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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

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WHOLE NUMBER 1146

"HATH"

By JAMES HOBBS
McDermott, Ohio

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him."

The word "HATH" means a lot to me, for it gives me more fuel to heap upon the assurance that my salvation is an eternal salvation.

Several years ago, when I was still an interdenominational preacher, I attended a year at Bob Jones University. While there I heard "Dr." Bob Jones Sr. say, "Hath, hath; I get so tired of hearing that word 'hath'."

Then I laughed with him; now I laugh at him, and also feel sorry for him. I laugh at the man who can be so humanly intelligent, yet can display such spiritual ignorance. I feel sorry for the man who

can be so zealous and yet can blaspheme God's Holy Word.

It reminds me of the ones about whom the apostle Paul spoke in Roman 10:2, 3: "For I bear them record that they have a zeal of God, but not according to knowledge. For they BEING IGNORANT OF GOD'S RIGHTEOUSNESS, and going about to establish their own righteousness, HAVE NOT SUBMITTED THEMSELVES UNTO THE RIGHTEOUSNESS OF GOD."

Before we go on into this brief message, let us study the word "hath" that is found in our text. The Greek word EXEI is the 3rd person singular present, indicative of the word EXW which means "to have." The meaning of the word, then, in this text is: "He that believeth on the Son—He has—everlasting life . . ." He is referring back to the one believing. Be sure and note the



ELDER JAMES HOBBS

structure of this verse, it is not future — as "He will have" — but it is present — He has (right now).

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CAN A BORN AGAIN PERSON EVER BE LOST?

By E. G. COOK
Birmingham, Alabama

What sayeth the Scriptures? Col. 3:3 says, "Ye are dead, and your life is hid with Christ in God."

If we were hid behind a tree, or behind the door, we might very well be afraid of our being found, but since we are hid with Christ in God, old Satan himself can never find us, or harm us.

Psa. 23:1 says "The Lord is my shepherd, I shall not want."

If He is my shepherd, then I am His sheep, and Jno. 10:27-29 says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The words "any man" in this Scripture are really "any thing" in the Greek and "no man" should be "no one."

In Rom. 8:38-39 Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

According to Paul, there is not any thing, nor any one, any where

that can separate us from the love of God. That is real security.

In I Pet. 1:5 we are told that we are "kept by the power of God." Who, or what is able to overcome the matchless power of God and take us away from Him?

In Eph. 1:13 we find that when we believed, we were "sealed with the Holy Spirit." Before old Satan could get a believer he would have to break the seal of the Holy Spirit. If he can break that seal and get one of God's children, he can get the rest of them. If he can do that, Christ will have no bride and God the Father will have no children.

Psa. 37:28 says, "The Lord loveth judgment, and forsaketh not His saints; they are preserved forever."

Jno. 6:47 says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

And Jno. 5:24 says, "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." The word condemnation here means "judgment."

Rom. 8:1 says, "There is therefore now no condemnation (judgment) to them which are in Christ Jesus."

And Jno. 3:16 says, "For God so loved the world, that He gave His

(Continued on page 8, column 3)

HOW MANY AMERICANS KNOW---

THAT PROTESTANTS AND BAPTISTS ARE BARRED FROM OFFICES IN ROMAN CATHOLIC COUNTRIES

Read This And See—Who Are The Bigots

A fundamental principle of the Roman Catholic church is the union of church and state, with the state controlled and dominated by the Roman Catholic hierarchy. For example:

In Roman Catholic dominated countries, Protestants and Baptists are barred from running for the presidency by constitutional provisions.

The President or Chief of State of these countries must be by law a Roman Catholic.

MUST BE A ROMAN CATHOLIC

The constitution of Argentina states:

"To be eligible to the office of President or Vice-President of the Nation, a person . . . must belong to the Catholic Church . . ."

In Paraguay the constitution says, "The President of the Republic must . . . profess the Roman Catholic religion . . ."

In Spain the constitution declares that "to exercise the office of Chief of State as king or regent, it shall be necessary . . . to profess the Catholic religion . . ."

THEY SCREAM "BIGOTRY"

Yet in the face of all of this, the Roman Catholics of the United States scream, "Bigotry!" if any one even questions the possibility of a Roman Catholic President, and a whole host of other misguided people join in the chorus.

—W. A. Criswell

The Persecution By Roman Catholics

In recent years Pope Pius XII, granting an audience to 800 medical men, declared that no power on earth has the right to take human life, except in the death penalty against a guilty person by

(Continued on page 7, column 2)

Differences Between Baptists & Romanists

The differences between these two denominations may be summed up in the following statements:

Christ as the Head and Foundation of the visible church versus the Pope as the head and foundation of the visible church. Local, autonomous New Testament Churches versus a universal visible hierarchy.

Christ Himself as the Rock on which the church is built versus Peter as the rock.

The Bible as the only rule of faith and practice, and the New Testament as the only law of Christianity versus the unwarranted authority of tradition, councils, and popes.

The holy Trinity as the one and only true object of worship versus the worship of images and human beings.

The forgiveness of sin by God only versus the absolution of a human being — a priest.

Confession of sin to God only versus confession in the ear of a human being — a priest.

The one Mediator between God and man, the incarnate Son of God, versus many mediators.

The one, perfect, atoning, all-sufficient sacrifice of Christ for sin versus the counterfeit and oft-repeated sacrifice of the Mass.

The Lord's Supper as a symbol of the atoning death and everlasting love of Christ versus the magical power of priests to change the wine and bread into the body and blood of Christ.

New Testament Christianity versus apostate so-called Christianity.

Regeneration by the power of the Holy Spirit in connection with divine truth versus regeneration by the "sacrament" of baptism.

Salvation by grace through faith versus salvation by "sacraments."

Justification by faith alone versus justification by works.

Repentance and faith unto eternal life, wrought in the soul by the Holy Spirit of God, versus the doing of penance and implicit faith in the teachings of the church (Roman), received by

partaking of the "sacraments."

The merits of Christ's atoning death versus the merits of the "saints," martyrs, and one's own good works.

The final perseverance and preservation of the saints versus total apostasy, or "falling from grace."

The church as a local body of baptized believers united in Christ versus the church as a universal body of all baptized (?) persons under the "Holy Father," the pope.

Unity based on spiritual oneness versus unity based on outward conformity.

Holiness of life based on a union with Christ through the Holy Spirit versus holiness based on a union with the church (Roman Catholic).

Apostolicity based on a possession and exhibition of the doctrine, spirit, and life of the apostles, and a conformity to the teachings of Christ versus an apostolicity based on an unfounded assumption of a succession of bishops from the days of the apostles to the present.

The New Testament form of church government — a democracy — versus a hierarchy which lords it over God's heritage.

The administratorship of the Holy Spirit over New Testament church versus the administratorship of popes, bishops, and councils.

Two types of Scriptural church (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"GONE ASTRAY"

Twentieth in a Series of Messages on Isaiah 53 — By John R. Gilpin

"All we like sheep have gone astray."—Isaiah 53:6.

"And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulder, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner, that repenteth, more than ninety and nine just persons, which need no repentance."

I'd like to put these two pass-

ages of Scripture together and bring to you a message that I believe will be a blessing to everyone who is present—both saint and sinner.

I.

WHO HAS GONE ASTRAY?

My text says, "All we like sheep have gone astray." You don't have to study very far in the Bible to find that all of us have gone astray. There are no exceptions. God doesn't make any exceptions in any wise. Some people think because they have kept out of jail, and have paid their honest debts, and have done the things a decent citizen should do, that they are exempted from this accusation of being sinners. People have even told me they weren't sinners, and that it was

wrong for me to refer to them as sinners.

I remember several years ago I hired a young girl to work for me in the office. I always try to witness to people if I have an opportunity, and the first day that she was with me, in conversation I referred to her as a sinner, after I had found out that she was not a professing Christian. After she had been with me for some period of time—in fact for quite a good long while—and we became better acquainted, she told me then how I had angered her so much the very first day that she had worked for me when I had referred to her as a sinner. She said that up until the time she came to work for me she had

(Continued on page 2, column 2)

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Mr. Hulett makes some remarks about "liars" and his "Liars' Club."

