, for it declares, "Even their mind and conscience is defiled." If we were pure, it would make no difference whether we wore any clothing at all; but with a defiled conscience and mind—a mind and conscience which is totally depraved, then we certainly should be very careful as to our attire. I tell you beloved, just as long as America sows mixed bathing, she is going to reap bastard children.

Another cause of adultery is that of **dancing**. I suspect again that I will come in for several epithets relative to my old-fashioned ideas, but, beloved, I am perfectly frank, honest, and sincere when I tell you that the modern dance is the dry-rot of society. Liberties are taken in the dances that would not be allowed elsewhere by virtuous people. The sole foundation of the dance is lust. If you separate the sexes, you would kill the dance immediately. A man would just as soon hug a telephone pole as to dance with another man. I guess I was born thirty years too soon, but I can't see a bit of difference between hugging on the sofa and

hugging on the dance floor. The strange thing about it is that so many of you married folk—so many of you church women—so many of you W. M. U. sisters, seem to enjoy these public hugging matches. I would like to make a suggestion: If you wives can't get enough hugging on the part of your husbands at home, then buy an automatic hugger and wear it all the time; and if you men can't get enough hugging on the part of your wives at home then go hug your mother-in-law.

The dance, whether it be in a private home or in a public hall, is just a few steps removed from

the house of prostitution.

"Home was never like this," she said,

Patting the curls on her silly head;

As she glanced around the gilded cafe

Where hundreds idled the hours away.

And she saw the dancers go whirling by.

The carmine lip and the bold of eye,

The dolls called women, the the chicken, the wren,

The rat-eyed things dressed up like men.

And over the scene a swamp-mist lay

Of the rotting hopes of moral decay;

And Satan brooding above his show,

As he gloated over Babylon, long long ago,

And yawning beyond this gay carouse,

The crimson door of the harlot's house,

And I thought as I watched her where she sat

Her home was never, never like that."

V

I wish, beloved, that I might say a word to you relative to the **evil consequences of adultery**. There was a time when it was considered a **disgrace**. It ought to be so today.

A second evil consequence is that of **disease**. Much insanity is traceable to the sin of adultery. 75 per cent of the blindness of children is caused by it. Much of the eye, ear, nose and throat troubles come by it. It is definitely the cause of 75 per cent of the heart trouble; 70 per cent of the diseases which are peculiar to women; 60 per cent of the female operations; and 70 per cent of childless marriages. It is also true that 85 per cent of the children from tainted parents are born dead, feeble-minded, or crippled.

Worse than the disgrace or the disease that grows out of the sin of adultery, is the **final consequence of an eternal Hell**. The Word of God makes clear the destiny of those guilty of this sin.

"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.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22:15.

VI

A question logically arises which we must answer ere we bring this message to a close. I am satisfied that many who are listening tonight are guilty of this very sin, and since you are guilty, you are asking, "Can an adulterer be saved?" In this case as in all others, it doesn't make any difference what I think nor what you think; it is all a matter of what does God's Word say.

In the fourth chapter of John's Gospel, we have the story of a Samaritan woman who had had five husbands and who was then living with a man who was not her husband. It is too bad she didn't live today. She would have been the most popular woman in town. Her name would have been on the society page of the paper

every Sunday. She would have been in Hollywood, and her name would have been displayed on Broadway. This woman, one day came to Jesus, and after her conversation with Him, she went away to the city saying, "Come see a man, which told me all things that ever I did: is not this the Christ?" (Jn 4:29). Surely this is evidence enough that she was saved. The very fact of her testimony for Jesus that "He was the Christ of God" is proof enough that she came to receive Him as Saviour.

But to answer this question again: In the 11th chapter of the book of Hebrews, which is God's Westminster Abbey of the faithful, we read of the harlot Rahab, who was saved when the Jews first captured Palestine as a national home on their return from Egypt. Listen:

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."—Heb. 11:31.

In the genealogy of Jesus as given in the first chapter of Matthew, only four women are mentioned. Three of these were fallen women. One of them was Rahab, which shows us that God not only saved, but used this harlot, Rahab.

