

Temptation proves too strong for one who thinks himself too strong for temptation.

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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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 29, NO. 30

RUSSELL, KENTUCKY, SEPTEMBER 17, 1960

WHOLE NO. 1155

A ROMAN CATHOLIC PRIEST OBJECTS TO KENNEDY; CALLS ATTENTION TO K'S SOCIALISM

By JUNIPER B. CAROL, O.F.M.
(From HUMAN EVENTS)

(Priest Carol is a member of the Order of Franciscans. He is editor of Marian Studies published by an organization of theologians which he founded, the Mariological Society of America. He resides at Saint Bonaventure Monastery 174 Ramsey Street Paterson, N. J., and is listed on page 961 in the 1960 (May) Official Catholic Directory, published by P. J. Kennedy Co., N. Y.)

For the next few weeks the predominant concern of every thoughtful American will center, no doubt, on the forthcoming Presidential election. This year the election-consciousness of our people is bound to reach unprecedented depth, coupled with unusual apprehension. Under the

circumstances, this is as it should be, for the approaching contest may well be of crucial significance not only to Americans, but to the world at large. It is even felt in certain quarters that on the decision made by the American voter on November 8 may well depend the survival of the United States as a free nation, and that of Western civilization as a whole. Hence, the tremendous responsibility weighing upon our conscience.

How are we going to meet the responsibility? Obviously, I cannot presume to tell you whom to vote for. That is a decision to be made by each individual

after consulting his own conscience. But perhaps I may be permitted to indulge in a frank discussion with you as to the type of candidate we should not vote for. This I will endeavor to do, not prompted by partisan motives, but solely as a fellow-citizen who shares your concern for the welfare of our beloved country.

Stated briefly and bluntly, my earnest contention is this: To cast our ballot for a candidate who is imbued with the philosophy of "liberalism" would constitute a serious disservice to this Nation and to those depending on it for leadership. This bold assertion should become self-evident to anyone who reflects on the hopeless inability of our "liberals" to meet our foreign and domestic problems intelligently and realistically. To proceed in an orderly fashion, however, let us, first of all, analyze (Continued on page 6, column 2)

Examiner Editorials

By Bob L. Ross

PARENTS—YOU WON'T WANT TO BE WITHOUT THIS!

Just off the press from Sovereign Grace Publishers is one of the best Bibles for children ever made available; it is called **The Children's "King James" Bible**. This book contains the New Testament, with numerous illustrations. The chief feature of this new publication is its clarification of the translation in order that grade school children can more fully grasp the meaning of the statements made.

This is not a new translation, but merely an improvement of the original King James wording. For instance, instead of an eight-year-old reader being rather confused by the statement, "Charity suffereth long," he will read with understanding 1 Corinthians 13:4, "Love has patience."

The illustrations in this Bible do not contain pictures supposedly of Christ or God. Thus for the FIRST TIME, to our knowledge, we have available a work free from this form of unscriptural idolatry.

Furthermore, there is a **Glossary of Terms** in the back of the book to which the child may turn when confronted with a word that is not understood. This glossary was compiled after scores

of youngsters read and marked this Bible prior to its publication. From the indications made by these young readers, the glossary was selected. Hence, this glossary contains the words that young readers—not "expert" adults—have marked as being words on which help is needed.

The book is durably and attractively bound in a hard-back binding which should stand long wear-and-tear. The type is simply wonderful, being large and clear, and the illustrations are very frequent. There are nearly 700 pages and 400 illustrations! Price is \$6.95.

SPECIAL OFFER: During this week only (except to those outside the U. S.) we are placing this Bible on sale for \$6.00 (postpaid). This offer will close Nov. 8.

DAMAGED SPURGEON BOOKS ON SALE

We recently had an order for five **Spurgeon's Sermons on Sovereignty** from a book store in England. We sent the books, but they were returned by this book store, with an explanation that the store could not handle the book due to disagreement with certain statements within one of (Continued on page 2, column 1)

THE GLORIOUS GOSPEL

Third in a Series
By Arthur W. Pink

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

Pain would we tarry and seek to extract from this remarkable verse something of its inexpressible sweetness; that we may be more firmly established in the Faith and that our souls may be nourished thereby. But as God's people of old were required to eat the paschal lamb with "bitter herbs," so we are called upon to take to heart the fearful price which had to be paid for our salvation. "The redemption of their souls is precious" or costly" (Psa. 48:9); so infinitely costly that the Holy One was "made sin" for us. This was a Divine transaction, a profoundly mysterious one, yet one which is presented for faith to receive. It lies at the very core of the Gospel, and our peace depends very largely upon a right understanding thereof.

It is only by diligently comparing passage with passage and allowing Scripture to interpret Scripture that we shall be preserved from serious error at this vital point.

First then, we turn to the great type of this unique transaction. On the annual day of atonement, we are told that "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities into a land not inhabited" (Lev. 16:21, 22).

Thus there was in figure an actual transference of all the iniquities of God's people unto the head of the victim. In like manner, we are informed "the Lord hath laid on him the iniquities of us all" (Isa. 53:6), and therefore does the apostle declare of Christ, "Who His own self bear our sins in His own body on the tree" (1 Pet. 2:24).

To say that Christ's being "made sin for us" means that God appointed Him to be sin-offering in our stead, does not go back far enough: nothing could be offered as an expiatory sacrifice unless and until sin had been imputed to it—not the laying of the offerer's hands upon the head of the animal before slaying it in Lev. 1:4, 5 and 4: 4. Christ not only endured the full penalty which our sins deserved, but the very guilt and breach of the Law was charged to Him. How definitely our sins were made (legally constituted) His, appears from His actually confessing them as His own:

"For innumerable evils have (Continued on page 3, column 1)

Attention: Churches Near Shreveport, La.

Brother George Pickett, a preacher living in Bossier City, La., is interested in helping the missionary work in Alaska which is being carried on by Bro. Wayne Crow, and Bro. Pickett wishes to inform any churches within 400 miles of the Shreveport area that he will be glad to come and speak in behalf of the Alaskan work.

The editors know Brother Pickett well and he personally has been a liberal supporter of the work Bro. Crow is doing. He has been in constant correspondence with us and Bro. Crow and knows about the work and its needs.

Not only do we know Bro. Pickett, but he was ordained as a missionary from our church at our Bible Conference recently. We have confidence in him as doctrinally sound and able in ministerial work.

Bro. Pickett will bear his own expense in visiting churches in behalf of the Alaskan work, so feel free to contact him at 2272 PINE STREET, BOSSIER CITY, LA.—B.L.R.

KENNEDY KEEPS "RELIGIOUS ISSUE" ALIVE IN WEST VIRGINIA

Senator John F. Kennedy recently spoke at a Democratic Party conference in Charleston, W. Va. The speech of Kennedy and a portion of a question-and-answer session were televised over a local station. Eight TV stations in the West Virginia area, I understand, carried the 30-minute telecast.

The TV audience saw and heard the usual Kennedy performance. There was the noisy crowd, somewhat uncontrollable; there was the lengthy bragging, called the "introduction," by a leading political figure, Senator Byrd; there was a lot of talk by Mr. Kennedy about the failures of the Republican administration and what a Democrat administration will do; there was a lot of socialism promised—federal aid for housing, education, distressed areas, jobs, etc. A lot of promises were made as to what was to be done for West Virginia and other surrounding states (into which the telecast was going). Kennedy spoke of providing 25,000 jobs per week for the next ten years, thereby solving

the unemployment problem. He proclaimed the Democratic Party's policy to be one of "full employment." All this was the usual drift of the Kennedy-staged political show. But that's not all; it wouldn't be a full-fledged performance if it were.

"RELIGIOUS ISSUE" NOT LEFT OUT

As usual, the "religious issue" was injected into this meeting. Despite Kennedy's claim as to desiring that this issue be kept out of the election campaign, it was most conspicuously present and very slyly and deceptively used. And—as always—Smilin' Jack came out looking like a real hero, humbly surviving and rebutting the ravage "religious prejudice" and "bigotry" of those who "oppose him because of his religion."

It is getting monotonous to see this performance enacted over and over again. At first, early in the year, it looked genuine to one's initial observation, but after sitting through "repeat performances" purposely staged, the thoughtful observer is disgustingly amused.

In his brief speech, bemoaning present conditions in West Virginia, and assuring the "cure-all" for these problems, Smilin' Jack didn't even hint at the religious issue. Like Pilate, he washed his hands of the matter, leaving it for others to inject into the meeting.

It was in the question-and-answer session that the "religious issue" was paraded for the Jack to slay. But the speaker who introduced this portion of the meeting "let the cat out of the bag" so far as this issue was concerned. He stated that although (Continued on page 4, column 3)

The Baptist Examiner Pulpit

"FOR WHOM DID CHRIST DIE?"

Thirtieth in a series of Messages on Isaiah 53 — By John R. Gilpin

"For the transgression of my people was he stricken."—Isaiah 53:8.