"We are probably the only honest men on the face of the earth. You see, everybody is a liar, but we are the only ones who admit it. Our civilization is founded on the fib. The science of fifty years ago was mostly lies. Santa Claus is a lie. When we tell our sweetest girl in the world—oh what a lie

(Continued on page 7, column 5)

MODERN ERRORS REGARDING MODERN "YOUNG PEOPLE"

Somebody has "goofed", (to use a current expression) in the matter of young people, for we have the worst conditions relating to young people ever known in the nation — and getting worse all the time. Around Tampa we have vandalism which has destroyed thousands of dollars worth of school and other property. When the vandals have been caught, they have proven to be mere boys. We have "gangs" and two of these got into trouble a few months ago and a boy was killed. The newspapers day after day relate stories of teen agers killing parents and perpetrating crimes of all sorts. Jails and penitentiaries are filling up with young people. All of this is evidence that there is failure somewhere in the matter of bringing up children. Let us take note of some things that perhaps lie at the bottom of this situation:

1—THE DEVIL HAS REVERSED THE LAW OF GOD. The command of God is, "Honor thy father and thy mother," (Ex. 20:12). This involves obedience to parents and respect for their authority. The modern perversion is to give the child his way and let him do as he pleases. This is one of the characteristics of the "last days." (2 Tim. 3:2—"Disobedient to parents"). God's Word uses the word "DON'T" very often, or its equivalent, "Thou shalt not." Parents are authorized to do the same, but modern devil-inspired psychology teaches that parents should not say, "Thou shalt not." That is negative. There must be a "positive" approach to the child. Modern psychology has helped to get many young people into the mess they are in.

2—THE DEVIL HAS LED AWAY FROM CHILD DISCIPLINE. God, in His Word, commands parents to "spare not the rod." (See Prov. 13:24; 29:15). The modern child psychologist holds up his hands in horror at such "barbaric" statements. Some softer means must be used. That these softer means are **not working** is plain. Parents today—many of them—only strike their children in self-defense! Children grow up to know no strong home authority, consequently they have no regard for the authority of the laws of the land, and this is productive of the lawlessness that we see in society today.

3—PARENTS ARE PREOCCUPIED WITH OTHER THINGS AND LET THEIR CHILDREN RUN WILD. Often mothers work, when it is not necessary, except

By ROY MASON

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to procure more electric gadgets, or other "luxuries." Children are brought up by "baby-sitters." Often the father gets home late and goes away so early that he is virtually a stranger to his own children. There is no adequate home life. No wonder children grow up as they do.

4—THE LACK OF CHRISTIANITY IN HOMES, coupled with lack of regular church going, is a strong factor in the current delinquency. It has been truly said that the family that "worships together and prays together, stays together." Lack of genuine, old time religion, is one of the greatest lacks known to homes in this day. We remember to have heard a police chief make a talk to a Christian gathering, and he said, "You Christian people give us law enforcement people very little trouble."

5—CHURCHES THAT PROMOTE AGE CONSCIOUSNESS are helping along with delinquency and home disunity. There is too much talk about "Youth . . . Youth . . . Youth." Special revivals must be held for "Youth." Special organizations must be formed for "Youth." Young people are given such a slant on things that they come to feel that they must not defile themselves by sitting in a congregation with older people, hence when their B. T. U. meeting is over, off they go. Likewise when their Sunday school classes let out, they scatter like birds. Modern Sunday school "experts" are at the bottom of much of this, with their grading plans. Some of these grading experts, to our personal knowledge, have never had any pastoral experience to speak of.

For years we had a weekly prayer meeting that sometimes has averaged between three and four hundred for a year at a time. In the meetings we have had people of all ages — and a very large proportion of young people. There is no difficulty whatsoever in having order and attention as during part of the service the pastor leads in the study of a portion of Scripture. Such prayer meetings are not found in age-conscious churches. We believe that a group of several hundred people of mixed ages, could be gotten together for serious Bible study on Sunday morning — and that such a group would learn ten times more about the Scriptures under a competent teacher, than is being learned under the present system with its disorders, and often its poor teaching by poorly prepared teachers.

There is need for UNITY in churches, with young and old blended together. In reality there are only two classes — two groups — who attend church, namely the SAVED and the LOST. The main division is not OLD and YOUNG, but saved or lost.

"Gone Astray"

(Continued from page one)

always thought of a sinner as being a person who had gone to the very depths of iniquity, and she thought that I was insulting her when I referred to her as a sinner.

Well, beloved, the Word of God very carefully and clearly makes it known that all people are sinners in the sight of God.

Years ago I was visiting in a home. A mother and two daughters were present that afternoon.

The two daughters had been attending services rather regularly and I was concerned about them, and I went to the home especially to talk with those two daughters. The mother said, "Now, Brother Gilpin, you don't need to be interested or concerned about my daughters. My daughters are good girls. They have never done anything wrong in their lives. They don't need to be saved."

I am satisfied the attitude that woman took relative to her daughters, and the attitude of this girl whom I hired to work for me, who thought I was insulting her when I referred to her as a sinner—I am satisfied that the attitude of those individuals is the attitude generally speaking of the majority of the people within the world today, for the majority of people do not accept the teachings of the Word of God. They do not believe they stand as sinners in the sight of God, yet my text says, "All we like sheep have gone astray." There are no exceptions. There is nobody who is omitted. Regardless of your education, your refinement, your religion, your culture, and regardless of how you stand so far as the things of this world are concerned, and irrespective of all of the refinement that you have, God still looks down upon every one of us and says that we are all sinners.

Notice again:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all GONE ASIDE, they are ALL TOGETHER BECOME FILTHY: there is none that doeth good, no, not one."—Psalm 14:2, 3.

Back of this verse you find God looking from the skies upon us to see if there is anybody that understood spiritual truth, and if there is anybody that is seeking after God. In other words, the writer would make it appear that God is looking at us introspectively—God is looking at us with a long range telescope to see just how we stand, and where we stand in His sight. What is His conclusion? "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

I tell you, beloved, when you read that, you certainly don't have any room for boasting so far as your goodness and your morality and your righteousness are concerned.

Listen again:

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are ALL UNDER SIN; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one."—Romans 3:9-12.

"For all have sinned, and come short of the glory of God."—Romans 3:23.

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By Lorraine Boettner

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Mixed Marriages

During my years as a Roman Catholic priest I had the opportunity of instructing several Protestants in the Roman Catholic doctrine before uniting them in Holy Matrimony with a Roman Catholic.

I was not surprised to see Protestants sacrifice six or more nights to come to listen to a priest who was trying to explain dogmas they neither could not and did not care to accept. I know very well they did not come to learn about a new religion, but rather to be congenial and help the Roman Catholic person solve several problems created by the Roman Church.

The Protestant well knew that to allow a priest to perform a non-solemn wedding ceremony would serve to prevent remarks by Roman Catholic in-laws, that the couple was living in sin. The Protestant relatives would also recognize the validity of such a union because a priest, like a minister, is an agent of the state for this particular purpose.

If I, as a Roman priest, could understand the acceptance of a Protestant coming to instructions and even having a Roman Catholic ceremony for the mixed marriage, I must confess it wasn't at all clear to me how a Protestant could sincerely believe his or her Faith to be true and yet sign pledges with a Church whose teachings, including marriage, are completely opposed, and claims there is no salvation outside the Roman Catholic Church.

The Roman Church claims: "The eternal salvation of any out of the true (Roman Catholic) Church of Christ is not even to be hoped for."

"Protestantism is not another and diversified form of one true Christian religion in which it is possible to please God equally as

in the (Roman) Catholic Church." (Syllabus of Pope IX, No. 17, 19)

Before marrying a Roman Catholic, think not only of yourself, but also of your unborn children, since the Church will regard you as a permanent and actual danger to their faith.

All such couples mixed religions must sign, in the presence of a priest, a Pre-Nuptial agreement that says:

" . . . I promise on my word and honor . . . that all children of either sex born of our marriage shall be baptized and educated in the Catholic Faith and according to the teaching of the Catholic Church even though the (Catholic) party should be taken away by death."

No parent has the legal right to forever give away a child's spiritual future. They are obligated, however, until he or she reaches legal age at which time it is the child's right to decide what faith to follow. It seems therefore that the pre-nuptial contract is not valid because parents have no legal authority to make a life time provision for the religion of their children. The Church of Rome says: "Once a Roman Catholic, always a Roman Catholic" and she brands those who would dare leave her as heretics. Can children respect a position?

The difference between a Bible-believing Christian and a Roman Catholic is not a superficial one of ceremonies and customs, but rather the very fundamental truth of Scripture. The basic doctrine of any religion is its doctrine on salvation, yet the Roman Catholic Church denies this teaching of the Holy Bible that says man is saved through faith in Christ and not by good works.—J. ZACCHELLO

Not only does our text not leave us in any doubt as to who has gone astray, but these verses in Psalms and in Romans clinch the matter that every last one of us as the descendants of Adam have strayed and erred from the Lord.