In the days of our Lord Jesus' sojourn in the world, a woman was brought to Him by the Pharisees, who were hoping they might be able to entrap Him in His words. They said that she was taken in the very sin of adultery. After an experience which was most painful to her accusers, Jesus said unto her, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."—(Jn. 8:10, 11).

Do I speak to one tonight who is stained and spotted with sin? Do I speak to one tonight whose life has not been what it should have been? Maybe your sin has not been that of adultery; perhaps it is some other violation of the law of God. Regardless of what your sin may be, may you hear now the words of sacred writ:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

Thank God, Jesus Christ can save sinners. May He save you now!



Predestination

(Continued from page one)
of benevolence, or a resolution not to have mercy on such and such men, nor to endure them with any of those graces which stand connected with eternal life. So, "Esau have I hated" (Rom. 9), i. e., "I did, from all eternity, determine within myself not to have mercy on him." The sole cause of which awful negation is not merely the unworthiness of the persons hated, but the sovereignty and freedom of the Divine will. (2) It denotes displeasure and dislike, for sinners who are not interested in Christ can-

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not but be infinitely displeasing to and loathsome in the sight of eternal purity. (3) It signifies a positive will to punish and destroy the reprobate for their sins, of which will, the infliction of misery upon them hereafter, is but the necessary effect and actual execution.

III. The term **ELECTION**, that so very frequently occurs in Scripture, is there taken in a fourfold sense, and most commonly signifies (1) "That eternal, sovereign, unconditional, particular and immutable act of God where He selected some from among all mankind and of every nation under heaven to be redeemed and everlastingly saved by Christ."

(2) It sometimes and more rarely signifies "that gracious and almighty act of the Divine Spirit, whereby God actually and visibly separates His elect from the world by effectual calling." This is nothing but the manifestation and partial fulfilment of the former election, and by it the objects of predestinating grace are sensibly led into the communion of saints, and visibly added to the number of God's declared professing people. Of this our Lord makes mention: "Because I have chosen you out of the world, therefore the world hateth you" (John 15:19). Where it should seem the choice spoken of does not refer so much to God's eternal, immanent act of election as His open manifest one, whereby He powerfully and efficaciously called the disciples forth from the world of the unconverted, and quickened them from above in conversion.

(3) By election is sometimes meant, "God's taking a whole nation, community or body of men into external covenant with Himself by giving them the advantage of revelation, or His written word, as the rule of their belief and practice, when other nations are without it." In this sense the whole body of the Jewish nation was indiscriminately called elect, because that "unto them were committed the oracles of God" (Deut. 7:6).

Now all that are thus elected are not therefore necessarily saved, but many of them may be, and are, reprobates, as those of whom our Lord says (Matt. 13:20), that they "hear the word, and anon with joy receive it," etc. And the apostle says, "They went out from us" (i. e., being favoured with the same Gospel revelation we were, they professed themselves true believers, no less than we), "but they were not of us," i. e., they were not, with us, chosen of God unto everlasting life, nor did they ever in reality possess that faith of His operation which He gave to us, for if they had in this sense "been of us, they would, no doubt, have continued with us" (1 John 2:19), they would have manifested the sincerity of their professions and the truth of their conversion by enduring to the end and being saved. And even this external revelation, though it is not necessarily connected with eternal happiness, is nevertheless productive of very many and great advantages to the people and places where it is vouchsafed, and is made known to some nations and kept back (see Psalm 147:19, 20) from others, "according to the good pleasure of Him who worketh all things after the counsel of His own will."

(4) And, lastly, election sometimes signifies "the temporary designation, of some person or persons to the filling up some par-

ticular station in the visible church or office in civil life." So Judas was chosen to the apostleship (John 6:70), and Saul to be the king of Israel (1 Sam. 10:24). Thus much for the use of the word election.