I am sure that each of you recognize the fact that the general conception is that the Lord Jesus Christ died for everybody. I am satisfied if you were to talk to the average man on the street if he knows anything at all about the Bible he would tell you that Christ died for everybody. I am sure that if you were to talk to the majority of preachers of all denominations including Missionary Baptist preachers, that the preponderant bulk of them would tell you that the Lord Jesus Christ died for everybody. Now, beloved, may I remind you, we just do not believe that. In spite of the fact that the majority of the people of the world believe in a general atonement

whereby that Christ atoned for the sins of all the world, we just do not believe it. For years in THE BAPTIST EXAMINER we have been emphasizing the fact that Jesus Christ's death was in behalf of the elect of God, and that the atonement, instead of being general in its nature and scope, is limited, and that it is limited unto those whom we speak of as the elect of God.

I held a revival meeting in Richmond, Ky., a number of years ago, and on the closing night of the meeting there was a visiting Baptist preacher and his wife who were present. I had preached that night primarily on the doctrine of election, and the Lord gave us a glorious spiritual meeting. After the services were over that evening this visiting pastor's wife came to the

front to talk to me about the doctrine of election. She said "I can't deny that it is in the Bible because you have read it out of the Word of God and I know that it is there because I have read it myself. But there is one verse of Scripture that continually came into my mind all the time you were preaching, that makes me doubt your interpretation of the Bible." Of course she cited the Scripture which says:

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that ALL SHOULD COME TO REPENTANCE."—II Peter 3:9.

She emphasized the last portion of the verse which says that God (Continued on page 4, column 1)

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In The Next Issue

A Report On Our Recent Bible Conference With Comments And Pictures

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

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

Examiner Editorials

(Continued from page 1)

Mr. Spurgeon's sermons.

Since these books traveled across the ocean twice, they do not have a neat appearance and thus we are placing them on special sale at \$2.50 per copy or all five for \$10.00. First come, first served.

DAMAGED SIMMONS' BOOK ON SALE

We also have three copies of *Systematic Study of Bible Doctrine* by T. P. Simmons that are slightly damaged or faulty in some other minor way and these are reduced to only \$2.50 per copy or all three for \$6.00. First come, first served.

BACK ISSUES AVAILABLE FREE

Once again our supply room is rather overloaded with back issues of TBE and we would like very much to put these into the hands of you who would be able to pass them on to other people. These can be given to Sunday School classes, church memberships, friends, relatives, neighbors or distributed generally. We'll be glad to send as many copies as can be used—and without cost to you. **Remember, please tell us approximately how many copies you want.**

THESE TRACTS IN ABUNDANCE

We have a very large supply of the following tracts and wish to urge our readers to write for free copies for distribution:

The Heresy of Sinlessness in the Flesh by Ross

Election by Gilpin

Eternal Life and the Case of Peter by Crider

"Simple Faith" by Bonar

Questions and Answers on Divorce and Remarriage by Ross

Why Sinners Are Not to Pray to Be Saved by Ross

Our Suffering Substitute by Spurgeon

"If Some Are Elect, What Is the Good of Preaching?" by Spurgeon

We also have several other tracts available, but these are especially in abundance at this time. No charge is made for the tracts—we only ask that you send enough to cover postage. If possible, make a contribution to our tract ministry; but if you can't make a contribution, we'll still send you the tracts.

THE "RELIGIOUS ISSUE"

In 1956, according to the press, John F. Kennedy and his staff tried to get the Democratic Convention to believe that there was a "Catholic vote" and that Kennedy could get it, if nominated for vice-president.

In 1960 primaries, Kennedy continually kept the "religious issue" alive. However, he always endeavored to lay the blame on the "bigots" and he played himself up as a martyr.

Once nominated in Los Angeles, he had not spoken for five minutes in his "acceptance" speech before he once again brought up the "religious issue."

Recently, he has put even greater emphasis upon it, speaking before even Baptist ministers on this subject, and having other Democrats—such as Chairman Jackson—to have somewhat to say about the so-called "hate" literature.

It is plainly becoming evident that instead of "burying" the issue, as Kennedy has professed

to do, he has PERSONALLY or through his supporters, used it very cunningly in an effort to grab the votes of those prejudiced for a Romanist, those sympathetic to Romanists, those ignorant of the truth, and those who—for fear of being thought of as "bigots"—will bend over backwards to show their "charity."

Kennedy knows that he can count on the votes of most Romanists, the socialistic-minded, and the majority of labor unionists; so he is making his pitch on the "religious" issue to collar the vote of those who can be duped by his tactics.

"HATE" LITERATURE

We are now reading and hearing quite a bit about the so-called "hate" literature being distributed in opposition to Sen. Kennedy.

Those who are using the term "hate" are those who are doing all they can to coral as many votes as possible through the "religious issue." These people—most of whom are Kennedy's paid workers—are branding everything that is opposed to Kennedy as "hate" literature and thus are making an appeal to ignorance, religious prejudice and misguided sympathy.

The Kennedy supporters are not facing any of the issues, but blast off on their one-note chant—"Bigotry! Bigotry! Bigotry!"

If 4 out of every 5 Americans are ignoramuses then this campaign strategy may garner a lot of votes; but we do not believe there are that many American ignoramuses.

As for the term "hate," when rightly understood it could very well describe anti-Kennedy literature, for certainly we HATE the un-American principles he stands for and we HATE the un-American principles of the religious power to which he belongs. IF HATING un-American principles is what these Kennedy supporters have in mind in referring to "hate" literature, then we must gladly accept the epithet!

A SOUTHERN BAPTIST ACKNOWLEDGES THAT PRIDE KEEPS SOUTHERN BAPTISTS FROM SEEING THEIR HERESY

An interesting and enlightening statement recently appeared in the *Baptist Standard*, the official organ of the Southern Baptist ecclesiastical machine in Texas. This statement is as follows:

"The quickest and surest way to arouse the ire of Southern Baptists anywhere is to suggest that there is heresy in our ranks. We will allow most anything to be said about us, but we will not accept the suggestion that we might be lacking in doctrinal integrity. Such a thought is simply more than many of us will even countenance. We will admit readily that other Baptist groups have deviated from the New Testament in doctrine or in practice, but Southern Baptists? Never! We pride ourselves in being a great group of Baptist believers who are faithful in keeping pure the faith one delivered to the saints."

You will notice that the writer clearly confesses that Southern Baptists will not even consider any "suggestion" of the fact that heresy is within their ranks. The writer also indicates that it is "pride" which causes Southern Baptists to shun all such suggestions.

This is one time that a Southern Baptist really "hit the nail on the head." He may not have intended to put his finger on the chief error of Southern Baptists, but he did. Southern Baptist pride about numbers, figures, education, organization, institutions, etc., etc., ranks in the same class as that of Lucifer. It is certainly causing many Southern Baptists to turn a deaf ear to the fact that apostasy has engulfed the strategic points of Southern Baptist life. The blind are leading the blind.

Reactions To "Reprints"

"A friend gave me a copy of your publication to read. Some of the articles on Catholicism were so ridiculous they were an insult to one's intelligence. As a former Baptist I recognize many of the half-truths and lies I was taught as a child.

"In short, your paper is the biggest conglomeration of claptrap I've ever seen and the next time I hear a Baptist talk about brotherly love I shall be forced to laugh in his face."—Mrs. Shirley Mundine, Texas.

★ ★ ★

"Some months ago my mother received a copy of your paper dealing with the danger of electing a Roman Catholic President. I am only fourteen, but aware of Roman Catholicism's threat to our freedoms in the United States. So, I am enclosing \$2.55 to be used for the reprinting of your awakening literature. I would like several copies for my own use and distribution (only 5 or 10) but want you to distribute the rest as you see fit.

"May God bless you in your fight to help preserve our freedom." Sincerely yours, Joan Rapkin, New York.

★ ★ ★

"Enclosed you'll find \$1.00 in cash. I would like very much to receive as many copies as possible of 'Reprints From The Baptist Examiner.'

"May God bless you in this wonderful work. Only the alert can really realize the importance of the work you are doing for the coming of the Lord. Thanks very much." L. L. Ochsenbein, Ohio.

★ ★ ★

"I am enclosing my check in the amount of \$15.00, also a copy of 'Reprints' from The Baptist Examiner. Please send one thousand like the copy enclosed.

"Let me take this opportunity

GOD DOESN'T CALL "MINISTERS OF MUSIC," "EDUCATIONAL DIRECTORS," ETC.

We are living to see a phenomenal scene in so-called "Christendom," wherein "the Lord" is getting "credit" (or should we say being blamed) for everything "religious." Among the highly organized ecclesiastical movements, for instance, we have all kinds of "offices" and "officers" that are not to be found in the Word of God and the churches of apostolic times.

Today we have so-called "ministers of music" who are "full-time" at churches with sizeable incomes, yet we find no hint of such "ministers" as these in God's Word. These "ministers" even claim to have been "called" of God. Since no such calling and office are mentioned in the Bible, however, we feel rather safe in seriously questioning their "call." They certainly may have a "call," but we would not want to think that it was from the sovereign Lord!

