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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

Vol. 47, No. 42

ASHLAND, KENTUCKY, OCTOBER 28, 1978

WHOLE NUMBER 2195

ADULTERY . . . SINS THAT LEAD TO IT

By ROY MASON
(1894 - 1978)

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

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

"For the land is full of adulterers" (Jer. 23:10).

This is a very delicate subject that I am to deal with, yet a matter that needs to be preached about and written about as much as almost anything that might be named. It shall be my aim to be chaste and clean in my language while discussing this question, although I shall intentionally seek to be plain, so that no one will need to consult a dictionary to know what I am talking about. Among all the sermons that I have ever listened to, I have never heard even one on the subject now under discussion. It is much easier for a preacher to pass by

all such matters than it is to preach on them. Prudishness would dictate for one to shy



ROY MASON

around this subject as involving too delicate a question to discuss in public. My answer to that atti-

tude is that the Bible thunders against the sin of adultery; my Saviour taught against it, and I as a minister of Christ cannot be true to my trust and neglect to speak forth the Word of counsel and warning against the same thing.

If one is plain in dealing with such matters as I am now discussing, there is usually someone ready to take offense. Sometimes even parents will condemn their pastor for his words of warning along the line of this great evil, yet day after day they take newspapers and magazines that run the most suggestive advertisements of indecent shows, and that feature stories that simply reek with foulness. Their children gaze upon the obscene pictures and devour the salacious stories, yet the parents never utter a word of protest against such stuff being published. Or perhaps those same parents take their children to shows where they view semi-nudity and obscenity—shows that are calculated to appeal to the sexual, and they never think anything about that. But they don't like to hear a plain discussion of these things from the pulpit or to read such words of warning as I am now trying to issue. The low standards of morals prevalent today, and the frequent transgression of the seventh commandment is enough to indicate that this sin is one that should be condemned and thundered against and frowned upon by every decent, purity-loving person.

The defiling, Bible-condemned sin of adultery is the outstanding curse of our nation, and of this world today. All other sins that afflict our people sink into insignificance before this appalling one. I know of no sin in the lives of the people of America that is so likely to call down the fierce wrath and displeasure of Almighty God as this one. And it is not a sin that is not unlikely to disturb you or yours, either. It is a sin that menaces your home if you have young people growing up. And if you are a young man or young woman, it is a sin that can curse and blight your life as nothing else that I know anything about. We are living in a day of low moral standards, when decency, (Continued on page 3, column 1)

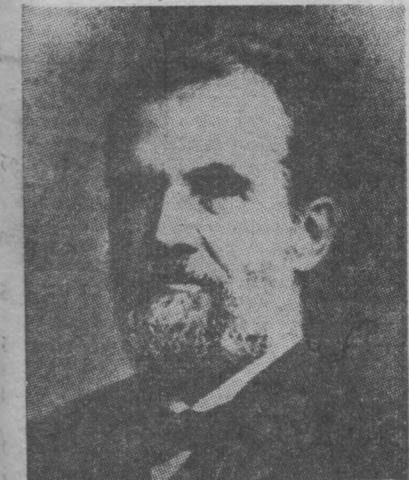
seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the sayings pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed they laid their hands on them."

It will be seen from this narrative that the apostles referred the matter of grievance to "the multitude of the disciples;" directed the "brethren to look out seven men;" that "the saying pleased the whole multitude;" that "they chose Stephen" and the others. The democracy of the whole arrangement is as clear as the light of day. The people, the whole membership of the church at Jerusalem, were recognized as the responsible source of authority, (Continued on page 7, column 1)

New Testament Churches Appointed Their Officers

J. M. PENDLETON
(1811 - 1891)

In the first chapter of the Acts of the Apostles there is an account of the election of Matthias to the apostleship. He was to succeed Judas the traitor. The most natural inference is that Matthias was chosen by the "one hundred and twenty disciples" mentioned in verse 15. These "disciples" were, no doubt, the church to



J. M. PENDLETON

which the three thousand converts were added on the day of Pentecost. The brethren must have been held in high estimation by Peter if called on, in conjunction with the apostles themselves, to elect a successor to Judas.

In Acts 6 there is reference to the circumstances which originated the office of deacon, and also to the manner in which the first deacons were appointed. We read as follows: "And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE TRICHOTOMY OF MAN

PART I

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

The Bible clearly teaches that man as constituted by creation has a material nature and an immaterial nature. The material nature is his body and the immaterial nature consists of his soul and spirit. Some would make his soul and spirit synonymous terms. Others would make them two dif-

ferent substances which constitute together the most important part of man.