IV. On the contrary, **REPROBATION** denotes either (1) God's eternal preterition of some men when He chose others to glory, and His predestination of them to fill up the measure of their iniquities and then to receive their just punishment of their crimes, even "destruction from the presence of the Lord, and from the glory of His power." This is the primary, most obvious and most frequent sense in which the word is used.

It may likewise signify God's forbearing to call by grace those whom He hath ordained to condemnation, but this is only temporary preterition and a consequence of that which was from eternity. (3) And, lastly, the word may be taken in another sense as denoting God's refusal to grant to some nations the light of the Gospel revelation. This may be considered as a kind of conditional reprobation, which does not imply that every individual person who lives in such a country must therefore unavoidably be reprobate.

(Continued on page 7, column 1)

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Predestination

(Continued from page 6)

perish for ever, any more than that every individual who lives in a land called Christian is therefore in a state of salvation. There are, no doubt, elect persons among the former as well as reprobate ones among the latter.

By a very little attention to the context any reader may easily discover in which of these several senses the words elect and reprobate are used whenever they occur in Scripture.

V. Mention is frequently made in Scripture of the **PURPOSE** of God, which is no other than His saving intention from eternity making His elect everlastingly happy in Christ. (The purpose of God does not seem to differ at all from predestination, that being, as well as this, an eternal, free and unchangeable act of His will.)

VI. When **FOREKNOWLEDGE** is ascribed to God, the word imports (1) that general prescience whereby He knew from all eternity both what He Himself would do, and what His creatures, in consequence of His efficacious and permissive decree, should do likewise. The Divine foreknowledge, considered in this view, is absolutely universal; it extends to all things that did or ever shall exist, and to all actions that ever have been, that are or shall be, whether good or evil, natural, civil or moral. (2) The word when denotes that **SPECIAL** prescience which has for its objects His own elect, and them alone, whom He is in a peculiar sense said to know and foreknow (Psa. 138; John 10:27; II Tim. 2:19; Rom. 8:29; I Peter 1:2), and this knowledge is connected with, or rather the same with **love**, favour and approbation.

VII. We come now to consider the meaning of the word **PREDESTINATION**, and how it is taken in Scripture. The verb "predestinate" is of Latin origin, and signifies, in that tongue, to deliberate beforehand with one's self how one shall act; and in consequence of such deliberation to constitute, fore-ordain and pre-determine where, when, how and to whom anything shall be done, and to what end it shall be done. The Greek verb **proorizo**, which exactly answers to the English word **predestinate**, and is rendered by it, signifies to resolve beforehand within one's self what to do; and, before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end. The Hebrew verb **Habhdel** has likewise much the same signification.

Now, none but wise men are capable (especially in matters of great importance) of rightly determining what to do, and how to accomplish a proper end by just, suitable and effectual means; and if this is, confessedly, a very material part of true wisdom, who can each individual his sphere of action in this world, and his place in the world to come, as the all-wise God? And yet, alas! how many are there who cavil at those eternal decrees which, were we capable of fully and clearly understanding them, would appear to be as just as they are sovereign and as wise as they are incomprehensible!

Divine preordination has for its objects all things that are created: no creature, whether rational or irrational, animate or inanimate, is exempted from its influence. All beings whatever, from the highest angel to the meanest reptile, and from the atom to the minutest particle, are the objects of God's providence, and particular care. However, the ancient fathers only make use of the word predestination as it refers to angels or men, whether good or evil, and it is used by the Apostle Paul in a more limited sense still, as, by it, to mean only that election of it which respects God's people to eternal life (Rom. 8:30; Eph. 1:11).

But, that we may more justly apprehend the import of this word, and the ideas intended to be conveyed by it, it may be proper to observe that the term predestination, theologically taken, admits of a fourfold definition, and may be considered as (1) "that eternal, most wise and immutable decree of God, whereby He did from before all time determine and ordain to create, dispose of and direct to some particular and every person and thing to which He has given, or is yet to give, being, and to make the whole creation subservient to and declarative of His own glory." Of this decree actual providence is the execution.