We also have those who occupy the recently-invented office

to thank you for your courageous stand on getting the word out to the people. If every voter knew the danger this country faces, there would be an overwhelming majority for Nixon and Lodge.

"I will see that the reprints are properly distributed throughout my county before election time.

"I have been in North Carolina and Virginia several times in the past six weeks and I can safely say that both states will go for Nixon and Lodge..." Ralph W. Ward, Bickmire, W. Va.

TIME IS RUNNING OUT

It won't be long until the election. If you plan to help spread the truth about Kennedy and Rome, do it now!

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of "educational director." These individuals, in many cases, draw more money from their churches than most pastors and missionaries, who are affiliated with smaller congregations. These "servants" are usually cultivated in religious colleges to which they go to "learn to preach." But these men, having been in school for a little while, suddenly find that "the will of God" for them is to be "educational directors."

There are numerous verses that indicate that God does call men to preach, to pastor, to do missionary work, and to teach, but we challenge any one to produce one single scriptural hint that God has anything to do with the "offices" and "callings" known as "minister of music" and "educational director." And for that matter, we will throw in the ecclesiastical espionage agent known as the "associational missionary," too.

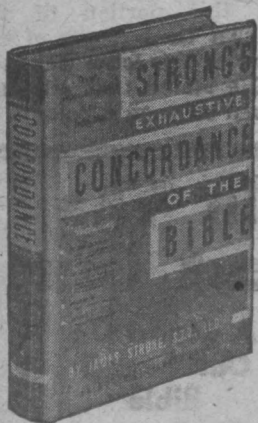
Give us preachers, pastors, missionaries (evangelists), teachers, and deacons but may God deliver us from these modern-day "offices" that are no more scriptural than Methodist bishops and Roman cardinals!

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IF . . .

An American citizen belonged to an organization that—

- (1) Sought world-wide domination;
- (2) Was opposed to religious freedom;
- (2) Was for the UNION of church and state;
- (4) And claimed for its leader absolute sovereignty over all human beings;

AND IF . . .

This American citizen were regarded as a "faithful, loyal son and subject" of said organization;

AND IF . . .

This American citizen were to run for public office in the United States;

AND IF . . .

Other American citizens were to oppose this man's election because of his un-American affiliation with the aforementioned un-American organization, WOULD NOT SUCH OPPOSITION CONSTITUTE LOYALTY TO AMERICA AND AMERICAN PRINCIPLES?

BUT IF . . .

This un-American organization were to be characterized by religious doctrine and practice, along with its other un-American principles, would such religious doctrine and practice make the organization any less un-American?

IF NOT . . .

Then why call loyal Americans "bigots" when they oppose the election of just such a man as herein described — **Roman Catholic John F. Kennedy?**

The Glorious Gospel

(Continued from page 5)
compassed Me about: Mine iniquities have taken hold upon Me" (Psa. 40: 12)
He owned—see vv. 7, 8, for identification of the Speaker. So again He declared, "O God, Thou knowest My foolishness, and My sins are not hid from Thee" (Psa. 69: 5).
To say that Christ's being "made sin" signifies that He was paid its wages or caused to suffer the penalty of His people's

transgressions is also an inadequate and faulty definition, for it confounds an effect with its cause. Christ could not have been punished for sin unless He had stood guilty in the sight of the Law: punishment always supposes guilt, personal or imputed. Christ was culpable in the eyes of the Law because He took the place of and acted as the Sponsor for His sinful people; the awful load of the accumulated guilt of all their iniquities being laid upon Him. The Lord Jesus was "made sin for us": that is, in our stead, for the substitution is necessarily involved in the very nature of this transaction. The spotless Victim occupied the room of the foul violators of the Law, and therefore He must die. Because He was "made sin" He was also "made a curse for us" (Gal. 3: 13): the latter being the consequence of the former.

But though legally identified with us, the Sponsor and Surety must not be personally confounded with ourselves. Whether we regard Christ personally as Immanuel or officially as Substitute, He always occupied a place which pertained to Him alone. The fact of His bearing His people's sins never brought Him down morally to their personal condition. When the fearful guilt of our transgressions lay upon Him, His own personal place of holy separateness (Heb. 7: 26) was still retained by Him, and recognized by God as retained by Him. Heaven was opened at the Cross, and if on the one hand wrath burning as fire descended on the sacred person of our Substitute, on the other hand it must be remembered that from the Cross there returned to Heaven, ascending like a cloud, acceptable fragrance which filled the Sanctuary. Beautifully was this brought out in the types: even the fat of the sin offering was burned upon the altar for "a sweet savour unto the Lord" (Lev.

BARGAINS! BARGAINS! BARGAINS!
Bible Conference "Leftovers"

Prior to the Bible Conference, we ordered a great number of books in order to have a full stock and a wide variety for display. Now that the Conference is over, some of these books are still on hand. As a result of moving to and from the Conference, as well as being handled much, these books do not have a "direct from the publisher" appearance. Therefore, we are putting these "leftovers" on special sale until they are removed from our present stock. We pay postage.

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4: 31), while "sweet incense" was employed on the day of atonement (Lev. 12, 13).

The utmost care must be used by us when meditating upon this solemn and sacred mystery. Though it pleased God to make the Sinless One to be sin for us, yet so far from the glory of Christ being tarnished thereby, it was enhanced. Though bearing our sins in His own body on the tree, nevertheless it was the Holy One who bore them: His personal purity unsullied, His immaculate

nature uncontaminated. This is made manifest in another, one of the most beautiful of all the types, namely, the vail. The vail, which in the tabernacle separated the holy place from the holiest of all, was the appointed emblem of our Saviour's humanity — of "His flesh" (Heb. 10:20). It was prominently associated with His death, for it was then rent by God "from the top to the bottom" (Matt. 27: 58). How blessed, then, to see that the very basis of that vail was pure white linen, and that on that

basis was displayed (by Christ in life and death alike) the heavenly scarlet (Ex. 26: 31).

It remains for us now to add a brief word upon the merits of Christ. Not only was the Lord Jesus, negatively, exempt from the taint of original sin and free from all personal transgression, but He was perfectly conformed to the whole will of God both in heart and life, rendering complete and perpetual obedience to His (Continued on page 4, column 1)

MONTHLY
FELLOWSHIP
MEETING

at the
MISSIONARY
BAPTIST
CHURCH

Gallagher, W. Va.
C. W. Shafer, Pastor

DATE:
SATURDAY
SEPTEMBER 24

TIME:
7:30 P. M.

SPEAKER:
Pastor Woodrow Beaver
Talcott, W. Va.

Everyone
Welcome

The Glorious Gospel

(Continued from page three)

Law in thought, and word, and deed. And that God-glorifying obedience of His was entitled to reward. Now that perfect obedience which Christ rendered unto the Law was a vicarious one, being performed in the stead and on behalf of His people: consequently as death became the portion of the Substitute, eternal life becomes the certain portion of all whom He represented. Christ was made sin for us that we might be made "the righteousness of God in Him."



"For Whom Did"

(Continued from page one)

is "not willing that any should perish, but that all should come to repentance." I tried to tell her in a brief manner that that passage of Scripture did not in any wise at all militate against a limited atonement. I tried to tell her that it did not teach that everybody was going to be saved in a promiscuous manner as she seemed to think. May I remind you that whereas it says that He is longsuffering to usward that the fifteenth verse of the same chapter says:

"And account that the longsuffering of our Lord is salvation."

Beloved, when it says that He is longsuffering to usward, the "usward" must evidently refer to saved people, for He says, "The longsuffering of our Lord is salvation."

Then we read:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance."—II Peter 3:1.

Notice that he says that this is the second epistle. Now to whom did he write the first epistle? Listen:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."—I Peter 1:1, 2.

You will notice he says that this is his second epistle which he has written unto you, and the "you" are those who are the elect according to the foreknowledge of God the Father. Therefore, I take for granted when it says in II Peter 3:9 that he is "not willing that any should perish, but that all should come to repentance," that he is talking primarily about the elect of God, and that not one of them is going to perish, but that all of them are going to come to repentance and to a knowledge of the Lord Jesus Christ.

There is a second verse which is ordinarily referred to by those who believe in the general atonement. Listen:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should TASTE DEATH for every man."—Hebrews 2:9.

Sometime ago, a Baptist

preacher came to see me after I had had an article in THE BAPTIST EXAMINER on the limited atonement. He said, "I have always gone along with you in regard to what you have stood for. I have supported your ministry in a very strong manner, but I have to tell you that I cannot support your ministry any longer because my blessed Lord and Saviour tasted death for every man." Now I will grant you that Hebrews 2:9 does say that He tasted death for every man, but let's get the context and see who the "every man" refers to. We read:

"For it became him, for whom are all things, and by whom are all things, in bringing many SONS unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and THEY WHO ARE SANCTIFIED are all of one; for which cause he is not ashamed to call them BRETHREN. And again, I will put my trust in him. And again, Behold I and the CHILDREN which God hath given me."—Hebrews 2:10, 11, 13.