Does the Bible teach that the soul and spirit of man are two separate entities, or two aspects of one and the same entity? Are the dichotomists right who believe soul and spirit are used interchangeably of the same entity? Or, are the Trichotomists correct in claiming the soul and spirit are separate entities? Good and godly men have held to both views. The question of the unity or duality of the soul and spirit will continue

because much evidence on both sides is a bit inconclusive.

THE TRICHOTOMOUS VIEW

In my candid opinion the New Testament teaches there are three essential elements in man: spirit, soul, and body. My text is a strong passage in support of this view. The symmetrical arrangement of three nouns with their articles and their connection by means of two "ands" show Paul viewed man as a trichotomous being. Paul prayed for the whole man which he divided into three constituent parts. (Continued on page 2, column 2)

By C. H. SPURGEON
(1834 - 1892)

Part II

It may be profitable to mention some persons upon whom this theme needs much pressing. I will begin at home. There is great need to urge this matter



C. H. SPURGEON

upon official Christians, such as I am, such as my brethren, the deacons and elders are. If there are any persons who are likely to be deceived, it is those who are called by their office to act as shepherds to the souls of others.

Oh, my brethren! it is so easy for me to imagine because I am a minister, and have to deal with holy things, that therefore I am safe. I pray I may never fall into that delusion, but may always cling to the cross, as a poor, needy sinner resting in the blood of Jesus. Brother ministers, co-workers, and officials of the church, do not imagine that office can save you. The son of perdition was an apostle, greater than we are in office, and yet at this hour he is greater in destruction. See to it, ye that are numbered among the leaders of Israel, that you yourselves be saved.

Unpractical doctrinalists are another class of persons who need to be warned to see to their own salvation. When they hear a sermon, they sit with their mouths open, ready to snap at half a mistake. They make a man an offender for a word, for they conclude themselves to be the standards of orthodoxy, and they weigh up the preacher as he speaks, with as much coolness as if they had been appointed deputy judges for the Great King Himself. Oh, sir, (Continued on page 6, column 4)

THE PAPACY IS NOT THE ANTICHRIST

ARTHUR W. PINK
(1886 - 1952)

Undoubtedly there are many points of analogy between Antichrist and the Popes, and without doubt the Papal system has foreshadowed to a remarkable degree the character and career of the coming Man of Sin. Some of these parallelisms between them were pointed out, and to these many more might be added. Not only is it evident that Roman Catholicism is a most striking type and harbinger of that one yet to come, but the cause of truth requires us to affirm that the Papacy is an antichrist, doubtless, the most devilish of them all. Yet, we say again, that Romanism is not the Antichrist. As it is likely that many of our readers have been educated in the belief that the Pope and the Antichrist are identical, we shall proceed to produce some of the numerous proofs which go to show that such is not the case. That the Papacy cannot possibly be the Antichrist appears from the following considerations:

1. The term "Antichrist" whether employed in the singular or the plural, denotes a person or persons, and never a system. We may speak correctly of an anti-Christian system, just as we may refer to a Christian organization; but it is just as inadmissible and erroneous to refer to any system or organization as "the Antichrist" or "an antichrist," as it would be

to denominate any Christian system or organization "the Christ," or "a Christ." Just as truly as the Christ is the title of a single person, the Son of God, so the Antichrist will be a single person, the son of Satan.

2. The Antichrist will be a lineal descendant of Abraham, a Jew. We shall not stop to submit the proof of this; suffice it now to say that none but a full-blooded Jew could



ARTHUR W. PINK

ever expect to palm himself off on the Jewish people as their long-expected Messiah. Here is an argument that has never been met by those who believe that the Pope is the Man of Sin. So far as we are aware no Israelite has ever occupied the Papal See — certainly none has done so since the seventh century.

3. In line with the last argument, we read in Zechariah 11:16, 17: "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe" (Continued on page 6, column 2)

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BRIEF NOTES

The Sovereign Grace Baptist
Church of Dallas, Texas, is in need
of a pastor. They have only 7
members and about that many
visitors attending. They would be
able to pay a pastor some and to
help him secure employment. Any
interested elder may call Bro. G.
W. McBrayer at 214-328-5241, or
write to him at 10336 Estacado,
Dallas, Texas 75228.