Suppose a man were to buy a desert ranch of maybe a million acres. After he buys it somebody says, "That ranch isn't any good. You can't raise anything on it. There is no fertility in the soil." Well, that man takes ten acres of that ranch which looks to him as if they might be the best ten acres on it, and he cultivates that ten acres all through a spring and summer. When the fall comes and the harvest season arrives, he finds that ten acres had produced absolutely nothing. He was told that the ranch was worthless after he had bought it. He was told that the land was no good and that there was no fertility in it. Now that he has tried it, he is convinced in view of the fact that the ten acres had produced nothing, that the balance of the ranch is absolutely worthless.

May I remind you that Israel is God's ten acres. God chose the Jews as His people through whom He was going to work. They were the apple of His eye, yet they produced nothing. I say to you, Israel was God Almighty's ten acres, and God proved thereby that both Jew and Gentile and all the world alike are guilty of sin, that all stand unprofitable, doing no good, and coming short of the glory of Almighty God.

Let's notice again:

"But the Scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe."—Galatians 3:22.

Beloved, every one of these verses tell us the same thing as to whom it is that has gone astray, and without an exception you and I and all of Adam's children stand as erring sheep that have gone astray from the Lord.

When you read Luke 15 of the one sheep that went astray and the ninety and nine that went

not astray, you might be inclined to think of yourself as being one of the ninety and nine, and to think that only your neighbor, or your acquaintances, would be represented by the one that has gone astray. But I say to you that that one sheep that went astray is you. Everyone of us are represented by the one. There isn't one of us that are represented by one of the ninety and nine. The fact of the matter is, I think the ninety and nine are just there in the story to serve as a background to make the one stand out as having gone astray, yet that one that went astray represents Jews, it represents Gentiles, it represents you, it represents me, for all of us stand guilty before God as being sinners, and all we like sheep have gone astray.

I grant you that the majority of people in this world don't like to admit that they have gone astray. The majority of people don't like to admit that they have sinned. The majority of folk don't (Continued on page 3, column 1)

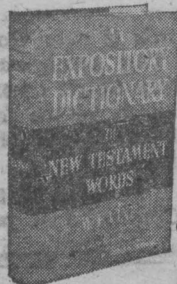
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"Gone Astray"

(Continued from page two)

Like to admit that they have done wrong. You can get a man to admit that he has erred. You can get a man to admit that he has made mistakes, but it is mighty hard to get a man to admit that he is a sinner.

I remember one night years ago that I came out of the church building and started home. John Jr., who was then less than ten years old, told me about a man that was drunk, leaning up against a telephone pole nearby, and he thought I ought to do something about it. More because he thought I ought to do something about it than anything else, I tried to talk to that fellow. This fellow claimed to be a regular listener to our broadcast, but he was so drunk that he could not stay on his feet. He got to talking about praying, and I said, "All right, we will pray right here." I started to pray, and I said, "Lord, have mercy on this wretch," and he raised up and said, "Don't call me a wretch. I'm not a wretch." I started to pray again, "Lord, bless this sinner," and he objected again. He refused to be called a sinner. He stopped me three times in my prayer when I referred to him as a sinner. I tell you, beloved, it is hard to get a man to admit the fact that he stands before God as a sinner.

Sometime ago I was in a church and I saw right behind where the preacher stood a gas light that burned continuously, with the letters that said, "God is Love." Well, I would like to burn it into your heart not only that God is love, but I would like to burn it as a living blaze into your soul that you are a sinner, and that all of us like sheep have gone

astray.

II.

WHEN DID WE GO ASTRAY?

Most people think if they have strayed that it has been since they have been grown, or at least since they reached the age of accountability. I ask you, when did we go astray, and I'll insist that we did not go astray when we became grown, nor when we became accountable human beings. We didn't go astray after we had reached the years of maturity, or even when we were inclining in the direction of maturity. Instead, we read:

"The wicked are estranged from the womb: they GO ASTRAY AS SOON AS THEY BE BORN, speaking lies."—Psalm 58:3.

Get a little lion that is a month old away from its mother and take it home, and raise that lion. The first day you have that little lion in your home he is not going to harm you one particle, and the second day, and maybe even for many weeks and months that little lion, as he grows, won't harm you. He is not able. He is not strong enough. But, beloved, all the time that little lion continues to grow, and from the hour that he was born into this world, he has had the nature of a killer inside him. One day when that lion gets about a year old and you get into the cage with him, I would suggest that you have your life insurance well paid up. From the hour of his birth he has had the nature of a killer, and when he is grown that disposition is able to manifest itself.

I tell you, beloved, so far as you and I are concerned, we went astray from the time that we were born. We had the nature of sin inside us. Maybe you didn't do anything that was so outbrokenly wrong the first day that you came into this world. I don't imagine that you did. The only fellow that I read of in the Bible who evidenced sin the first day that he was born was Jacob, as he reached out and tripped his little brother who was born the same hour. Most of us never evidenced any sin when we were born. In fact, as time goes on, we show no evidence of sin, yet down inside every child that is born into this world is a nature of sin that will eventually manifest itself. As this text says, "They go astray as soon as they be born, speaking lies."

We take up our children into our arms, and play with them, and think how wonderful they are. We think how pure and sinless they must be. I have even heard people refer to their babies as little angels. Well, beloved, they are not little angels. In fact, they are far from angels, and as they grow they have a nature on the inside—a nature of sin, and ultimately that sinful nature will manifest itself.

Beloved, I ask a question, when did we go astray? When we were born. But the Word of God antedates that, for we read:

"Behold, I WAS SHAPEN IN INIQUITY; and in sin did my mother CONCEIVE me."—Psalm 51:5.

The reason we go astray as soon

as we are born is because we are born with a sinful nature that we received from our parents. The Word of God says that from the hour of our conception, we were possessed with a sinful disposition. I say to you, every last one of us has gone astray. All of us like sheep have gone astray, and we went astray from the time that we were born. Look back at your life this morning and think of the things that you have done that are wrong, the wasted opportunities and the misspent hours, and the days that you trifled away in sin. You may say, "That was when I began to go wrong." No, no, beloved, you began going wrong when you were born, because even before you were born you were already conceived with a sinful disposition.

II.

HOW DID WE GO ASTRAY?

My text says, "All we like sheep have gone astray." Now how does a sheep go astray? This text tells us in Luke 15 that the sheep went astray and didn't come back. How do we go astray? Just exactly like sheep go astray. They go astray and don't come back, and you and I, when we go astray, don't come back. We keep on. We like sin too well. We can't turn back in our own strength.

It doesn't say that all we like dogs have gone astray, because, as you well know, you can't lose a dog. He will come back. The only thing that keeps a hound dog from coming home is the fact that somebody puts a chain around his neck and ties him up in a barn, because he will find his way back home.

A man here in Ashland, Ky., went bird hunting in North Carolina a few years ago and lost his bird dog. He thought his dog was gone for good. Five or six months later as he was eating supper one night his dog scratched at the back door. He had come all the way from North Carolina to Ashland alone. Dogs don't go astray. They find their way back home.

Isaiah doesn't say that all we like cats have gone astray, because as you may have had experience to learn that cats find their way back home. Did you ever have an old cat and kittens you wanted to get rid of, and you took them several miles away and dropped them on the roadside? When I was a boy we had an old cat and kittens that we wanted to dispose of. I drove a mile and a half east, two miles south, and three miles west. I had driven six and a half miles from my home, and dropped that old cat and her kittens on a lonely road. I supposed I was through with them forever. I drove back that six and a half miles with an old slow horse in a surrey, and when I got home and hitched that horse, lo and behold that old cat walked around the house and sat down on the front porch. She was sitting on the front porch before I got back to sit down. How about her kittens? She brought one of them home every night. Six nights later she and her family were back home. Beloved, you can't lose a cat. They find their way back home.

It doesn't say that we have gone astray like a goose. I think about the most detestable thing I ever had around me when I was a boy on the farm was geese. Oh, I can remember as a little boy how those fellows would hiss at me, and how my bare toes and feet suffered because of those hissing geese. I didn't think they had a grain of sense in the world. Now that I have grown up, I like Mr. Goose under my head, and I like Mr. Goose under my belt, but other than having him under my head or my belt I haven't got a bit of use for him to this day, because of the way they treated me when I was a boy. But I will tell you one thing, you can't lose an old goose. He has a lot more sense than most of us have. When the fall of the year comes, and the days get shorter, and the nights get longer, and there is chill in the air, and frost comes over the pumpkin—I tell you what that old goose does. He will (Continued on page 6, column 1)

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. How many times is the word "religion" used in the Bible and where is it used?

The Greek word "threskia" is translated "religion" three times (see Acts 26:5, James 1:26, 27). This same Greek word is translated "worshipping" in Colossians 2:18. The word "threskos" is translated "religious" in James 1:26.