Notice those expressions: "sons," "they that are sanctified," "brethren," and "children." When it says that He should taste death for every man, for whom did He taste death? For the sons, they that are sanctified, the brethren, and the children. In other words, when it speaks about tasting death for every man, it is actually referring to sons, they that are sanctified, brethren, and children, or the saints of Almighty God, so that the "every man" of verse nine is to be understood in the light of these other verses as referring only to the saints of God or saved people.

A few weeks ago in preaching from Isaiah 53:6, I remembered a comment that a preacher made in my presence years ago. You will notice that it says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." I remember this preacher saying that one day he was catching the train to go out of town and a man rushed up to him and asked him how to be saved. He said, "You go home and read Isaiah 53:6, go in at the first 'all' and come out at the last 'all,' and you will have salvation." He went on to say that the word "all" in the beginning refers to all who have sinned and the word "all" at the end tells us that Christ died for all and therefore all that have sinned can be saved by the death of the Lord Jesus Christ. He thought he was making quite a point in that respect.

Well, when I preached from Isaiah 53:6 of recent date, that man's comment on this text of Scripture came back to my mind, and immediately I began to search through this fifty-third chapter a bit more to see what other references we might have to the death of Christ. I found my text says that "for the transgression of my people was he stricken." It doesn't say that Christ died for everybody, but He was stricken for the transgression of those whom God refers to as "my people."

Then we read:

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant JUSTIFY MANY... and he bore the sin of MANY."—Isaiah 53:11, 12.

You will notice that it doesn't say that He bore the sin of all, but rather it says that he justifies many. So I say that Isaiah 53:8, Isaiah 53:11, and Isaiah 53:12 would definitely indicate that the Lord Jesus Christ did not die for all but rather died for those who are the elect of Almighty God.

I.

THERE ARE A NUMBER OF SCRIPTURAL REASONS WHY I BELIEVE THAT THE DEATH OF JESUS CHRIST WAS FOR THE ELECT OF GOD.

We read:

"I am the good shepherd: the good shepherd GIVETH HIS LIFE FOR THE SHEEP."—John 10:11.

You will notice that it says that He giveth His life for the sheep. It does not say that Jesus Christ died for sheep and goats. It does not say that He died for two dif-

ferent classes. Rather it says that He giveth His life for the sheep.

Notice again:

"As the Father knoweth me, even so know I the Father: and I LAY DOWN MY LIFE FOR THE SHEEP."—John 10:15.

In the light of these two verses, for whom did Christ die? He died for the sheep of God. There isn't any indication of a general atonement. There isn't any indication that the Lord Jesus Christ died for everybody. Rather the Son of God died for His sheep.

We read again:

"But ye believe not, because ye are not of my sheep, as I said unto you."—John 10:26.

Notice, there are those who don't believe. Why don't they believe? Because they are not His sheep. You will notice then that Christ died for His sheep, Christ gave His life for His sheep, Christ laid down His life for His sheep, and those who do not believe are not His sheep. So I say in the light of this it is obvious that the Lord Jesus Christ's atonement was of a limited nature—that it was restricted unto the elect of God.

Notice again:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM FOR MANY."—Matthew 20:28.

Notice that it does not say that Christ died for everybody, but it says that He gave His life to be a ransom for many. Not for all, beloved, but for many.

Then we read:

"For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins."—Matthew 26:28.

Jesus, in this instance, is instituting the Lord's Supper, or the Memorial Supper, and as He breaks the bread and pours the wine, He says concerning the wine, "This is my blood," or in other words, "This represents my blood, which is shed for many for the remission of sins." You will notice that He did not say that it was shed for all, but rather that His blood was shed for many for the remission of sin.

Listen again:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans 8:29, 30.

Notice, there are five statements, and all five of them are joined together just like five links in a giant chain. Paul is talking about foreknowledge, predestination, calling, justification, and glorification, and he says that those whom God foreknew, He also did predestinate, and whom He predestinated, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified. This reminds me of a great chain of five gigantic links. The first link of the chain, foreknowledge, is anchored back yonder in eternity past, and the last link of glorification is anchored out yonder in eternity to come.

In other words, everyone that God foreknew, everyone whom God elected, everyone whom God chose before the foundation of the world are ultimately going to be glorified yonder in eternity to come. I tell you, beloved, you can't read a verse like that without the realization that the death of Jesus Christ was not of a general nature for all, but rather that Christ died only for those who were foreknown, who were elected, and who were chosen of God before the foundation of the world.

Notice again:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood OUT OF every kindred, and tongue, and people, and nation." (Continued on page 5, column 1)



Kennedy In W. Va.

(Continued from page one)

all questions would be answered personally by Mr. Kennedy, only ten would be used before the gathering and those would be "the ten best questions chosen by a committee."

Now one who is acquainted with the recent West Virginia primary will recall it was here that the "religious issue" was supposedly buried and would therefore think that this issue would not even be mentioned. After all, Kennedy has repeatedly "answered" it and "stated his position," so why bring it up again?

But that is exactly what was done. The "committee" chose as the **SECOND BEST QUESTION** this one from a lady: "Senator Kennedy, I am for you; but what can I tell people who say they will not vote for you because of your religion?"

Of all questions to select, as "second best," this one doubtless would be classified by all honest, intelligent people as the poorest choice and as a most stupid query. If anything were ever politically geared to make an appeal to prejudiced ignoramuses and illogical, unthinking people, this question certainly was.

Note, it was **second best**, chosen by a committee. The first question was "Do you think our national defense is adequate?" And the only other question presented on the 30-minute telecast was: "What do you think of organized labor?" (The wording of these two questions—first and third—may not be precise, but I have stated the basic questions asked.)

Now, to protect innocent Jack in this affair, and to make sure that no one suspected that he, of all people, would have brought up the "religious issue," it was made clear—about as clear as political mud—that "Senator Kennedy had no knowledge of the questions to be asked." If it were not for my acquaintance with past Kennedy performances of this kind, I would certainly believe that Senator Kennedy or a committee would have enough sense to not have such a stupid question classed as "second best," but having witnessed his deceptive exploitation of the "religious issue" in the past, I not only believe that Kennedy knew exactly what was to be asked, but I also believe that he dictated as to (1) who should ask it, (2) when it was to be asked, and (3) what was to be asked.

They had only thirty minutes on TV. It took several minutes to get the crowd quiet. It took several minutes for the braggadocio and several minutes for Kennedy's speech. They knew very well that they could not get all ten questions into the three or four minutes remaining. Why wasn't the "religious issue" placed at the bottom of the list, if Senator Kennedy and his followers think it so unimportant? Why give second place to such a trivial matter?

There is only one answer: **IT WAS RIGHT THERE BECAUSE KENNEDY WANTED IT THERE.** Thus he continues to keep the

"religious issue" alive, while presenting himself as a victim of the bigotry of others. Why does he do it? Because this method has a **vote-getting power**. By thus using the "religious issue" Kennedy can grab the votes of:

(1) Republican and independent Roman Catholics who swallow the Kennedy-manufactured idea that he is opposed by some people simply "because of his religion." Naturally, a Roman Catholic would be swayed to Kennedy's side, because it is just human nature for "birds of a feather to flock together," especially when one is a victim of "persecution."

(2) Those sympathetic to Roman Catholics. Some people are so uninformed and deceived that they actually believe that Baptists and Protestants hate Roman Catholics. They construe everything said about Rome and her doctrines as expressions of "hate" and "bigotry." Hence, they do not have to have much persuasion to jump on the band-wagon of a Romanist who is being opposed simply "because of his religion."

(3) The ignorant. I mean "ignorant" in the sense of not knowing the REAL ISSUE with respect to Kennedy, Roman Catholicism and the Presidency. Anyone who would swallow the stupid statement that those opposed to Kennedy oppose him "because of his religion" are ignorant of the issue. If there were a better term to use to describe these people, I would use it; but ignorant is the right term.

Now those three classes of people are appealed to by the performance of Kennedy & Co. with respect to the "religious issue." Senator Kennedy has been thinking about this issue a long time; he has planned how to use it; he knows how to get results in using it. The secular press reported that back in 1956 he tried to sell his idea to the Democratic Convention and be nominated as vice-president. He failed then; so now he is using his skillfully planned program in appealing to the classes specified.

And if he can "swing" these people to his side, he might win the election. The only folk—other than Republicans—left to oppose him will be lovers of individual freedom and religious liberty. Mr. K. has the liberals, the socialists, the integrationists, the labor unionists, "one-world" planners, and most Romanists backing him.

Is Religion An Issue?

Religion itself is not an issue in this campaign. And contrary to popular assertions, it was not an issue in 1928 when Al Smith was defeated by Hoover. No one that we know has made religion itself a test. No article we have read has made religion a test.

The thing loyal, concerned, freedom-loving Americans are aroused about is this: The religious hierarchy which dominates the church with which Kennedy is affiliated also has some **political ideologies** which are contrary to American principles, as stated in our Constitution. A couple of these un-American principles are as follows: (1) The union of church and state and (2) the denial of the freedom of public worship, etc., for all religious groups.