The Pinchaven Baptist Church
of Columbus, Miss., and Pastor
Elvis Gregory will have a seminar
Nov. 17-19. Bros. R. L. Crawford
and J. C. Settlemyer will be speak-
ing once each in the five services.
The church will provide lodging
for all who wish to visit during the
meeting.

The church has also opened a
new mission in Duncan, Oklahoma.
The Sovereign Grace Baptist Mis-
sion, 616 South 9th St., has Elder
J. E. Huffman as its pastor. His
phone is 405-255-9667. They would
welcome anyone in their area to
their services.

Bro. Gregory says in his letter:
"We now have three missions with
full-time pastors, and one mission
work in Florida which we visit as
often as possible. We have a total
of 128 members in the church and
missions. Bros. Pound, Huffman,
and myself are full-time, and we
give Bro. Hall in West Monroe \$200
per month on his maintenance.
I'm sure if we were not so hard-
shell we would do better."

It is a well-known fact there is
no church and pastor any sounder
on the doctrines of grace than
this church and pastor, nor is there
a church who is doing more mis-
sionary work. Just who says you
can't believe in the doctrines of
grace and be a missionary Bap-
tist?

Elder Herbert Cade has accept-
ed the pastorate of the Sovereign
Grace Baptist Church of Hazard,
Ky.

The Grace Baptist Church of
Nurnberg, Germany, has opened
the Sovereign Grace Baptist Mis-
sion in Anchorage, Alaska. Any
person living in that area or hav-

ing relatives or friends there
should contact Elder Carl Brown,
222-C Akutan Ave., Ft. Richar-
son, Alaska 99505.

Our book store is pleased to
offer for the first time in many
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member of the church of John
Gill. His works were originally
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Trichotomy Of Man

(Continued from page one)

The whole man is all three parts.
The order of their importance is
seen in the Divine arrangement of
spirit, soul, and body.

The trichotomous being of man
is seen in other Scriptures. The
song of Mary makes a distinction
between the soul and the spirit:
"And Mary said, My soul doth
magnify the Lord, And my spirit
hath rejoiced in God my Saviour"
(Luke 1:46-47). Here the soul is
said to magnify the Lord while the
spirit rejoices in God. Hebrews
4:12 shows that the Word of God
can divide soul and spirit. This
possible division is a severe blow
to the dichotomous view and a
strong defense of the trichotomous
position.

But we must not take the divi-
sion between soul and spirit to the
extremes. Hyper-trichotomists
go so far as to say the soul ceases
to exist at death, a teaching for-
eign to the Scriptures. The im-
material part of man is made up
of both spirit and soul. Death
sunders these from the body, but
it is never said to be the dividing
of soul and spirit. In life or death
the mysterious links of connection
between the soul and spirit are
preserved.

Sometimes in the Bible the
words soul and spirit are used
interchangeably. John 13:21 says
Christ "was troubled in spirit,"
while elsewhere John says Christ's
soul was troubled" (John 12:27).
II Corinthians 16:18 speaks of the
spirit being refreshed, yet Mat-
thew 11:28 mentions the rest of
the soul. In I Peter 2:11 "fleshy
lusts" war against the soul, but
in Galatians 5:17 the flesh wars
against the spirit. I Corinthians
5:5 mentions the salvation of the
spirit, but Hebrews 10:39 mentions
the salvation of the soul.

The use of one often implies the
presence of the other. Christ com-
mitted His spirit to the Father at
death (Luke 23:46), yet Peter made
reference to Christ's soul being
in the Paradise section of Hades
(Acts 2:31). The immortal part of
man is sometimes called spirit
(Matt. 27:50; John 19:30; Acts 5:5-
10; Heb. 12:23; I Pet. 3:18) and
sometimes called soul (Gen. 35:
18; I Kings 17:21; John 10:17; Acts
2:27,31; 20:10; Rev. 6:9; 20:4).
When no technical distinctions are
in view the Scripture is dichoto-
mous, and when a distinction is
intended they are trichotomous.

Soul and spirit are not always
interchangeable. Angels are called
spirits, but never souls. The soul
is said to be lost, but not the
spirit. The spirit bears witness
with the Holy Spirit, but not the
soul. There is a distinction made
in I Corinthians 2:14-15 between
"the natural man" (literally, the
psychical man; from the Greek
word meaning soul) and the spiri-
tual man. In I Corinthians 15:44
the natural body (the psychical
body) is contrasted with the spiri-
tual body. I Corinthians 15:45 says
Adam was a living soul while
Christ is a life-giving Spirit.