Another word, "deisidaimonia," is translated "superstitious," which also would refer to religion (Acts 25:19, also 17:22).

One other word is "sebomai," translated "religious" in Acts 13:43.

2. Where in the Bible did Peter cut off the man's ear with the sword?

You can read of this story in John 18:10.

3. Do Episcopalians teach baptismal regeneration?

Yes. In their ritual on baptism, the prayer of the one administering baptism includes this heresy. It reads as follows: "Almighty God and everlasting God, who of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea; figuring thereby thy holy Baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look down upon these thy servants; wash them and sanctify them with the Holy Ghost that they, being delivered from thy wrath, may be received into the ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen."

4. What is meant by a "type"?

A type is something which prefigures a reality. For instance, the offering up of animal sacrifices before Christ came was the way whereby the reality of the death of Christ for sin was set forth to the people.

5. Is the word "decision" ever used by preachers in the Bible?

Yes.

when referring to salvation?

No, never. This term results from Arminian theology, which makes man's decision the turning point in salvation.

6. Why did God create the world?

The Scripture says: "For thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

7. A preacher said that a person could not be any more saved by coming to an "altar," but that the "altar" was a good place to rest one's head while he prayed. What about this?

This preacher is deceived by thinking that prayer is to be made by a sinner for salvation. It is not prayer, but by grace trusting Jesus Christ that is the point of conversion.

8. What do you think about emphasizing "experience" to the point that a sinner is led to think that unless he has had just such-and-such of an "experience" he is not saved?

It is of great harm. One's circumstances, age, environment, present way of life, etc., will work together to result in different reactions in people. You couldn't expect a child of twelve years old to have the same reaction in conversion as a man of thirty-five or forty, who is steeped in sinfulness. It is definitely wrong to put the emphasis anywhere but on trusting Christ.

9. Is it possible to be under conviction for ten or twelve years?

Well, this depends upon what is meant by conviction. We do not believe that the Holy Spirit works in such a manner to "drag out" the matter of one's conversion, but we do believe that all during the life of one of God's elect he will be made more and more conscious of sin.

10. Is the "plan of salvation" outline of the Bible or of man?

Most "plans of salvation" which we have seen definitely came from man. Salvation is a person (Christ), not a plan, although we have not the slightest doubt that God planned our salvation from all eternity. But this 1-2-3-4, sign-on-the-dotted-line "plan" is another matter, not found in the Word of God.

The Satisfaction Of Christ

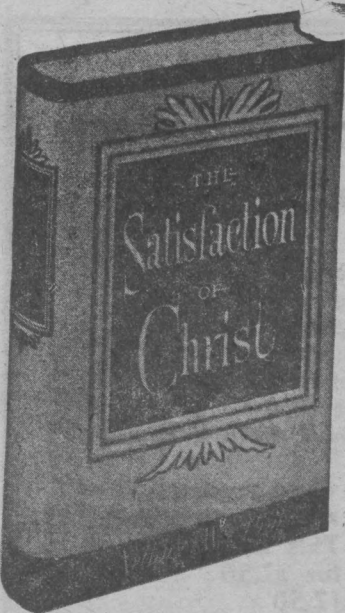
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Mary, Queen Of Heaven

[All Scripture texts quoted in this article are taken from the Rheims Douay Version of the Bible. This is the version which is officially accepted by the Roman Catholic Church.]

Sometime ago, the Pope proclaimed that the bodily assumption of Mary into Heaven must be accepted by the faithful as a dogma of the Roman Catholic Church.

The trend on which this pronouncement focuses attention was exemplified in a very spectacular way at the great Marian Congress held in Ottawa, Canada, in 1947. The central feature of the Congress was a huge image of Mary standing on a globe of the world atop a 115-foot tower. She also appeared in many other forms: in plaster effigies on floats, and outlined at night in giant fireworks, 100 feet high, which showed her as the "Queen of Heaven," crowned with stars and with the new moon under her feet. The image was captioned with a latin motto, "To Jesus through Mary." This motto reveals in four words a trend toward the exaltation of Mary to the place of mediatrix between man and God.

This adoration of Mary was confirmed as an article of Catholic belief by Pope Pius XII on October 11, 1954, the feast of the maternity of Mary, when he issued his encyclical "Ad Coeli Regnam" (meaning "To the Queen of Heaven") which proclaimed the new universal feast of the Queenship of Mary, to be observed every year on May 31st. This was literally the crowning event of the Marian year, which ended December 8, 1954.

Mary in the Scriptures

There is very little to be found either in the Scriptures or in the Apocrypha regarding the Virgin Mary. Certainly Jesus never publicly exalted His mother above women. When Mary found Him in the temple at twelve years of age, He rebuked her anxiety by saying, "Did you not know that I must be about my father's business?" (Luke 2:4). At the marriage feast at Cana, when Mary told Jesus that they had no wine, He replied, "Woman what is that to thee and to me?" (John 2:4). On another occasion, when a woman in the crowds that surrounded Him exclaimed, "Blessed is the womb that bare thee," He replied, "Yea, rather, blessed are they who hear the word of God and keep it." (Luke 11:27, 28). Again, when someone told Jesus, "Thy mother and thy brethren stand without, desiring to see thee," He replied, "My mother and my brethren are they who hear the word of God and do it." (Luke 8:20, 21). In the fifth and last scriptural reference to Jesus and Mary, when He hung on the cross, He committed His mother to the care of John with the words, "Woman, behold thy son." (John 19:26). By calling His mother "woman," Jesus emphasized her humanity, the fact that

she was the human agency of the Incarnation, whereby "God sending His own Son, in the likeness of sinful flesh, and for sin, hath condemned sin in the flesh." (Romans 8:3), for the first covenant was that the seed of the "woman" should crush the serpent's head. If Mary had been "immaculate," Jesus would not have been made "in the likeness of sinful flesh." It is the very fact of her sinful humanity that makes the atonement of the incarnate Christ effective for sinners. The fact that Jesus shared our humanity does not, of course, imply that He had a fallen human nature.

The "Mother of God"

The exaltation of Mary by the Roman Church came about gradually, in 5 successive steps. For the first three centuries of the Christian era, there was no special reverence for the Virgin Mary. The cult of Mary began by calling her the Mother of God, a term first used by the eastern branch of the Church at Alexandria in the third century. It became used more frequently in the fourth century, although by no means universally accepted and was opposed by Nestorium, the Patriarch of Constantinople, as late as the fifth century. To call Mary the Mother of God defies both reason and revelation, for God is a Spirit, infinite and eternal. How then can an infinite and eternal God have a mother? Mary was the mother of Jesus, the matrix in which Christ became incarnate. "Wherefore when he cometh into the world he said, Sacrifice and oblation thou wouldst not, but a body hast thou fitted to me." (Hebrews 10:5). It was in this body that God the Son took upon Himself our humanity that He might bear our sins in His natural body on the tree as God-man. It is sufficient honor for Mary that she was the Mother of Jesus; it is blasphemous to deify her as the Mother of God.

"Perpetual Virginity"

The second step was the doctrine of the perpetual virginity of Mary, that it was of non-Catholic origin, and first appeared in a work of the second century which was banned by the church and prescribed in the earliest papal "Index librorum prohibitorum," or List of Proscribed Books. It was never taught during the first three centuries. The early Church Fathers, Tertullian and Origen, both held that Mary's marriage after the birth of Jesus, and the references to her other children, proved her humanity. They used this argument to combat the heretical doctrine called Docetism, which asserted that Jesus was a phantom and not flesh and blood. The first to state the doctrine of the perpetual virginity of Mary was Jerome, in a tract called "Always Virgin," written in A. D. 388. This doctrine was first confirmed as an essential part of Roman dogma by the Council of

Chalcedon in A. D. 451.

The third step was the doctrine of the Immaculate Conception, or Mary's freedom from original sin. This also was unknown to the early church. Augustine repeatedly asserted that Mary was born in original sin, and a Church Father as late as Anselm declared that she was conceived in sin and born in sin. As late as the twelfth century, those who sought to institute a festival in honor of her immaculate conception were opposed by Bernard. However, the doctrine grew in acceptance, though it was not given the final authority of the Roman Church until December 28, 1854, when Pope Pius IX confirmed it in the papal bull "Ineffabilis Deus."