The position taken by Kennedy's church is thus opposed to two great American principles. And this church, I might add, decrees damnation for those who do not bow to its doctrines, and its pope. Senator Kennedy thinks of himself as a "loyal son of the church," yet he has—seemingly—expressed a difference of opinion on these principles with his church. Will he be damned?

What Americans want to know is how Kennedy can be faithful to both Rome and America; how he can acknowledge the pope as his sovereign, yet practice those things displeasing to the pope?

What Senator Kennedy says now does not mean he can't change his mind later on. The privilege of changing one's mind must be allowed to all. And if Senator Kennedy, chosen president, will not listen to the pope, he might "see the (Continued on page 8, column 4)

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"For Whom Did"

Continued from page four)

Rev. 5:9. Notice those words "out of." He did not give Jesus Christ to atone for the sins of every nation, but He gave Jesus Christ to atone for a number out of every nation. When you read that passage of Scripture you can't help but be convinced that the work of Jesus Christ was for a certain number. It doesn't say that Jesus died to redeem every man of every race, of every kind, of every tongue, of every people and every nation, but that He died to redeem to God a certain number "out of" every nation. I say, beloved, that the death of Jesus Christ was not general, but rather it was particular and limited in its scope and design.

II.

I BELIEVE IN A LIMITED ATONEMENT BECAUSE OF THE LOGIC OF THE SITUATION.

I do not believe that God would punish sin two different times—that is, that He would punish a man once and then punish him a second time. That actually is what you have if you believe in a general atonement. If Jesus Christ died for the sins of everybody in all the world, without exception, then you say Christ was punished for the sins of man once. Then look down yonder in Hell and see men suffering in Hell for the same sins. Beloved, in this case, what do you have? A man paying for his sins, the same sins that Jesus Christ has already paid for on the Cross of Calvary. In other words, you have Christ paying for the sins of the man both paying for the

one man to suffer in prison in the place of another. Our government will allow such substitutions to be made, but our government will not ask two individuals to atone for the same crime. Beloved, I can't believe that my God would ask Jesus Christ to suffer for the sins of all the world on the Cross, and then cast men into Hell and make them suffer for their sins as well. That would be causing Christ and the individual both to suffer for the same sins.

If the Lord Jesus Christ suffered for the sins of everybody, then how about those individuals that were already in Hell when the Lord Jesus Christ went to the Cross of Calvary? Did He suffer for those too? If He made a general atonement for all the world, as those who believe in a general atonement say—if He died for the sins of everybody without discrimination, then He died for the sins of people that were already in Hell at that time.

Go back and think about some of the characters that you read of in the Old Testament—Ahab, Jezebel, Cain, Pharaoh, and think of Judas Iscariot in the New Testament. Beloved, if God allowed Jesus Christ to die for their sins, which He did if the atonement is general in nature, how in the world would you understand such, since those individuals were already in Hell when the Son of God died on the cross. I tell you, logic just simply will not allow a man to believe in a general atonement. If you have any reasoning ability at all, you can't for the life of you believe that God would allow Jesus Christ to suffer for sins and at the same time put men in Hell for the same sins. Such theology just doesn't make sense.

III

THE MEANING OF THE WORD "WORLD."

I know there are those who make much ado over the word "world," especially as it appears in John 3:16. Listen:

"For God so loved the world that he gave his only begotten son that whosoever believeth in him, should not perish, but have everlasting life."

GEORGE WHITEFIELD'S JOURNALS

In 1737, when only a twenty-two year old Oxford graduate, the voice of George Whitefield startled the nation like a trumpet blast and heralded the movement which remade England 200 years ago. Attacked by clergy, press and mob alike, Whitefield nevertheless became the most popular and influential preacher of the age. He revived the practice of outdoor preaching and at a time when London had a population of less than 700,000, he could hold spellbound 20,000 people at a time at Moorfields and Kennington Common.

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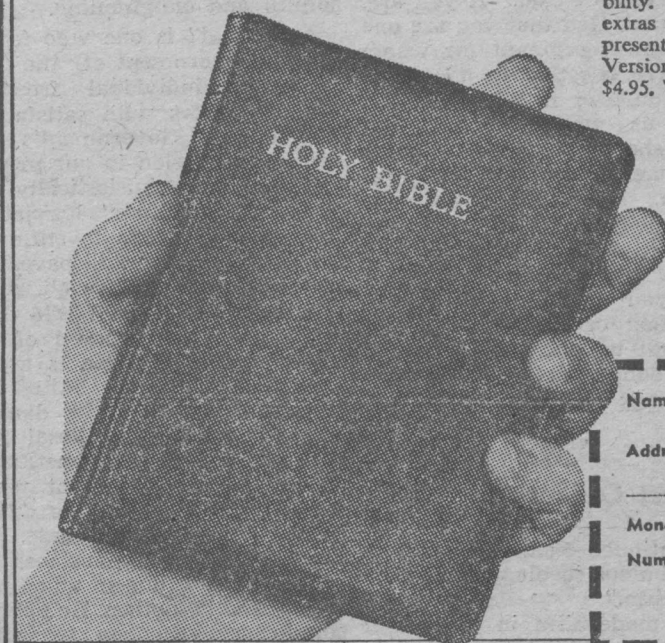
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"There," says the man who believes in a general atonement, "the text says that God loves the world." I presume there are multiplied thousands who have stumbled, because of failing to comprehend the meaning of this word "world" as thus used in John 3:16.

The same is true of John 1:29, which says: "Behold the lamb of God which taketh away the sin of the world."

Neither John 3:16 nor John 1:29 teach a general atonement. Instead, the word "world" is used here just as it is used elsewhere in the New Testament. For example, note the statement of the Samaritans, as found in this same Gospel of John:

"Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John 4:42.

It is perfectly obvious in this instance that the word "world" does not mean everyone indiscriminately. That being true, then in John 3:16 and John 1:29, the same word, does not mean all of Adam's race indiscriminately.

To make these verses say that Christ's death was for all mankind is to force upon them a meaning God did not intend they should convey. Such a false interpretation of Scripture is contrary as to salvation. In no uncertain terms the Bible shows that to all the teachings of God's Word Christ's death was for His elect.

IV.

I BELIEVE IN A LIMITED ATONEMENT BECAUSE GOD'S PURPOSES ARE SURE TO COME TO PASS.

Will you believe me when I say that God never has a purpose that isn't completely fulfilled. That is true in your life. That is true in my life. Every purpose that God has for your life and my life is going to be fulfilled. Listen:

"The Lord of hosts hath sworn, saying, Surely as I have thought, SO SHALL IT COME TO PASS; and as I have purposed, SO SHALL IT STAND."—Isaiah 14:24.

Whenever you read this, you are brought face to face with a God of absolute sovereignty—sovereign to the extent that whatever He purposes, is fulfilled just exactly as He has purposed it.

Notice again:

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out upon all the nations."—Isaiah 14:27.

Notice, if God purposes anything, no one can disannul it. Beloved, if God purposed that Jesus Christ should die for all men, indiscriminately, as men say who teach the general atonement, then I ask you, wouldn't all of them be saved? If God purposed that He would die for everybody, wouldn't the universalist be right in saying that everybody would be saved and nobody would go

to Hell? Beloved, God's purposes come to pass.

I believe with all my heart that everyone that God purposes to be saved before the foundation of the world will be in Heaven, and all Hell can't keep one out of Heaven, if God purposed that we should be saved. Some Arminians talk about a disappointed god. Beloved, a disappointed god is no god at all. A frustrated god is no god at all. A god who wakes up and finds that his purposes have been thwarted is no god at all.

Sometime ago, I heard a preacher who was talking about a disappointed god. I heard that preacher as he wrung his hands and said, "Poor God, poor God. He did everything to keep men out of Hell, and still men go on to Hell." He talked about the empty chairs. He talked about the empty plates and the empty mansions. He said there would actually be mansions in Heaven with a "For Rent" sign on them. God prepared them, Christ died for people, and yet they would never be occupied. He said God was going to be disappointed.

I tell you, beloved, so far as I am concerned, a god that is disappointed doesn't deserve the name of God. A disappointed god isn't any god at all. He is a human being. Believe me when I say whom God purposed before the foundation of the world to be saved the Lord Jesus Christ died for, and every one of them is going to be saved without exception, and no more.

Some several years ago there was an article in a paper in which an editor said there was going to be a very small number saved, if what I said were true. He said that there were certain persons who say that Christ died only for the elect. He said, "If that be true, then there is only a small number going to be saved," and he estimated that it was about three per cent. Now where he got his figures I don't know, because I never did say that. He said, "At that rate, Christ will just have a handful." Beloved, that is exactly what Christ is going to have—a handful. Listen:

"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."—John 10:27-29.

I agree with this—He is going to have a handful, and all Hell can't take one of that handful away from Him—not one of them will fail to reach Heaven for whom Christ died.