THE SPIRIT OF MAN

Let us now consider the spirit in
man. What is it? What is its

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function? "Spirit" in the Hebrew
Old Testament is "ruach," and it
is found 396 times. It is trans-
lated "spirit" 240 times, "wind"
92 times, and "breath" 28 times
in the King James Version. In
the New Testament "spirit" is a
translation of "pneuma" which
occurs 382 times in the Greek New
Testament. It is translated
"spirit" 288 times.

The primary meaning of the He-
brew word "ruach" and the Greek
word "pneuma" is conveyed by
the English word "spirit;" "wind"
and "breath" are secondary mean-
ings. Annihilationists make much
of these secondary meanings, ig-
noring the primary meaning. But
what can be said about these mean-
ings of "wind" and "breath"? They
merely show that the remaining of
the immaterial part of man in
the body is dependent upon the
body inhaling and exhaling wind.
When a man ceases to breathe the
spirit departs from the body.

The term "spirit" is used in the
Bible to denote purely spiritual
beings like God, angels, demons,
and the immaterial part of man.
The Hebrew word rendered "spir-
it" is distinguished from man's
breath. In Isaiah 42:5 the Lord is
said to give "breath unto the peo-
ple" and "spirit to them that
walk" upon earth. This distinc-
tion is also seen in Job 34:14: "If
he set his heart upon man, if he
gather unto himself his spirit and
his breath." To attempt to make
"breath" and "spirit" the same
in these verses would be fool-
ish, yet some dare to corrupt
the inspired Word in this manner.

To contend "breath" or "wind"
is all the word "spirit" means
is to reduce God, angels, and de-
mons to nothing more than
"breath" or "wind," for these are
all called spirits. Imagine mak-
ing God a puff of wind, or a breath-
ing creature! The Bible makes
God, angels, and demons to be
real and living personalities. Even
so the Bible makes the spirit of
man to be a separate entity in
each individual man.

SPIRIT DISTINCT FROM BODY

The spirit in man is not the
body, nor is it the breath of the
body. It is a separate entity
which survives the death of the
body. The Spirit of man is the
very breath of God: "The Spirit
of God hath made me, and the
breath of the Almighty hath given
me life" (Job 33:4). When God
infused His breath into man He
imparted an immortal spirit and
rational life which never ends
(Gen. 2:7). No animal has the
breath of God. Hence no animal
has an immortal spirit.

The spirit in man is made by
a direct creative act of God. This
is why Elihu said: "The Spirit of
God hath made me" (Job 33:4).
This is the reason why body and
spirit are represented in the Bible
as different substance and having
different origins. Zechariah 12:1
declares it is the Lord who "form-
eth the spirit of man within him."
In Isaiah 42:5 the God who created
the earth is said to give "spirit
to them that walk therein." The
origin of the spirit is traced here
to the immediate creation of God.
The spirit is not derived as the
body from our parents, but owes
its existence to the creative power
of God. Hence in the Scriptures
is called "the God of the spirits of
all flesh" (Num. 16:22). At death
this immortal spirit returns to its

Maker (Luke 23:46; Ps. 31:5; Acts
7:59; Eccl. 12:7).

The relation in which the spirit
stands to God is very different
from that in which the body stands
to Him. Hebrews 12:9 declares:
"Furthermore, we have had fathers
of our flesh which corrected us,
and we gave them reverence:
shall we not much rather be in
"subjection unto the Father of
spirits, and live?" Our earthly
parents are the fathers of our flesh,
but God is the Father of our
spirits. In this sense men are
called "the offsprings of God"
(Acts 17:28; Deut. 32:18). To that
spirit in man which never dies,
God sustains the relation of a
Father.

Our God is a Spirit, and the Cre-
ator of the spirits of men. Man
can no more produce a spirit than
angels and demons can reproduce
themselves. God, "Who only hath
immortality" (I Tim. 6:16), can be
the Father of an immortal spirit.
To say the spirit of a child is de-
rived from the spirit of its parents
is poor philosophy and worse the-
ology.