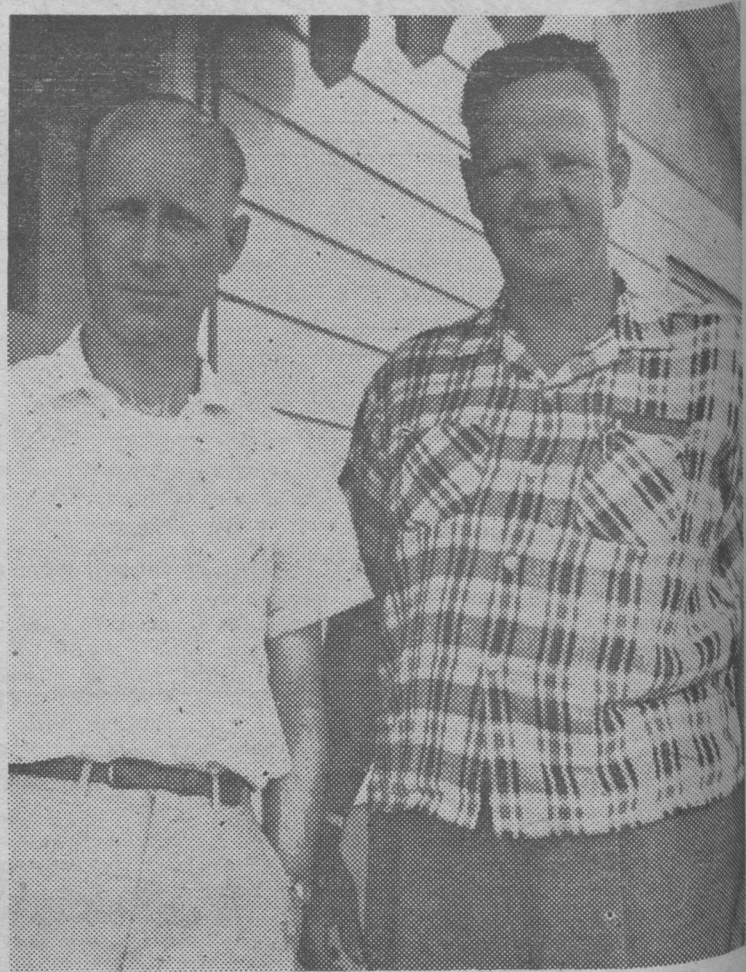
The fourth step was the doctrine of Mary's assumption to Heaven, which had its origin in apocryphal sources. The feast of the assumption is first mentioned in the seventh century. This doctrine asserted, without the shadow of reason or evidence that soon after her death, Mary's body was raised from the grave and "assumed into Heaven." The festival in honor of her assumption was first celebrated in the eighth century, followed by the festival of her nativity in the ninth century, and of her presentation in the tenth century. The reason given in the Roman Catholic catechism for belief in Mary's assumption is that "God wished to preserve her body from the decay that follows death because from her Jesus Christ took His human nature." This reason is purely fanciful, and there is not a word to support it either in the Scriptures or in the Apocrypha. It is indeed strange that if, as asserted, "her body was raised from the grave soon after her death," this miraculous event should have remained entirely unknown until the eighth century!

The "Queen of Heaven"

The final step in this progressive exaltation of Mary was to confer on her the title of, "Queen of Heaven." This is a distinctly pagan title, found in the Old Testament in Jeremiah 7:18 and 44:17-19, 25, where it refers to the Phoenician goddess Ashtoreth, called "the abomination of the Zidonians." This same female divinity also appears in many other pagan religions, notably the Babylonian Semiramis, the Assyrian Astarte, the Egyptian Is-Is, the Greek Aphrodite, and the Roman Venus. Each of these female divinities was worshipped as the "Queen of Heaven." Such female divinities are naturally found in pagan religions, for a man-made religion makes its divinities in his own image. But Christianity is a revealed religion not from beneath, but from above. Christianity differs essentially from all world religions in its basic belief in a triune Godhead, one God manifest in three Persons: Father, Son and Holy Spirit. The Bible names for these three Persons of the Trinity are all in the masculine gender. The intrusion of the pagan idea of a queen of Heaven is sacrilegious in the extreme, and this makes the cult of Mary Mediatrix the worst form of idolatry. Moreover, to assert that the only access to God is through Mary is directly contrary to the precepts of Jesus, Who said very definitely that "No man cometh to the Father but by me." (John 14:6).

In the days of His flesh everyone had direct access to Jesus. He said, "Come to me all you that labor and are burdened, and I will refresh you." (Matt. 11:28). "Him that cometh to me I will not cast out." (John 6:37). "Behold I stand at the gate and knock. If any man will hear my voice and open to me the door, I will come in to him and will sup with him and he with me." (Apocalypse 3:20). None were too humble or too sinful for Him to give them His personal attention. He touched the lepers who were shunned by men as "untouch-

FROM THE TWO NEW STATES



Of recent date, we have had the coincidence of having visitors from the forty-ninth and fiftieth states at the same time. In the photo above, you see Brother LaRue Thompson, who just returned from military duty in Alaska (left), and Brother Ralph Doty of Hawaii (right). Brother Doty has just returned from doing mission work and Brother Thompson is planning to go back to Alaska to do mission work in the near future. Truly, the influence of THE BAPTIST EXAMINER is wide-spread.

ables." He talked with the sinful woman at the well of Samaria, and with the woman taken in adultery. The whole content of His teaching is summed up in His words, "Abide in me." Nor is there the slightest intimation of and advocacy between the sinner and Christ.

How We Are To Pray

Moreover, when the disciples asked Jesus to teach them to pray, He taught them to say "Our Father who art in heaven." Here in Jesus's own words, it is affirmed that prayer must be made to God only. Before the incarnation, men prayed directly to God, as Moses and Elijah and David prayed. After Calvary there was a more perfect access to God in prayer through the finished work of Christ on the cross. Jesus explained this new basis of prayer to His disciples when He said, "In that day you shall not ask me anything. Amen, amen, I say to you: If you ask the Father anything in my name he will give it you." (John 16:2). Here is Jesus' teaching concerning prayer: We are to pray to God in Christ's name ("If you ask the Father anything in my name.") Therefore, praying to Mary to intercede with Christ is contrary to His teaching in two ways: prayer is to be made only to God; and

prayer is acceptable to God only when offered in the name of Christ through faith in His atoning blood, "For there is one God and one mediator of God and men, the man Christ Jesus" (1 Tim. 2:5).

Prayer to Mary to intercede with Christ is sin. God alone hears and answers prayer. And there is only one means of access to the throne of grace, "a new and living way which he hath dedicated for us" (Heb. 10:20), namely, the Person and work of Christ; for the only means of acceptance with God is to be "graced in his beloved Son" (Ephesians 1:6). Jesus said: "I am the way, and the truth, and the life. No man cometh to the Father, but by me." Whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son" (John 14:6, 13).

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Let us sit back for a minute or two and consider some of the things that are necessary for each and every moment of our life here on this earth.

Many of you have said at one time or another: "If I could only be seventeen again, and know what I know now, I would . . ."

But that is only wishful thinking. Do you know anyone who has ever done it? . . . Or anyone who knew someone who did? But does your heart cry out for a release, for a peace in your heart that just can't seem to be filled?

We can't turn the clock back—since time machines are not in existence—and if there were some way of being physically born again and starting our life all over again on this earth, you might not even turn out to be you, and that could not solve those problems of yours that are demanding such attention today!

But . . .

The Bible says we must be "born again." (Look it up in the 4th book of the New Testament.—John, chapter 3, verse three.)

So you see—there really is a way of starting a new life; of taking care of your every need and problem. There is escape, and peace . . . and ALL in the Person of Jesus Christ, the Son of God!

How?

By the Grace of God. Let's take a closer look at the Person who is God's Son, Jesus Christ, and see how He can be the answer!

To be "born again," there has to be a way to be born again—a way to receive this new life. We must see the truth of this statement to understand.

Jesus says, "I AM the Way, the Truth and the Life."—John 14:6.

Wisdom is also needed to see this mighty truth, and power is needed to apply this wisdom in the right way, if our every problem is to be solved.

Christ is both the Power of God, and the Wisdom of God to the redeemed.—1 Cor. 1:24.

In 1 Cor. 1:30, it says to those who have received Christ, that He Himself is not only their wisdom, but is also their Righteousness, Sanctification and Redemption.

He is also our Guide. John 10:11 says, "I AM the good Shepherd: the good Shepherd giveth His Life for the Sheep."

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What Romanists Would Find By Reading THEIR Bible

(When we say "their" Bible we have reference to the Duoay Version published by John Murphy Company, Baltimore and New York, with the approbation of James Cardinal Gibbons, archbishop of Baltimore).

Roman Catholics are taught many things. They are often told about the contents of their Bible. If they would study it for themselves, they would find that their Bible encourages investigation and reading.