A few years ago, when Brother Ben Bogard was living, he was editor of a paper out in Little Rock. Ben used to ridicule often the doctrine of election. Once in his paper, there was an article

written by Travis Hubbard in which he poked fun at the idea of election and especially at the expression, "an elect remnant." He said repeatedly in his article that there was no such thing as an elect remnant. When I read what he had to say, I turned immediately to God's Book to read:

"Even so then at this present time also is a remnant according to the election of grace."—Romans 11:5.

I immediately wrote Travis Hubbard and also Ben Bogard, and I said to each of them, "You can poke fun at the doctrine of election if you want to, and you can say that there is no such thing as an elect remnant, but Romans 11:5 says that there is a 'remnant according to the election of grace.'"

Yes, beloved, I believe that Jesus Christ died for an elect number. I do not believe in a general atonement, but rather in an atonement that is limited and particular. I believe that the Lord Jesus Christ died for a certain specific number and that every one of the number shall be saved and not another than those for whom Christ died, and not one for whom He died will ever go to Hell.

Now doesn't it make you happy to know that everyone that Christ died for is going to be saved? Doesn't it make you happy to know that the work of the Lord Jesus Christ isn't going to be a failure? Doesn't it make you happy to know that everyone that He died for is going to be in Heaven, and there is not going to be any waste so far as the atonement is concerned. He died (Continued on page 6, column 1)

ORCHARD'S HISTORY OF BAPTISTS

By G. H. Orchard

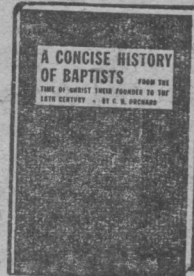
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"For Whom Did"

(Continued from page five)
for a certain number. He died for a particular group. His atonement was particular and limited in its scope and in its design, and I thank God that every one of those for whom Christ died will be in Glory after while.

CONCLUSION

We read:

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Revelation 7:13, 14.

Beloved, I thank God for that great number. It is so great that no man can number it. Man can count exceedingly high. Man can count units, tens, hundreds, thousands, millions, trillions, and on up to the octillions. Man can count high in numbers, but God says that the number that will be saved is so great that man can't number it. I thank God I am going to be in that number, and you who are saved will be in that number, because Jesus Christ died

for your sins, just like God purposed that He should before the foundation of the world. Every one for whom God purposed salvation will come to salvation because Jesus Christ died for their sins on Calvary. This is definitely the teaching of my text, which says, "For the transgression of my people was He stricken."

I ask you, are you saved? Are you a child of God. If you are, then thank God that you are one of the elect remnant for whom God gave His Son to die. You didn't deserve it. There isn't a one of us who deserved that Christ should die for us. There is not one of us that deserves Heaven. If you are saved, you ought to thank God from the depths of your heart because God in His mercy and sovereignty chose you in Christ before the foundation of the world. How we ought to love Him for what He has done of us if we are saved. May God bless you!

Priest Objects To "K"

(Continued from page one)
this nebulous ideology known as "liberalism."

Like modernism in the realm of theology, "liberalism" is ac-

tually a congeries of pernicious fallacies, a strange combination of muddled thinking and ill-defined, misty attitudes on such heterogeneous subjects as economics, sociology, politics, philosophy and even religion. Hence the impossibility of defining it in one short sentence. As a practical substitute, however, the following description may prove helpful and enlightening.

A "liberal" is one who favors Bigger Government at the expense of individual freedom. Thus he views with satisfaction the Federal Government's increasing intrusion in our private affairs. He enthusiastically endorses all "welfare" legislation, though it threatens to stifle individual incentive and paves the way to statism and socialism. He promotes the idea of World Government at the expense of national sovereignty. He is a fervent apologist of the United Nations, fails to grasp its dangers and minimizes its colossal failures. He regards the Constitution as an obsolete document which should be brought up to date—by the "liberals," of course. He favors curtailing big business, but sees nothing wrong in union monopoly and despotism. He upholds compulsory unionism regardless of the moral problem involved, and frowns on right-to-work laws. He feverishly defends academic freedom for fellow-"liberals," but inwardly rejoices when conservatives are denied an opportunity to present their views.

He adopts an unrealistic approach to the gravest issue confronting us today, namely, the Communist menace. Thus he champions tolerance of subversives. He congratulates the Supreme Court when it rules in favor of Communists. He decries congressional committees and the F.B.I. when they try to expose the enemies of our country. He demands more hand-outs to so-called "neutralist" countries and even to Communist governments. He heartily approves of more "cultural" exchanges with the Reds. He trumpets the current propaganda against resumption of nuclear tests. He urges more summit meetings, more negotiations with the masters of deceit. He faithfully parrots the Kremlin's slogan about the desirability of peaceful co-existence—all this is on the cockeyed assumption that the result will be blissful harmony and enduring peace within the community of nations.

Having dwelled at some length on the general premise of the thesis, let us now consider its application to a concrete case by focusing our attention on one of the leading Presidential contenders. His name: John F. Kennedy, United States Senator from Massachusetts. I single him out for discussion here mainly for these reasons: (1) He embodies the "liberal" ideology to a remarkable degree, (2) I believe he stands a fair chance of being elected, and (3) owing to his religion, he is bound to enlist a high percentage of Catholic support throughout the land. Here, then, are some of the relevant facts which you might bear in mind—regardless of your party affiliation—before you decide to cast your ballot in favor of this man.

In general: Kennedy's voting record in the Senate during the past two years and a half reveals that on 97 roll calls on key issues he voted 93 times in perfect agreement with Senator Hubert Humphrey of Minnesota, admittedly the most obnoxious "liberal" egghead in Congress (See "Kennedy's Record Is Like Humphrey's," by Willard Edwards, in HUMAN EVENTS for March 10, 1960).

Specifically: Kennedy has voted consistently to condone the dictatorship of union bosses. He has voted to support increased Government interference in housing, education and other fields, thus furthering the cause of state socialism. He has voted for inflationary measures, regardless of the staggering Budget deficit. He has voted against curbing the

Kennedy's Voting Record

There is no question that the voting record of John Kennedy has been one of which the enemy could be proud. It matches Hubert Humphrey's, who was considered the farthest left in the Senate and the Americans for Democratic Action, a left-wing political group, gives him a 100 per cent voting record.

Kennedy voted to abolish the Loyalty Oath by college men whose tuition is paid by the government. He voted to give taxpayers' money and farm surplus to Communist Poland and Yugoslavia. He has fought to throw wide open the gates of immigration and to flood our nation with immigrants at the same time he has cried there is a shortage of jobs. The Anti-Defamation League published and circulated a 50c

book against the McCarran-Walter Immigration Act written by Kennedy. He opened the way for recognition of Red China, by suggesting that they be allowed to enter into the nuclear test at Geneva. His biographers noted with favor that Kennedy had prepared a speech in favor of a censor resolution against Senator McCarthy. Kennedy personally fought for Communist Party member Corliss Lamont in committee meetings when McCarthy wanted Lamont cited in contempt. He also voted to weaken the Subversive Activities Control Act, and constantly opposed congressional investigations of Communism through his political career. Twice he voted against the Immunity Bill.

—Western Year

Supreme Court in its endeavor to nullify existing legislation protecting us from Communist treason. He has voted to pour more millions of your dollars on Communist governments like Yugoslavia and Poland. He has voted to abolish the loyalty oath in the educational aid program. He has voted to resume the sale of farm surpluses to the Communist bloc. He joined the smear campaign which led to the rejection of anti-Communist Lewis L. Strauss as Secretary of Commerce. He voted in favor of "liberal" appeaser Charles E. Bohlen as Ambassador to Russia. He favors the repeal of the Connally Amendment, without which our constitutional sovereignty would be left at the mercy of unscrupulous International World Court judges.

The above is all a matter of public record. It is further corroborated by the testimony of the ADA (Americans for Democratic Action), an organization of notorious left-wingers who make it their business to influence the voting of our Congressmen. It may interest you to know that for the past two years the annual ADA report has given Senator Kennedy a 100 per cent rating, a dubious honor reserved for those who have voted according to ADA promptings on every single issue that counts.

I submit that this fact, in and by itself, constitutes the most damaging evidence against this darling of the "liberal" Establishment. Do you wonder now why the Senator during his campaigns cautiously avoids bringing up the matter of his voting record? The clever strategy has served him well in the past; it may again prove valuable in the

future.

Another feature of the Senator's political physiognomy, as adverted to, is his tendency to play the opportunist with potentially harmful decisions. The incident of McCarthy censure in 1954 is particularly revealing in this text. As is well known, on a final roll call to decide a highly controversial issue, even Senator present or absent took a definite stand, either by vote or pairs. The only exception were Senator Alexander Wiley and Senator Kennedy. For long years Kennedy could not prevailed upon to commit himself. Then, under pressure from Eleanor Roosevelt particularly, he disclosed that he would have voted against Joe McCarthy. The point here is not that he

SEND TBE TO OTHERS

ESPECIALLY AT THIS CRUCIAL ELECTION TIME

against McCarthy (all "liberals" had to be), but rather that he waited until after the 1958 elections to make his position known. He was well aware that, had he committed himself before the election, he would have lost the substantial support of thousands of Massachusetts voters who regarded the junior Senator from Wisconsin as a martyr.