(2) Predestination may be considered as relating generally to mankind, and them only; and in this view we define it to be "the everlasting, sovereign and invariable purpose of God, whereby He did determine within Himself to create Adam in His own image and likeness, and then to permit his fall; and to suffer him thereby to plunge himself and his whole posterity" (inasmuch as they all sinned in him, not only virtually, but also federally and representatively) "into the dreadful abyss of sin, misery and death."

(3) Consider predestination as relating to the elect only, and it is "that eternal, unconditional, particular and irreversible act of the Divine will whereby, in matchless love and adorable sovereignty, God determined with Himself to deliver a certain number of Adam's degenerate offspring out of that sinful and miserable estate into which, by his primitive transgression, they were to fall," and in which sad condition they were equally involved, with those who were not chosen, but, being pitched upon and singled out by God and Father to be vessels of grace and salvation (not for anything in them that could recommend them to His favour or entitle them to His notice, but merely because He would show Himself gracious to them), they were, in time, actually redeemed by Christ, sanctified, and preserved safe to His heavenly kingdom. The supreme

end of this decree is the manifestation of His own infinitely glorious and amiably tremendous perfections; the inferior or subordinate end is the happiness and salvation to them who are thus freely elected.

(4) Predestination, as it regards the reprobate, is "that eternal, most holy, sovereign and immutable act of God's will, whereby He hath determined to leave some men to perish in their sins, and to be justly punished for them."

(Continued next week)



Why I Cannot Vote . . .

(Continued from page one)

toward our American way of life. If they do get a majority their attitude will be the same here as it is in other countries where the Catholic Church is a political block. The underlying principle of Catholic "infallibility" prohibits any change. We cannot conscientiously vote for a Roman Catholic because of the attitude of the Catholic Church toward our American way of life. Please observe these facts:

The Catholic Attitude Toward Our Public Schools

Bishop Noll of Ft. Wayne, editor of *Our Sunday Visitor*, most noted Catholic family paper, wrote a tract entitled, *Our National Enemy No. 1*. To him and to the Catholic Church this enemy is the public school system, void of the Catholic religion. Do you believe that our public school is Enemy No. 1?

George Shuster in *The Catholic Spirit of America*, wrote, "Had it not been for the grotesque stupidity of Protestants, we would long since have built up in this country a system of denominational schools subsidized and to some extent supervised by the state" (p. 175). I could not vote for a man who belongs to a church that teaches the sooner the public schools of America are closed the better. Could you?

Pope Pius IX, in the *Syllabus of Errors*, announced: "The state does not have the right to the entire direction of public schools. The State does not have the right to provide for study of philosophy or moral science or civil law excluding the ecclesiastical authority." Naturally, he meant the authority of the Catholic Church. As an American citizen I am not in favor of the Catholic Church or any other church determining the policies of our public schools.

Cardinal Hayes, in an article entitled, "May an American Oppose the Public Schools?" wrote, "Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest; not because we admit an obligation in justice. We are forbidden in conscience to use the system and it is a system bad in principle and bad in the ultimate consequences."

We consider the public school a bulwark of our faith and earnestly contend that no church should have any supervision or control over it. Believing this with all my heart, as an American citizen I will not knowingly cast my vote for a member of the Roman Catholic Church, which is determined to destroy one of the foundation principles of our free society.

The Catholic Attitude Toward Free Government

Pope Pius IX, in the *Syllabus of Errors*, said, "The Catholic Church declares that the states have not the right to deny the church the use of force or to deny her the possession of either direct or indirect temporal power. The church affirms that the state has not the right of asserting the supremacy of its own laws when they come in conflict with ecclesiastical law. The church declares that the state has not the right to separate itself from the church. The state has not the right to uphold any marriage solemnized otherwise than according to the form prescribed by the Council of Trent though sanctioned by civil law."

A Catholic may argue that these facts do not apply in Amer-

ica. Then let the pope officially announce this to the world. They may claim that under the circumstances which now exist in America, with the Catholic Church in the minority, these principles do not apply here. However, they always have applied in any and every country where Catholics have a majority. Why, then, would they not apply in America, if and when these conditions are altered? I cannot vote for any man who holds such an attitude toward free government and the established civil powers.