They would find that they are admonished by Christ Himself to "search the Scriptures" (John 5:39); that people are liable to make mistakes if they do not know the Scriptures (Matt. 22:29); that those are blessed who read the Scriptures (The Apocalypse 1:3); and that "all Scripture inspired of God is profitable to teach" (2 Timothy 3:16).

They would find that their Bible is the only rule of life and that no man has right or authority to make any church laws contrary to it, nor dare they add to or take from it.

"For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from things that are written in this book" (The Apocalypse 22:18, 19).

"Every word of God is fire tried: He is a buckler to them that hope in Him. Add not any words to His words, lest thou be reproved, and found a liar" (Prov. 30:5, 6).

They would find that there is no Bible record of Peter being in Rome at any time, hence no apostolic succession. Paul never built upon any other man's foundation and so that is evidence no apostle had been in Rome before him (to the Romans 1:20). In writing to the Romans in A. D. 58 he salutes twenty-six people and

John 6:35, the Door through which we may enter into all these treasure is—John 10:9. And He Himself is that very Peace, and the only Peace that can truly satisfy.—Eph. 2:14.

Just as a cake needs certain ingredients to make it a cake, so do these above mentioned (and other) ingredients make up the very Person of Jesus Christ Himself.

Are you wondering what you must do to be born again? . . . to receive Christ in all His fullness, that all He is may be yours?

It's no new secret. May He cause you to see His Truth in the following verses.

"The wages of sin is death, but the Gift of God is eternal Life through Jesus Christ our Lord," who "died for our sins according to the Scriptures, was buried, and rose again the third day, according to the Scriptures." (Rom. 6:23; 1 Cor. 15:3, 4).

"Believe on the Lord Jesus Christ and thou shalt be saved," for "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—John 3:36.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13).

When one receives the Lord Jesus Christ as his personal Saviour, he receives Him in all that He is: The perfect solution for our every need!

If you would like to know more of all Christ is to the saved, read the Bible, for you see, He is revealed in the Word.—(John 1:1, 14.)

—Arial Garnick, Missouri

never mentions Peter. Peter writing from A. D. 60-63 was then in Babylon (1 Peter 5:13). Paul writing to Timothy in the last year of his life says "only Luke is with me" (2 Timothy 4:9-12). Not a word about the Apostle Peter. Finally, it is further proven that Peter was the apostle of the circumcision and worked among the Jews, while Paul was the apostle to the uncircumcision and worked among the Gentiles and therefore the Lord's will that Paul and not Peter go to Rome. (To the Galatians 2:7, 8; the Acts 23:11).

They would find that Peter (also called Simon) who is claimed to be the first pope, was a married man. (St. Mark 1:29-31).

They would find that Zachary was a married priest (St. Luke 1:5, 13). Also that bishops were permitted to marry (1 to Timothy 3:1-4) and that to forbid marriage is not sound doctrine. (1 to Timothy 4:1-3).

They would find that their Bible forbids bowing down and the worship of images, pictures or relics. (Exodus 20:3-5).

They would find that God only can forgive sins (St. Mark 2:7) and that Esdras the priest taught the people to confess to God and not to himself.

"And Esdras the priest stood up, and said to them: You have transgressed and taken strange wives, to add to the sins of Israel. And now make confession to the Lord the God of your fathers." (1 Esdras 10:10-12).

They would find that there is no mention made of purgatory or prayers for the dead, but that if men are ever fitted for Heaven, they must be before death or not at all.

"After death, the judgment" (to the Hebrews 9:27).

Abraham could not help the dead (St. Luke 16:19-31).

David knew it was no use praying for the dead (2 Sam. 12:16, 19, 22, 23).

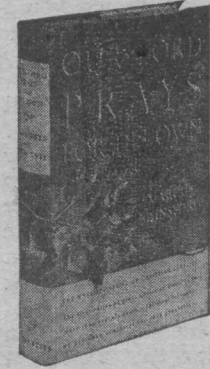
They would find that their Bible forbids them to call any man "father" as a religious title.

"And call none your father upon earth; for one is your father who is in heaven." (St. Matthew 23:9).

They would find that the Gospel is free "without money and without price." No charges should be made for it. (St. Matthew 10:7, 8).

They would find that there is only one Mediator between God and men and that this Mediator is neither Mary the mother of Jesus according to the flesh, nor some priest, but the Lord Jesus Christ Himself.

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And dismissed the last tired clerk.
When our banks have raked in their last dollar
And paid the last dividend;
When the Judge of the earth says, "Close for the night,"
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
And each one stands facing his record,
And the great book is opened—
WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again;
When the trumpet of ages is sounded,
And we stand up before Him—WHAT THEN?

When the bugle's call sinks into silence,
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last beach and hill,
And the flag has been haled from the masthead,
And the wounded afield checked in;
And a world that rejected the Saviour
Is asked for a reason—WHAT THEN?

J. WHITFIELD GREEN

"For there is one God, and one mediator of God and men, the man Christ Jesus" (1 to Timothy 2:5, 6).

"But if any man sin, we have an advocate with the Father, Jesus Christ the just" (1 of St. John 2:1-13).

"Be it known unto you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" (The Acts 4:10, 12).

They would find that Christ is the only way of salvation and that no man-made system of religion can take the place or even assist God's way of salvation.

"Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by Me" (St. John 14:6).

"Him, who knew no sin, He hath made sin for us, that we might be made the justice of God in Him (2 to the Corinthians 5:21).

They would find that a person can be saved and know it in this life, that a person can realize and experience peace in his heart and have the assurance of his sins forgiven. These precious facts come to us only through faith in the Lord Jesus Christ and His shed blood on the Cross.

"In whom we have redemption through his blood, the remission of sins, according to the riches of His grace" (to the Ephesians 1:7).

"Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: But with the precious blood of Christ, as of a lamb unspotted and undefiled" (1 of St. Peter 1:18, 19).

"Who his own self bore our sins in his body upon the tree; that we, being dead to sins, should live to justice by whose stripes you were healed" (1 of St. Peter 2:24).

Also read Isaiah 53:4-6; Galatians 3:13; St. John 6:37; 2 to the Corinthians 5:21; to the Colossians 1:20-22.

They would find that when men and women die, they go to either Heaven or Hell and that it is an eternal place and state of conscious joy or torment from which there is no deliverance. (St. Luke 16:19-31; St. Matthew 25:41, 46).

They would find that the hope of the church is not earthly power

and greatness, but a path of suffering as her rejected Lord suffered; and to wait for the return of the Lord Jesus Christ in a personal, visible manner as He once left this earth, and that He may come at any moment.

"And if I shall go, and prepare a place for you, I WILL COME AGAIN, and will take you to myself; that where I am, you may be also" (St. John 14:3).

"Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven" (The Acts 1:11).

"Watch ye therefore, because you know not what hour your Lord will come. Wherefore be ye also ready, because at what hour you know not the Son of Man will come" (St. Matthew 42:42, 44).

In conclusion, we would advise Romanists to read their Bibles and find the true way of salvation as revealed therein. The Bible itself declares the way is so plain that "fools shall not err therein" (Isaiah 35:8). We are more and more convinced that the need of the day is to search the Scriptures, which never change, to see if what bishops, priests, ministers and teachers tell us is the truth or not. In apostolic days, this was done.

"Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so" (The Acts 17:11).

They who do not preach and (Continued on page 7, column 1)

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"Gone Astray"

(Continued from page three)
stretch his head and give three or four honks, and he will sail up in the air and take off for Florida or for Louisiana and winter there in the rice fields. Then next spring when the warmth begins, he will pine for the north woods where it is cool. He will circle up in the air and get a crowd together and they will fly in wedge shape, one in front breaking the wind off the balance of them so it won't be so hard to fly. One will take the lead for a while, and then another one, and directly a whole crowd of them will arrive up north to spend the summer. They have got more sense than you and I have. You can't lose him, and he will fly back every year and never get lost. God didn't say that all we like geese have gone astray because you can't lose them.

He didn't say that all we like horses have gone astray because you can't lose an old horse. Most folk don't know anything about the joys of going courting with a horse and buggy. You can turn a horse loose, but you can't turn an automobile loose. You at least have to use one hand on the wheel. When I was a boy I can remember nights that I'd get sleepy going home after visiting with a girl and I would lay the lines down on the dashboard, and wake up to find the old horse with his neck over the top of the gate. He had brought me all the way home. I didn't have to worry about it one particle. He knew where he was going. You just can't lose him.

Listen to me, beloved, the Word of God doesn't say that all we like dogs, or all we like cats, or all we like geese, or all we like horses have gone astray, but it does say that all we like sheep have gone astray. Why? Because you can take a sheep in one pasture and turn him around two or three times and he is lost. He couldn't find his way back home.