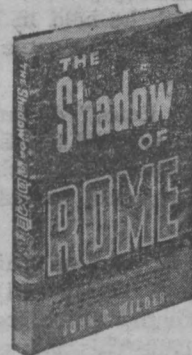
Another interesting phase of Senator Kennedy's political career is his close relationship with Walter Reuther, president of the United Auto Workers. It is scarcely a secret that Reuther is a ruthless labor dictator and one of the most mischievous Socialists of the most mischievous leaders in the country. But he is also the unchallenged king-maker in the Democratic party. Hence, it is understandable that Kennedy, for obvious reasons, should always be eager to protect his senatorial influence in the left-winger. Only a few weeks ago, the Republican members of the Senate Rackets Committee filed a report showing massive evidence of "corruption, bribery, appropriation of funds, fraud, extortion and collusion with the underworld" in the United Auto Workers. Of course, nothing was done about it. Who was primarily responsible for the committee's failure to act upon the evidence? Jack Kennedy, mouthpiece, his own brother, chief counsel of the committee.

As to the Landrum-Griffin bill, which was calculated to correct some of the most glaring abuses of labor bosses, it is now established that it was considerably weakened before being enacted into law as a result of the frantic efforts of none other than Senator Kennedy. All of this is bound to pay dividends for you may be sure that the beneficiaries of such tender solicitude are on page 7, column 1.

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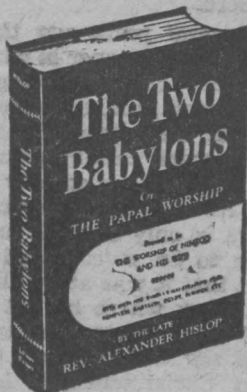
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HALLIMAN DESCRIBES HIS NEW LOCATION IN NEW GUINEA

friends:
 Since we have last sent in an article to The Baptist Examiner we have moved from Wau to Bulolo. There are about 17 miles between these two points and it has taken us the greater part of a year to get moved and settled. The fact it has been almost a year since I have done any correspondence at all. The place I lived in before was furnished but here it was unfurnished and still is for the most part. I have been busy every day

except Sundays for two weeks making furniture and gadgets of all kinds. This house is quite large and has inside plumbing. I am sure that it will interest our readers to know that we are quite comfortable here in most respects.

Now a few lines to tell you about the township of Bulolo. Bulolo is about 2,500 feet above sea level and the climate is much warmer here than in Wau, especially in the day time. It has a European population of approximately 1200. It has been for many years the center of a large gold mining area, and at one time before the war eight dredges were operating in this area; however, the known gold deposits are about finished now and only one dredge is left. For miles in almost any direction the earth has been turned up by these huge machines until rock is about all one sees.

While the gold has about played out, another industry, has, to a large degree, replaced it, and that is the timber industry. Some of the world's finest plywood is made at Bulolo from the Hoop and Klinkii Pine which grow in abundance here in this area. Much of this plywood is shipped to the S. S. A. and other parts of the world.

The town is owned almost completely by the Bulolo Gold Dredging Co. There are two fairly large general stores here, one hardware store, two Chinese merchants, a post office, a bakery, a freezer, a hotel, and several office buildings. That about covers the township of Bulolo.

We don't know how long we will be here but plan to remain here until we feel that we are ready to start our work among the natives.

Since we have moved here we have another mission station. We have services here every Sunday and every other Sunday I go to Wau for a service. We do not spend a lot of time in these mission points, but it does give us a full time ministry while we are preparing for the native work and, too, it break the monotony of so much study.

As this is being written we are all well but we have a tired feeling most of the time due to the tropical climate and sometimes the almost unbearable heat. People that have lived here all their lives survive in this climate due to several things:

Unlike Americans and Europeans, the native folk never have a worry about anything, until they are aware that someone is performing sorcery on them, and in most cases they don't worry long then for they soon die from worry, thinking the sorcerer has killed them.

Fact is they have nothing to worry about. They have no money and seldom ever have any way of earning any, therefore, their "money worries" are over from the beginning.

They have no clothing worries for they wear very little and in many instances nothing, and what they do wear is either given to them by the missionaries or they make clothing out of grass, bark, and leaves.

They have no housing problems for they can soon construct one out of poles, bark, bamboo, and grass at no cost at all and when they want to move to another locality they don't have to worry about disposing of their present property, for they just simply throw their few belongings on their women's backs and off they go—and the cycle starts all over again.

The have no shoe problems for 99 per cent of the native folk never have a pair of shoes on from the time they are born until they die, so that in turn eliminates any corns or bunions due to too small shoes.

They have little or no food problems because there is, in most areas, an abundance of wild fruit and root plants that the

native folk thrive on even without any cooking. So a man does not bother to pick a wife because she can cook good but rather she is chosen on the grounds of how well she can build a house and attend to the garden. Even much of their meat diet (that does not include very much) is eaten raw. When they do eat meat it is usually one of the five following things. There are some wild fowls—hens turkeys and several different varieties of birds. These are simply picked (dry) and roasted. Dogs, cats and opossum are a delicacy among many of the tribes. They are not skinned but simply picked as we would pick a chicken until most of the hair and fur is off and then they are roasted on an open fire until they turn black from the heat and smoke—served hot or cold.

Last week I was at the native market here in Bulolo trying to buy some fresh vegetables and among other things that I observed for sale was a roasted cat and a roasted opossum. There is no mistake about identifying what you buy for there is enough hair, feet, etc., left on, the animals that one cannot be mistaken.

However their main meat diet consists of pork. This is also usually roasted on an open fire. They do not eat pork as we do (some each meal or each day), but instead they will meet together as a village or group of villages two or three times a year and have a "Sing Sing" which lasts from two weeks to several months in some cases, depending on the amount of pigs they have and the occasion for which they have met.

Dear John R. Gilpin:

Just a line to tell you how much we enjoy the Baptist Examiner. To my knowledge, there is no other paper like it. Tonight was our prayer meeting and nearly everyone prayed for the editors of T.B.E. May God bless you in all things as your labor in this great work. Enclosed is a small gift of \$40.00 to be used as you see fit.

"But of Him are we in Christ Jesus.

FLOYD COTTON
 New York

A "Sing Sing" (any kind of a celebration or festive occasion) held for a death usually lasts no more than two weeks; for a marriage it may last a month or more, depending upon how wealthy the bride's relatives are and what number wife she may be (the men usually take as many wives as they feel they can support). Some of the largest "Sing Sings" are held for the initiation of the young boys into manhood. These have been known to last for six months; however, these initiation rites usually do not occur more than once in five years. At all of these "Sing Sings" they eat mostly pork, and due to over-eating are sick for a month afterwards.

Another reason why the people can survive this climate and their surroundings is, they never get in any hurry about anything. Those that do have employment you couldn't get to hurry even if their job depended on it. Every day is the same to them and their life follows the same pattern year in and year out. The only thing that seems to be very exciting in their lives is the tribal wars fought, and this can cause a great acceleration in their routine.

★ ★ ★

The remainder of this article will have to do with the Southern Highland District in general and Mendi in particular. This District comprises an area of some 7,000 square miles, mostly mountainous with some wide valley systems, lying approximately in the center of the eastern (or Australian) half of New Guinea, and immediately southward of the Papua Trust Territory border.

This is Papua's newest District and was formed less than ten years ago. (The eastern half of

What Kind Of Freedom Would Romanists Allow?

How much does freedom mean to you?

Can you imagine what life in America would be like without freedom of worship?

The following statement from a Jesuit paper, the *Civiltà Cattolica* issued in Rome in April, 1948, is a declaration of Roman Catholic policy concerning religious freedom:

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require by religious means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs. . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions, which must be taken into account in practical affairs. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

New Guinea is divided, almost in the center, politically and the part south of the political line is called Papua and on the north it is called New Guinea, hence at times we speak of Papua and at other times we say New Guinea. The natives whose numbers are officially estimated at 126,000, are divided into several main tribes, often warring between themselves; and the Administration, since the District was formed, has had much success in extending peaceful control in a wild and primitive region which has known only fighting from time immemorial.

Generally, the natives display no hostility to the European officials who are increasingly patrolling their Districts; but there have been several clashes between the natives and Administration patrol officers when the latter have gone out in an endeavour to stop inter-tribal fighting. The District is gradually coming under control.

Three or four great river systems, tributaries of the Kikori and Purari (which flow into the Gulf of Papua), run from northwest to southeast and the native population is generally in the wide valleys of the rivers and around Lake Kutubu.

(Continued on page 8, column 4)

ly mobilized to bring victory to their knight-errant from Massachusetts.