Objectors to creationism say our
view would make God the author
of moral evil, for He puts a pure
spirit in a body which will inevi-
tably corrupt itself. But the crea-
tionist, unlike the traducianist,
does not regard sin entirely as a
matter of inheritance. The de-
scendants of Adam are sinners,
not only as a result of their being
brought into contact with a sinful
body, but by virtue of the fact
God imputes to them the original
disobedience of Adam (Rom. 5:12,

18-19). This is the reason God
withholds from them original right-
eousness and the pollution of sin
naturally follows.

The spirit which is formed by
God at the time of conception is
created pure by a Holy God, yet
it becomes polluted when brought
into contact with the body of sin.
It was the desires of the human
body which caused Adam and Eve
to defile the pure spirits which
God had given to them (Gen. 3:
6-7). The pure spirit which God
places in each man at conception
is only finitely pure, and it has
the liability to sin as much as did
Adam and Eve and the angels.
When this spirit created by God
is joined to a sinful body, it be-
comes a sinful spirit, for man
is conceived in sin (Ps. 51:5). For
God to create a spirit which be-
comes sinful no more makes Him
the author of sin than His creation
of man who sinned and angels who
fell.

THE NOBLEST PART OF MAN

The spirit is the part of man
which knows: "For what man
knoweth the things of a man, save
the spirit of man which is in him?"
(I Cor. 2:11). "They that erred
in spirit shall come to understand-
ing" (Isa. 29:24). All knowledge
is ascribed to the spirit in man.
The Hebrew word for spirit is
translated "mind" six times (Gen.
26:35; Prov. 29:11; Ezek. 11:5;
20:32; Dan. 5:20; Hab. 1:11) and
"understanding" one time (Isa.
11:4). The spirit in man is the
seat of understanding. It is fool-
ish to say the spirit in man is no
more than breath or wind. Can
anyone bring himself to believe
in an intelligent breath or wind?
I doubt it. Thus all should con-
cede the spirit is the conscious in-
telligence in man, and the rightful
governor of man.

Does the lost man have a spirit?
Since the spirit is the conscious
thinking part of man, the lost man
does have a spirit. If he did not
he would be an idiot and remain
such until regeneration. The Scrip-
ture says: "But there is a spirit in
man" (Job 32:8). This spiritual
substance is not said here or else-
where to be limited to only the
saved.

In John 1:9 Christ is called "the
true light, which lighteth every
man that cometh into the world."
This verse means that Christ gives
every man a spirit, a rational
mind, the light of reason which
distinguishes him from the beasts
of the field. John 1:9 does not
(Continued on page 4, column 3)

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Adultery — Sins That

(Continued from Page One)

chastity and respectability are scorned by many. There is increasing immorality among young people in their teens. Parents let their sons and daughters run wild today — at least many of them do — with the result that many of them are hardened sinners along this line before they are really of an age to be out from under parental supervision.

While I was pastor in the State of Oklahoma, for a year I lived within a few miles of a town of about three thousand people. I was told on good authority that during that year, among high school students, there were six children born out of wedlock. At a larger town, a few miles farther away, there were, among high school pupils that year, nine children born out of wedlock. Conditions analogous to these exist all over the country. When immorality such as this gets to be common among students of high school age, it seems to me that it is high time that parents begin to wake up and take notice, and to ask themselves the question as to whether, or not, they are paying the attention to the welfare of their boys and girls that they should.

The attitude of some parents amazes me. They are very anxious that their sons and daughters get an education, but they seem not to care as to whether or not they attend church or develop spiritually. They will give fifty times as much to support education as they will to support religion, yet, if they only realized it, churches constitute the most potent influence to keep the sons or daughters moral and upright, and from going astray, of anything that might be mentioned. What does it matter, after all, if your daughter acquires an education, if she loses her virtue and becomes an object of pity and shame in the community? What does it matter if your son does get a lot of book learning, if he becomes a dissipated libertine?

And it is this same sin of adultery that God has in His wrath visited with the most dreadful diseases known to the human race. These diseases, according to medical science, account for the principal amount of blindness that afflicts the human race. They account for most of the horrible cripples, the imbeciles, the idiots and the deformed. In this respect, the sins of the fathers are visited upon the children.

In Brazil, where I lived for a time, I saw the full effects of these diseases. There, where they have very inadequate medical attention, owing to the widespread immorality, it is estimated that upwards of eighty per cent of the people are affected with some form of venereal disease. Because of this, there are hundreds of cripples, blind, deformed, imbeciles — hundreds, indeed, who drag through a miserable, unspeakable life of wretchedness that is truly hell on earth. The sin of adultery, coupled with these horrible diseases that attend impurity of life, has simply ruined that whole nation. In fact, these things constitute the curse and blight of all South America.