Von Shult of Prague says, "The church is empowered to grant or to take away any temporal possession. The pope has the right to give countries and nations who are non-Catholic to Catholic regents who can reduce them to slavery." How could any loyal American citizen vote for a member of a religious body that holds this view? Catholics have the right to believe what they want to believe, but I also have the right to refuse to vote for a man who believes such principles. Let the Romanists change these principles and we can vote for them, as we would the members of other religious groups.

However, the papacy boasts that "Rome never changes." But Mr. Shult continues: "The pope has the right to annul state laws, treaties, constitutions, to oblige from obedience thereto, as soon as they seem detrimental to the church or those of the clergy." When Catholics control the ballots of America they will be compelled to enforce these Catholic principles. I am not, therefore, willing for them to control our votes. If a candidate will renounce these principles I will consider voting for him.

Pope Leo XIII said, "... it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship as if these were so many rights given by nature to man." As Americans, we believe in the Preamble to our Constitution, which states that God has granted us certain inalienable rights. These rights have been vouchsafed to every United States citizen by our Bill of Rights.

In Spain and in Portugal, where the Catholics control every phase of life by their control of the governments, there is no such thing as religious freedom. In Mexico no Protestants are allowed to buy space for advertising their preaching services. Most of us will remember the Catholic opposition to our preachers in Italy in recent years. In America we may not agree with what others say, but we will defend their right to say it. This has ever

THESE ARE SURELY STRANGE PEOPLE

People who talk about prayer, but never pray.

People who say tithing is right but never tithe.

People who say they love the church, but never attend or support the church.

People who say the Bible is God's Word to man, yet never read it.

People who say that eternity is more important than time, but who live for the present life.

People who criticize others for things they do themselves.

People who stay away from church for trivial reasons, and then sing, "O, How I Love Jesus."

People who follow the Devil all their lives, but expect to go to Heaven.

been the attitude of our America. But Catholics do not believe in this principle. How could I vote for a Catholic who advocates principles that undermine the foundation upon which America stands?

The Catholic Attitude Toward Religious Freedom

The Catholic attitude toward our government and our Constitution cannot be separated from their attitude toward religious freedom. America is truly the land of the free. The right to think for ourselves, the right to believe what we want to believe, the right to say what we want to say, constitute the warp and woof of our nation. These are sacred to all true Americans. We love them supremely. We are determined that no man shall take them from us. They are in accord with Bible principles and the Spirit of the Master of all men. But contrast these facts with the declaration of Pope Pius IX: "The state has not the right to leave every man free to profess and embrace whatever religion he may desire." (*Syllabus of Errors*.)

The official organ of the Jesuits of Rome recently said: "The Roman Catholic Church, convinced that it is the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions the church will require that they shall not be allowed to propagate false doctrine." Continue to vote for Catholic men who believe these edicts of the Catholic Church and we will not be able to continue to worship as we see fit, or to vote for anyone in the future. A dictator will take over. Since Catholics teach these tenets, it is no (Continued on page 8, column 1)

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Why I Cannot Vote . . .

(Continued from page 7)

surprise to find countries like Spain, Portugal and Italy without the freedom we know and love in America. Let them get a majority in our country and our freedom of religion will be taken from us.

You may believe that I am teaching error in the light of what the Bible says, but you grant me the right to erect a building, conduct public services, and teach what I believe to be the truth, and to advertise the services as I see fit. This is religious freedom. But no nation can enjoy such freedom when the Catholic Church is in control. A Catholic running for public office cannot dis-associate himself from the Roman Catholic Church. He must accept the principles of Romanism, some of which are hundreds of years old.

If one thinks the attitude of Catholics in America will always remain the same, regardless of changing circumstances in the future, listen to Pope Leo XIII, in the **Great Encyclical Letters**: "And although in the extraordinary conditions of these modern times the church usually acquiesces in certain modern liberties, not because she judges it expedient to permit them. She would in happier times exercise her own liberty." The papacy must acquiesce to certain rights in a country like America, but she would rather have it otherwise, and will when circumstances permit.