What would be some of the salient features of an Administration headed by Kennedy? This is what you can expect: more Government interference and control; more spending on welfare measures; the eventual admission of Red China to the United Nations; the gradual surrender of our constitutional sovereignty to a World Court made up mostly of our enemies; the probable appointment of visionary Adlai Stevenson as Secretary of State, with its consequent crawling appeasement of the Reds; and, of course, the packing of the Supreme Court with "liberal" ideologues who will make shambles of our security laws. But why go on? The foregoing should be enough to chill the enthusiasm of the most fanatic Kennedy backer.

Now I ask you: is this the kind of leader our country needs in the decisive encounters now being schemed by the Russian Bear? No matter how formidable our military resources; no matter how intrepid our men in the armed forces; no matter how irrespressible our will to survive, if the men at the top are found wanting in vision, realism, courage and stamina, our crushing defeat as a free nation seems to be inevitable, under the circumstances. Remember: an army of bears led by a sheep hasn't got a chance with an army of sheep lead by a bear.

Priest Objects To "K"

(Continued from page six)
 itude will see to it that, at the critical moment, a mighty army of over a million shop stewards and union officers will be swift-

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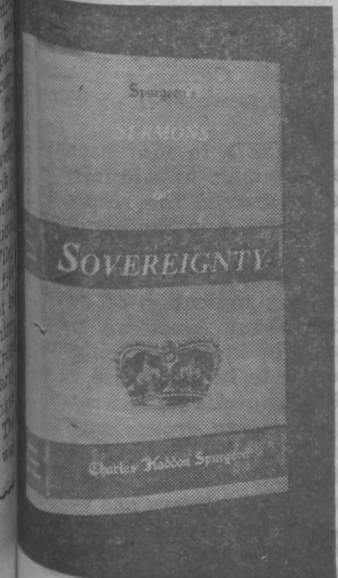
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You Can't Buy The White House

An Editorial Reprinted from Page One of
THE ARIZONA REPUBLIC — Sunday, August 14, 1960

FORMER President Truman is a practical and seasoned politician. Even he, however, found it difficult to stomach the ruthless political steamroller, greased by the Kennedy millions, which rolled over the Democratic convention at Los Angeles.

Never before has an American family set out deliberately to buy the White House. The Kennedy millions — mostly made from whisky, along with the organized razzle-dazzle of the whole Kennedy clan, put together the most effective and unprincipled political bandwagon since the days when "Honey" Fitzgerald, Jack Kennedy's grandfather, ruled the political roost in Boston, Massachusetts.

SPEAKING at the University of Virginia during the primary campaign, Mr. Truman, a former Democratic president referring to a would-be Democratic president, spoke for the whole nation when as it was reported, he declared, "I have no objection to Senator Kennedy's Pope, but I do object to Senator Kennedy's pop, Pop Joe Kennedy, who is trying to buy the White House for his little boy."

It was Senator Kennedy himself who injected the religious issue into this campaign. Sensible Americans had hoped it would not become a factor, but Kennedy has deliberately exploited his religion. In speeches in Wisconsin, in West Virginia at the convention of the American Society of Newspaper Editors in Washington last April, in his acceptance speech at Los Angeles and in numerous interviews since the convention, he has appealed to voters not to persecute Him because he is a Catholic.

Nobody has persecuted Jack Kennedy, and it is unlikely that anybody will.

WHY WON'T Jack Kennedy be frank enough to admit publicly that it was his Catholic friends who gave him the nomination? The five big states were for Kennedy. Mayor Wagner, who led the New York delegation, is a Catholic. Governor Lawrence of Pennsylvania, who turned Pennsylvania over to Kennedy, is a Catholic. Governor Mike DiSalle of Ohio, who gave the entire Ohio delegation to Kennedy, is a Catholic. Mayor Daley of Chicago, who controlled the Illinois delegation, is a Catholic. Governor Pat Brown of California, another Kennedy state, is a Catholic. The delegations from these five states, led by Catholics, put over Kennedy's nomination.

Why should Jack Kennedy be ungrateful and hypocritical? These influential politicians had a perfect right to be for Kennedy if they so chose. The very fact that these men have been elected to high office shows that the American people do not let religion influence their political voting. When they were running for office these men didn't go around whimpering that they were being persecuted. The people in these five states believed that these candidates were good men and they voted for them regardless of religious beliefs.

The truth is, Jack Kennedy has de-

liberately set out to make a martyr of himself on the Catholic issue in order to get sympathy and to glamorize himself as a candidate.

Jack Kennedy has been shouting and crying persecution, but if anybody else says anything about his religion, then that is "bigotry."

Well, we think it is bigotry to inject religion into this campaign. It has nothing whatever to do with the real issues on which the American people are going to vote. Anybody who uses religion either as a shield or a sword is guilty of bigotry, and the greatest offender in this nation at the present is Jack Kennedy himself. He never misses a chance to keep the religious issue alive. It can't be kept out if Jack Kennedy himself is going to bring it up every time he makes a speech. Such hypocrisy seldom has been practiced in American politics.

We are not opposed to Jack Kennedy because he is a Catholic. We do not believe many Americans will be opposed to him on that basis. Certainly nobody has ever accused this newspaper of being anti-Catholic.

WE ARE OPPOSED to him because he is completely lacking in administrative experience to assume the responsibilities of the presidency in the handling of foreign policy and domestic issues.

We are opposed to him because he never has given any indication of deep-down convictions about American freedom or the rights of individual citizens.

We are opposed to him because as a senator from Massachusetts he has represented minority pressure groups instead of the people of his state. He is the darling of the AFL-CIO (COPE) and the ADA, who boast that he always has voted for them 100%, and his record proves he has. No man who is under such complete obligation to left-wing pressure groups should ever be elected president of the United States.

We are especially opposed to him because he allowed Walter Reuther and his man Friday, Chester Bowles, to write the radical Democratic platform and then he accepted it without a single protest. This platform was a socialist manifesto and the most radical political platform ever presented to the American people by either of the two great parties. Walter Reuther is an avowed socialist, but that doesn't seem to make any difference to Jack Kennedy.

AND, LAST, we are opposed to having the White House put up for political sale. It is obvious that the Kennedy family intends to get into the White House, no matter what it costs and no matter what concessions have to be made to do it. Pop Joe Kennedy will continue to pour out his millions in an all-out attempt to "put his little boy in the White House."

We don't believe the American people will buy. We believe the American people in overwhelming numbers will tell the Kennedys and the world that the White House is not for sale. (Emphasis supplied)

Halliman

of these folk in glory.

Sincerely,

Fred T. Halliman

Kennedy In W. Va.

(Continued from page 4)

light" in January and start doing what the holy papa desires. And if now he cannot see any contradiction in claiming to be a "loyal son of the church," yet also a "loyal American," then who can believe that once he "sees the light" he would "resign the presidency," as he has proclaimed he would do if his religious affiliation ever interfered with his being faithful to the Constitution?

Certainly, if he, as a faithful Romanist, thinks he is consistent in seeking the presidency of this nation, then he would doubtlessly think it consistent to conform America to Rome's ideologies.

So that is the real issue, so far as Kennedy and his religion are concerned. If Mr. K. wants to worship an imaginary Mary instead of Christ, he may do so. If he likes musty cathedrals, old bones, beads, the rosary, "weeping" pictures, "bleeding" images, relics, holy water, confession, priestcraft, superstition, purgatory,

ritualism, traditions, etc., that is his privilege.

So far as I am concerned, religion is a lot of "holy bunk," but I would never oppose a man simply because he and I differed on what we thought about these things.

I don't agree with Nixon's religion much more than I agree with Kennedy's; but then, Nixon does not belong to an organization that is opposed to and seeks to overthrow some of our greatest freedoms.

I don't agree with a lot of Ike's "theological" references, such as the "fatherhood of God and brotherhood of man," which he occasionally parrots off, after hearing some modernist preacher forth this heresy; but Ike is not a "loyal son" of an organization which opposes the separation of church and state and religious liberty.

We should not vote for anyone simply "because of his religion." And that is the issue. Kennedy knows it. Not sensible, thinking Americans know it is not. May God grant that enough Americans can see through Kennedy's deceit and be able to make unimpassioned, intelligent voting choices on November 8!—BOB L. ROSS.

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Communication is wholly by air. Land planes from Mount Hagen station can fly southwest to Mendi airstrip in less than an hour; and a flying boat, on the Gulf of Papua run, makes regular calls at Lake Kutubu and Lake Murray, in the Fly River area.

There is no European population in this District, outside Administration personnel and the staffs of the Mission stations, of which there are some at Mendi, Tari, and Lake Kutubu. In this District lies the Lavani Valley in the Duna area which became the subject of newspaper sensationalism in 1945 when it was acclaimed as the "Shangri-La" or Hidden Valley. Truth is, there was nothing more mysterious about this valley than there has been about scores of others here in New Guinea that have had no contact with the outside world, and are living in extremely remote stone age fashion.

This will suffice for the main article since we will have quite a bit to say with the pictures. May the Lord bless each of you and give you a greater desire than before to have a part in seeing some