Luke 15 tells us that the sheep went astray and the shepherd left the flock and went after the one that had gone astray. If the shepherd hadn't left the flock, and gone after the one sheep that had gone astray, that one sheep never would have come back home because it is not a sheep's nature to come home. It is a sheep's nature when he is lost to stay lost.

IV.

HOW DO WE GET BACK TO GOD?

If it were left up to us we would never get back to God. In Luke 15 it says that the sheep went astray and the shepherd left the ninety and nine and went after the one that was lost, and sought for him until he brought him back home again. You will notice this, that it was the shepherd that took the initiative. The shepherd left the ninety and nine and went after the one that had gone astray.

Beloved, if the great shepherd of the sheep, the Lord Jesus Christ, had not taken the initiative in behalf of you and me there isn't a one of us that would ever have turned back to God. We would still be on the mountain-side. We would still be astray. Beloved, the shepherd has to bring the sheep back, and the Lord Jesus Christ has to bring us back. What a blessed picture it is of the shepherd leaving the fold and going out into the mountains seeking for that sheep that had gone astray. The Bible says that when He found the sheep, he put it on his shoulders and brought it home rejoicing. He calls in his neighbors and friends and says, "Rejoice with me for I have found the sheep that was lost."

Now what does it tell us? Every one of us have gone astray. We have all strayed from the straight and narrow path. We have all gone far astray so far as the things of God are concerned. We never would have come back. We would have continued on because we like the things of the world too much, and we are so confused that we would never

have come back to God. Then it was that the Lord Jesus Christ left Heaven and bid the angels of God and the archangel goodbye and came down to this world in order to search out His sheep that had gone astray. What a blessed truth is presented to us when it says that when He had found the sheep, He picked it up and put it on His shoulders, and brought it home. Beloved, what part did the sheep have in it? He furnished the sheep. That is all. What part does the sinner have in salvation? He furnishes the sinner. That is all. The shepherd did everything in behalf of the sheep. Our great shepherd of the sheep, the Lord Jesus Christ, does everything in our behalf. He came to seek us out. Beloved, if it weren't for the work of the Great Shepherd, the Lord Jesus Christ, there isn't a one of us that would ever arrive safely at home.

What a picture it is that is presented to us of that sheep in a position of safety on the shoulders of the shepherd. It is highly conspicuous to me that the only time in the Bible when we read of the shoulders of God being in use is when we read about Him bringing His sheep home. The Word of God refers to God carrying the governments of this world on one shoulder. Listen:

"For unto us a child is born, unto us a son is given; and the government shall be upon HIS SHOULDER: and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace."—Isaiah 9:6.

Notice, when God carries the government of the world it is upon one shoulder, but when God picks up a lost sheep to bring it home to glory, God supports that lost sheep with both shoulders. Talk about security. You have it right here. An Arminian would have a hard time proving falling from grace from this passage of Scripture. It just takes one shoulder to uphold the government of the world, but we are so secure that we are upheld and supported by both the shoulders of God.

I ask you, how do we get back to God? We don't. It is God who brings us back. Listen:

"Who is own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes we are healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Peter 2:24, 25.

Yes, beloved, we were as sheep going astray, but we are turned back now. The shepherd turned us back. The shepherd has brought us back and our sins were put on Him and His righteousness was put on us, and by His stripes we are healed. How do we come back to God? I'll tell you, beloved, we come back because God brings us back.

That is no praise to you or to me. There isn't any praise to any man because that he is living half way decent today. Instead, I would remind you that every last one of us who are here within this building have gone astray just like the sheep, and if God hadn't brought us back, we would have remained astray from Him.

CONCLUSION

I ask you, who went astray? All of us. When did we go astray? As soon as we were born. How did we go astray? Like a sheep so confused that we would never come back. How can we come back? The only way that we can come back is to be brought back on the shoulders of the God of the universe, who gave His Son to die for our sins, that we might be saved.

Oh, may God help you to see this blessed truth this morning. May you receive Jesus Christ as your Saviour and leave this place a child of God. Maybe you came here a wandering sheep. May you go away a sheep on the shoulders of the shepherd.

May God bless you!

IN THE NAIL-SCARRED HAND



MORE OF THE HERESIES OF ROME

1. Some Fruits of the Roman Church—the Child of Heresy.

1. Baptismal Regeneration.
2. Pouring for Baptism.
3. Infant Baptism.

4. From Baptismal Regeneration and Infant Baptism to Unregeneration.

erate Church Membership.

5. Bishops.
6. Union of Church and State.
7. Liberty of Conscience Destroyed.
8. From Infant Baptism, Union of Church and State to Infidelity.
9. Persecution.
10. The First Pope Born A. D. 606.
11. European Despotism in Civil Government.

II. Rome's Daughters — What They Inherited From Their

Mother.

1. The Lutheran Church. Born A. D. 1529. Father, Martin Luther. She looks like her Mother practicing: (1) Affusion, (2) Infant Baptism, (3) Baptismal Regeneration, (4) Unregeneration, (5) Union of Church Membership, (6) Persecution, (7) German Infidelity.
2. Episcopal Church. Born A. D. 1530. Father, Henry VIII. She favors her Mother, too, in:

(Continued on page 7, column 2)

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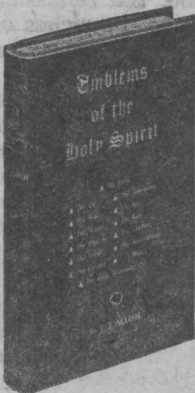
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Very Sincerely,
John R. Gilpin

Heresies Of Rome

(Continued from page six)

Ministry Rule, (2) Baptismal Regeneration, (3) Affusion, (Unregenerated Church Membership, (4) Union of Church and State, (5) Persecution, 7) English In-fidelity.

3. Third Daughter, Presbyterian Church. She was born A. D. 1541. Father, Calvin. Dressed up different, but she also favors her mamma. Look—(1) Open Communion, (2) Infant Baptism, (3) Union of Church and State, (4) Persecution.

III. Rome's Granddaughters and Their Inheritance.

1. Campbellite Church. Born nineteenth century. Father, Alexander Campbell; mother, Presbyterian. Her dress is spotted with: (a) Baptism before Regeneration, (b) Baptism Essential to Salvation, (c) Apostasy, (d) Salvation depends on Works, (e) Open Communion.

2. Cumberland Presbyterian Church. Born nineteenth century. Mother, Presbyterian Church. Her dress is almost the same as her Mother's.

3. Methodist Church. Granddaughter of Romish Church. Father, Mr. Wesley. Born, A. D. 1729. Her dress favors her mother and grandmother's: (a) Baptismal Regeneration, (b) Infant Baptism, (c) Ministry Rule, (d) Persecution, (e) Union of Church and State.—L. P. Guthrey in Baptist Advance.

What Romanists . . .

(Continued from page five)

teach the Gospel as it is found in the Scriptures are under the curse of God and should not be received into the house.

"But though we, or an angel from heaven, preach a Gospel to you beside that which we have preached to you, let him be anathema (meaning accursed)." (To Galatians 1:8, 9).

"If any man come to you, and bring not this doctrine, receive him not into the house, nor greet him."

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He who does not pray when the sun shines, knows not how to pray when the clouds arise

him not into the house nor say to him, God speed you" (2 of St. John 10, 11).—Tract.

Persecution By Rome

(Continued from page 1)

the authority of the State. Said he,

"Any act tending directly to destroy an innocent human being's life whether as an end or as a means toward an end, whether the human is embryonic, full grown, or nearing life's end, is forbidden."

I thoroughly agree with the Pope, yet it is most interesting to notice the change which has come into the thinking of the head of the "Mother of Harlots." In Fox's "Book of Martyrs," we read of multiplied thousands who were brutally and unmercifully put to death by the Roman Catholics. Pregnant women were ripped open and their offspring fed to the dogs, women's breasts were cut off with shears, men's tongues were pulled out with hot pincers,

and mouths and ears were filled with hot lead during the dark ages. It is a brutally unmerciful history that we read on the part of Catholicism during the year from 300-1500 A. D.

Then think of the terrible persecution which befell the Huguenots in France on St. Bartholomew's Day (Aug. 24, 1527), when by Romanist conspiracy the Huguenots were slaughtered until their blood ran in the streets of Paris. When the Pope received the news, he ordered the bells of the churches in Rome to be rung and "Te Deum" was sung in these churches.

Think of the better than 50,000,000 Baptists alone who died during the dark ages in confirmation of our faith, — died at the hands of Rome. Why more Baptist blood was shed during this period than was shed in all the wars from the day Cain slew Abel until the beginning of World War No. 1.