It can be truly said that we of this nation are fast following in the steps of these older countries and races. Sexual immorality is already the outstanding curse of America. It is this that results in so many afflicted children being born into the world. Often people say, "Oh, it is the Lord's will that such and such a child was born with affliction." No, it

isn't either. It is a slander against God to charge it to Him. It is some man or woman's rotten life — that's the thing that accounts for it!

Take care, man, you who in your profligacy sow your wild oats and violate the laws of God and the laws of decency — take care, I say, for your sin may be visited upon your own offspring!

In past years, in regard to this sin under discussion, there have been TWO DIFFERENT STANDARDS, one for the man, and the other for the woman. For a woman to sin this sin and be found out has meant for her to be ostracized and looked down upon, while society has readily forgotten the same sin on the part of the man. Now, I do not advocate the single standard if that means that woman is to descend to man's low plane. In recent years, it seems that the single standard, as advocated by some, has meant just that. I had rather have the old double standard in force than to see woman descend to man's standard. But I do advocate the single standard if that means that man and woman are to observe the same laws of purity, and are to be held equally accountable before society for the violation of those laws.

With God there has never been but one standard. If you are a man and commit this sin of adultery, you are, in the sight of God, just as vile, just as reprehensible, just as sin-polluted as though you were a woman. Your sex has nothing whatever to do with it in God's sight. People haven't been accustomed to look at it in this way. Heretofore, a young man could become a veritable libertine, with no claim to chastity or purity, and then finally when he got ready to marry, he perhaps married some chaste, pure, respectable girl in his community. A dirty, adulterous wretch like that has no right to a decent, clean, pure wife. If he ever marries he ought to have to choose a mate out of some brothel or place of ill fame, for he is not one whit better than the prostitute!

Right along this same line, in the past, for a wife to prove unfaithful as regards the marriage relation has been deemed a sufficient ground for divorce — and as I understand it, it is a sufficient ground. But what about the man guilty of a similar offense? In thousands of cases men have proven unfaithful to their wives, and maybe the wife in the case never learned anything about it, or, if she did, never did anything about it. How is it that our cities teem with characterless women? From whom do they derive their support? I speak the truth when I say that they are maintained largely by the money of husbands who are untrue to their wives.

I grew up around a public place of business, where I heard all sorts of conversations, and I remember that I have actually heard husbands boast of their immoral relations with women of shame. If I had been in the place of the wives of those men, I wouldn't have lived with them twenty-four hours. I don't believe any man can get much lower in the scale of humanity than the man who goes off into such unspeakable immorality in violation of his marriage vows. No man has any right to demand purity on the part of his wife, and to be impure in his own life. I certainly don't believe in suicide, but I have often thought that if I had no more respect for myself, for my wife, or for my children than to continually live in this sin, as have some men of my acquaintance, I would feel tempted to get me a shotgun and go out somewhere and blow out my brains and end my sinful, miserable life. I would feel that I ought to go on to the Devil, where I belonged, without bringing further shame and disgrace upon them.

A man can, by giving himself over to his animal cravings, actually descend to the place where he is lower than a beast. The lower animals — at least some of them — have only one mate, and are true to that mate. The lair of the wild beast is jealously guarded by the love that holds it sacred. It remains for man



For November 5, 1978

Philippians 2:13-16

Salvation is an actual experience which is brought to pass by the power of God. This lesson deals with the outworking of the inworking of God.

Verse 13

"For it is God." Without Him all is vain. We are nothing and can do nothing (John 15:1-6). "In the beginning God;" if our theology doesn't start here it will be wrong all the way. Most people, if they would be honest, would have to say, for it is man, instead of for it is God. Their foundation is wrong, so their super structure is wrong.

"Which worketh." Not only did God work for us in the past in election, predestination, and choosing (II Thess. 2:13), but He will work for us in the future in glorification (Rom. 8:30), and He is working in us to conform us to the image of His Son. We have already seen this work, once set in motion, never ceases (Phil. 1:6). This is true of the Father, Son, and Holy Spirit.