"Father" Connell in **Morals in Politics and Professions** thus instructs nuns who are teaching: "She may explain and uphold the American system granting equal rights to all religions, but

in doing so she must make it clear that she is limiting her praise to our own country because of peculiar conditions here and that she has no intentions of condemning other lands. She must not give the impression that all religions have a natural right to live; only the true religion has that right."

Such attitudes did not build the America that we know today. Here we are all free; we have the right to choose. In His revealed Word, God shows us the right way, but He does not force us to accept it. We must voluntarily do so. Peter and Paul taught the truth and condemned error, but did not attempt to force anyone to believe or accept it—neither did they persecute the ones who rejected it. In America we are all free. God grant that it may ever be so.—H. I. Jackson.



What I Believe . . .

himself" (Jn. 16:13). "But when the Comforter is come . . . even the Spirit of truth . . . He shall testify of me" (Jn. 15:26).

I know He is the Son of God because, as to His human nature He was of the seed of David, but as to His Divine nature according to the Spirit of holiness, he was openly declared to be the Son of God, by His resurrection from the dead (see Romans 1:3-4).

For What Did Jesus Come?

Paul says that "Christ Jesus came into the world to save sinners" (I Tim. 1:15). He also came that He might establish His church; more perfectly reveal God; have a body in which to die for our sins (Heb. 10:5; II Cor. 5:

SUMMER SUBSCRIPTION DRIVE REPORT

Total number to date: 394

Those who sent in subscriptions this past week are as follows:

Willard Pyle (Ohio), 6; Fred A. Engle (Ky.), 20; Edward Droz (Pa.), 6; Mrs. W. H. Buchanan (Ky.), 6; Roy Sutherland (Pa.), 5; Mrs. J. B. Rozell (Tex.), 5; Geo. R. Rowland (Ky.), 5; Mr. and Mrs. Joe D. Keller (Ohio), 6; Reuben L. Capps (Tenn.), 5.

We feel this campaign is progressing rather slowly. In fact, in some past campaigns we have received in less than a week as many subscriptions as we have in this whole drive. Are our readers laying down on the Lord? Are they getting discouraged in the fight for the faith? We hope not. We are still looking for subscriptions from you who have been so helpful in past drives.

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21); be a proper mediator between God and men. "There is one Mediator between God and men" (I Tim. 2:5). He came to bear our burdens, and to give us an abundant life. He came to "shed his blood . . . for many for the remission of sins." How many did Jesus die for? "As many as were ordained to eternal life" (Acts 13:48).

Why Did Christ Have To Die?

There was no other way to save sinners. "For if there had been a law given which could have given life, verily righteousness should have been by the Law, but the scripture hath concluded ALL under sin" (Gal. 3:21-22). And, " . . . the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Therefore since all have sinned and sin must be paid for by death, and since there was no law given that could give life, Jesus must die in our stead. Jesus did not die as a mere MARTYR, or as a mere EXAMPLE, but He died as a Perfect Sacrifice. (See Rom. 4:25; II Cor. 5:21; Isa. 53:5; Matt. 20:28.) Jesus died because it was in the "determinate counsel and foreknowledge of God" that He should be crucified (Acts 2:23). When sin entered into the world, that was no surprise to God, and neither was the death of Jesus an after-thought, but He was the "Lamb slain from the foundation of the world" (Rev. 13:8).

Jesus Is Coming Again

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10-11).

Just when Jesus is coming no one knows. Just a few days ago I heard a man make this statement on the radio: "I don't know the exact day when Jesus is coming, but I know for sure it will be less than 20 years." That man is a FALSE prophet. NO ONE knows for sure when the Lord is coming, but there is nothing more definitely taught in the Scriptures than the certainty of His coming. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Besides the above, I believe that Jesus Christ will save everyone that comes to Him in "repentance toward God and faith toward our Lord Jesus Christ." While it is true that "No man can come to me except the Father which sent me draw him" (Jn. 6:44), this is also true: "ALL that the Father giveth me SHALL come to me; and him that cometh to me I will in no wise cast out" (Jn. 6:37).