But listen to D. S. Phelan, editor of St. Louis Western Watchman: "We would like to rack and quarter Protestantism; we would

like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers and pierce it with red hot irons; we would like to fill it with molten lead, and plunge it into hell-fire a hundred fathoms deep."

Yet now the Pontiff declares that this is wrong. What a change! Does he mean it? If so, at least an apology ought to be made forthwith for the slaughter of those who have innocently suffered at the hands of Rome through the ages. If he means what he says, then now would be a good time for the Pope to go further and declare to the world that Roman Catholicism has done wrong grievously in persecuting others in days gone by.

Yet, somehow, we feel that Rome hasn't changed. If she had the opportunity, she would treat Christians today as of yesterday. God declares her to be drunk "with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6). Until Jesus comes, their bloody history must continue.

The Liars Club

(Continued from page 1)

David said: "I said in my haste, all men are liars." (Ps. 116:11).

The most dangerous liar of all is spoken of in I John 2:22: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son."

Beyond doubt, fallen human nature is perverted, and lies, deceives and prevaricates under certain conditions. But God's nature, and the person of His Son, is TRUTH. God is the Lord God of truth (Ps. 31:5). The Lord Jesus is the way, the TRUTH and the life (John 14:6).

God commands His people to "speak the truth in love" (Eph. 5:15) and to "put away lying, speak every man truth with his neighbour" (Eph. 4:25).

Unrepentant, unsaved liars are condemned in no uncertain terms (Continued on page 8, column 4)

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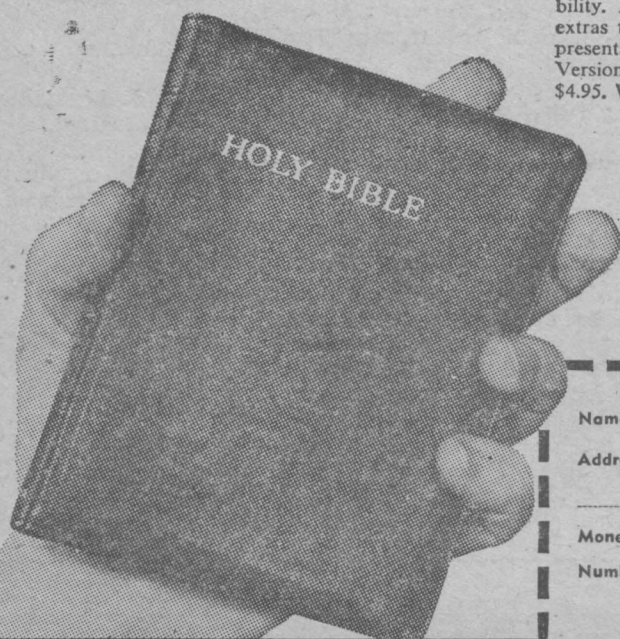
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"Hath"

(Continued from page one)

Yes, my friends, the Word of God is very emphatic in this teaching. Jesus, one day, answered a group of Jews, when they asked Him again if He were the Christ. "I told you, and ye believed not: . . . but ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I GIVE unto them ETERNAL LIFE; and they shall NEVER perish, neither shall any man pluck them out of my hand." — John 10:25-28.

Our Lord Jesus taught very plainly that His people are safe and secure in His hand. But why should this be so strange? After all, our salvation is of the Lord. Before Jesus was born into this world an angel came to Joseph and said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS."—Matthew 1:20,21.

You see, even before Christ came into the world it was made known that God was going to do the saving and that salvation was in Christ. In fact, we have many passages in the Old Testament that were given as prophecy of this Salvation: (note such passages as Genesis 3:15 and Isaiah 53.)

Let me remind you that everything about our salvation is a gift of God. **Eternal life is a gift.**

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

Not only is eternal life a gift, but also is **repentance**. In the book of Acts in chapter 5 and verse 31 we read of the Jews:

"Him hath God exalted with his right hand to be a Prince and a Savior, for to GIVE REPENTANCE TO ISRAEL, AND FORGIVENESS OF SINS."

We also read that God gives repentance to the Gentiles in Acts 11:18. "THEN HATH GOD ALSO TO THE GENTILES GRANTED REPENTANCE UNTO LIFE."

Going on into the scriptures we read also that even our **faith** is a gift of God.

"For by grace are ye saved through faith; AND THAT NOT OF YOURSELVES: IT IS A GIFT OF GOD: not of works, lest any man should **boast**." (Ephesians 2:8, 9).

We could go on and on showing to you that salvation is indeed of the Lord, but these few verses are enough to let us know that our God is a Sovereign God. Why, then, is it strange and hard to accept such statements as "He that believeth on the Son HATH everlasting life . . . ?"

Turn again in God's Word and we read of this truth in 1 John 5:11-13: "And this is the record, that God HATH given to us eternal life, and this life is in His Son. He that HATH the Son HATH life: and he that HATH not the Son of God HATH not life. 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."

Yes, my friends, these things are written to give us assurance and comfort. Let us believe God and rejoice that we have salvation now and it is not something that we have to wish for but can-

not have; it is ours—now.

Yes, the word "HATH" means a lot to me; it gives me security and peace that nothing else can.



Can A Child Of God . . . ?

(Continued from page one) only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

No one can really believe these great Scriptures and at the same time believe that a believer can ever be lost.

Eccle. 3:14 says, "I know that whatsoever God doeth, it shall be forever."

If God has saved you, it is forever.



Baptists - Romanists

(Continued from page 1) officers versus many orders in the ministry.

Baptism by immersion versus baptism by sprinkling, which is not baptism at all.

Baptism as a symbol of the believer's participation in the Gospel of Christ versus baptism as an efficacious "sacrament."

Absolute personal and religious liberty versus submission and conformity to a tyrannical ecclesiasticism.

Heaven for the saved and hell for the wicked versus purgatory and prayers for the dead.

The worship of Father, Son and Holy Spirit versus the intercession of Mary and the "saints."

The infallibility and inerrance of the Word of God versus the supposed "infallibility" of the

pope.

The complete separation of church and state versus an unholy union of church and state.

Christian union based on the supreme authority of the Word of God, and the New Testament as the law of Christianity, versus union based on the authority of the Roman Catholic Church, and her supreme head, the pope.

The glorious liberty of the children of God versus the multiplicity of special days.

Honorable marriage on the part of the ministry versus a mischievous and enforced celibate state.

Separation from all sin versus indulgences.

A salvation that sustains and comforts in the hour of death versus the uncertainty of extreme unction.

Regeneration and sanctification by the Holy Spirit versus the supposed imparting of spiritual power and graces by the confirmation of a bishop.

Freedom of speech and freedom of the press versus an inquisitorial censorship.

Marriage as a civil and divine contract versus marriage as a "sacrament."

From the above it is to be seen that between the Baptist and Roman Catholic positions there is no permanent abiding place. One is true and the other false. One is of God and the other not. Things differing from one another cannot be one and the same thing. The question inevitably arises—WHICH IS RIGHT? The only supreme and all sufficient authority to determine that question is God. He has revealed Himself in His Divine Word through His Son Jesus Christ. If one will read His Word and believe on His Son, he will know the truth of the whole matter, and that truth will make him "free indeed." (John 8:36).

The very times in which we live admonish Baptists to stand fast in the old ways, and to give to the simple truth of Jesus, which makes men free indeed, a consistent, earnest, and life-long advocacy. And may the God of all grace, the God of peace, give us evermore the help of His Spirit, and, through the truth, hasten the day when all lovers of Jesus shall see eye to eye and speak the same things.

[The foregoing is from Wendell H. Rone's **THE BAPTIST FAITH AND ROMAN CATHOLICISM—\$2.00**].



The Liars Club

(Continued from page seven) in the book of Revelation: "... all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

"And there shall in no wise enter into (the holy city) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—(Rev. 21:27).



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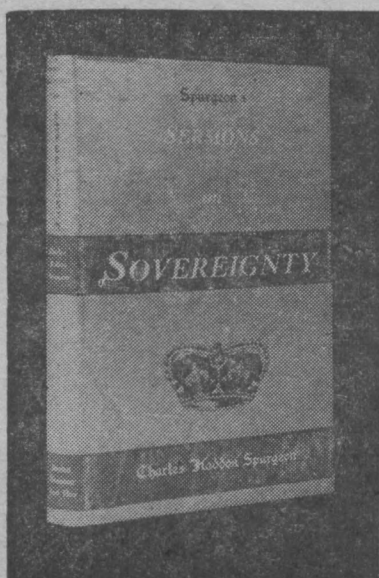
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