Does Baptism Save?

(Continued from page one)

Yes, there it was! That was the plain statement of the Bible. But years later, he happened to pick up the Bible and he read the 14th Psalm, and he read the full passage, "The fool hath said in his heart there is no God." That put a different light on the passage

entirely. Most anything can be proven by the Bible if a little passage is chopped out of its context. A passage that is used in this way by the advocates of baptismal remission of sin, is I Peter 3:21. We have heard the so-called Church of Christ ministers speak on radio programs and glibly quote, "Baptism doth also save us!" That settled it, to their way of thinking. That was an ironclad proof text, teaching that baptism has saving power. The truth was, they had resorted to a devilish practice—the practice of forcing part of a verse to say something that the Lord never intended that it should say.

Examine the passage in context. Read verses 18 through 21. Verse 18 says that "Christ once suffered for sin . . . that he might bring us to God." (Christ brings to God—not water.) Then in verse 20 He tells about Noah and his family being saved from the flood. Was it the water that saved Noah? Certainly not. The water drowned all but Noah and his family, and would have drowned them had it not been for the ark provided by the Lord. It was a salvation in connection with water—through water—from the drowning powers of water. Then the writer speaks of "The Like Figure." What is a figure? It is an illustration—a comparison. Baptism figuratively sets forth salvation. That is, it portrays the death of the believer to the old life, and his resurrection to walk with Christ in newness of life. (See Rom. 6:4.)

The same proof verse offered by the Church of Christ people (v. 21), plainly says, "Not the putting away of the filth of the flesh." This can have reference to both bodily uncleanness and the sins of the flesh. In neither case is baptism designed for the purpose of cleaning from either. Baptism gives the believer a "good conscience" toward God. In other words, it is an act of obedience, and the saved person who has not followed Christ in baptism, is not liable to have a good conscience that they have followed Christ. We have known people to neglect baptism, then finally they felt so condemned in their disobedience that they con-

fessed their sinful neglect and followed Christ in this way.

Just suppose that the verse under consideration were designed to teach that baptism saves. That fact would merely wreck the Bible—that's all. It would put the Bible in hopeless contradiction. In Acts 10:43, the same writer, the Apostle Peter, says, "Through his name whosoever believeth in him shall receive remission of sins." No mention of baptism whatsoever—the plain statement that anyone who believes in Christ receives remission of sin. Also John 3:16, "That whosoever believeth in him, should not perish, but have everlasting life." Everlasting life is connected with one thing—faith in Jesus. No mention of baptism. Again this verse: "He that hath the Son hath life." Hath what? Baptism by immersion? No—"hath the Son." So it is through the New Testament. John saw and heard the redeemed singing in Heaven, and they were singing, "Worthy is the Lamb for he was slain, and hath redeemed us to God by his blood." WATER is not mentioned—it is BLOOD. "The BLOOD (not water) of Jesus Christ . . . cleanseth us from all sin." If from ALL sin, then what sin is left for immersion to wash away?

A Chemical God

The plain truth is the baptismal regenerationist has an H₂O God—two parts hydrogen and one part oxygen. That's as bad as the "baptized god" of the Catholics. A man told us of a Church of Christ preacher who led a candidate toward the baptism, saying, "He is not wholly saved yet." He baptized him, and as the man walked, dripping from the baptism, the preacher exclaimed, "Now he is saved." Then pointing towards the baptism he said, "Behold his savior!" Let the illustration be denied, if they want to deny it, but it is exactly in line with the perverted cutting of I Peter 3:21 in two, making it to read, "Baptism doth also save us."

Strange to say, when one of their number "falls from grace" and is later resaved, they don't baptize him again. That means they have two ways of salvation—one wet, the other dry.

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