"In you." "And you hath He quickened" (Eph. 2:1). "God hath shined in our hearts" (II Cor. 4:6). Yes, the saved man has been born again and is a new creation (II Cor. 5:17). He is raised from the dead to walk in newness of life (Rom. 6:4). He has everlasting life (John 5:24). "I am come that

to be untrue to his mate and thus to violate the law of nature and the law of God. That is a sacred moment when a man and a woman stand before the minister to pledge to each other their solemn vows to holy wedlock. High Heaven is witness to those words pledging faithfulness to each other, and it is a sin to blacken the soul, when either the man or the woman breaks that marriage vow and proves untrue to their solemnly spoken promises.

Almost every day we read in the papers where some husband has run off with some other man's wife, or where some wife has run off with some other woman's husband. Shame, shame, that any husband or wife should ever even harbor the thought of wanting someone else, when they, at the marriage altar, have pledged faithfulness to the one that they have chosen for a life companion. These things would never happen if men and women would keep themselves in their right place. When once a married man or woman begins to run around with somebody else's husband or wife, or when they begin to show or receive the attentions of others, then and there they have laid the foundation for sin and shame. If a man or woman thoughtlessly or carelessly begins to show such an interest in someone to whom they are not married, that people notice it and talk about it — if they are willing to do the right thing they will quit it, and quit it at once when someone is kind enough to tell them about it. Sometimes you can go to a person like that in all kindness and say to them, "Look here, perhaps you don't know it, but you are doing something that is causing people to talk about you. It is ruining your good name, and it is throwing a shadow upon your character." Instead of appreciating it, often such a person will fly into a violent fit of anger and say, "I don't care what anybody says or thinks about me." Let me say that all of us ought to care what people think of us. That man or woman who doesn't care, simply has something the matter with his life.

I have known preachers to ruin their ministry by showing too much attention to someone else's daughter or wife. The man who (Continued on page 5, column 2)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

they might have life, and that they might have it more abundantly" (John 10:10). "Greater is He that is in you" (I John 4:4). On this basis we can walk in the Spirit and we shall not fulfill the lusts of the flesh (Gal. 5:16).

"Both to will." Before salvation, the word of God says, "Ye will not come to Me." Man's fallen will cannot and will not respond to spiritual things (I Cor. 2:14). It is dead in trespasses and sins (Eph. 2:1). Therefore it cannot will upward, but only downward. Any choice it makes without God is contrary to God. So in salvation the Holy Spirit gives the will to come to Christ. Faith is the gift of God, as we have seen several times (Eph. 2:8; Rom. 10:17).

"And to do." Here is one way we can know if we are saved. The saved man has the desire to serve. "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 22:1). Paul on being converted, said, "What wilt thou have me to do?" (Acts 9:6). On this basis, how many saved people do we have? Jesus said, "Why callest Me Lord, Lord, and do not the things I say?"

"Of His good pleasure." The saved man is to deny himself and take up his cross and follow Christ (Matt. 16:24). His desire is "not my will, but Thine be done." Too many professed Christians are doing of their own pleasure.

Verse 14

"Do all things." Whether we are in the Lord's house, assembled with the Lord's people, or alone at home or on the job, we should do all things to the glory of God. Here, the emphasis is not only should we do what God says and what He works in us to do, but we should do it in the right way. So "do all things" without murmurings and disputings. How many times in our churches there is an undercurrent which affects the testimony of the church (Acts 6:1). We see this throughout the

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Bible, so we know it is a chief weapon of the devil. First, we have a murmur which if not stopped will lead to disputings or a disruption in the fellowship of the church. So, we should, like the apostles, immediately deal with it.

Verse 15

"That ye may be." A Christian should want to be the best witness possible. Therefore, they should be extremely careful as to their conduct and conversation in the presence of others. People see more of what we do than they hear what we say, as far as doctrine is concerned. (Contrast Peter and John in Acts 4:13, and Peter in Matt. 26:69-74).

"Blameless and harmless." We should strive to give no occasion to friend or foe, church members or the world, for pointing an accusing finger at us in our dealings in this world. We should further be peacemakers and not troublemakers (Matt. 5:9). Honesty and meekness are to be a part of the garment of a Christian (Col. 3:12).

"The sons of God." One thing which should occupy our minds is, "Beloved, now are we the sons of God" (I John 3:2). There is no higher position in this world. Therefore, we should act accordingly. We are citizens of Heaven!

"Without rebuke." Without blemish or defect. This should be our goal as Christians, which will be consummated when we have glorified bodies. Now we must walk in the Spirit, that we not fulfill the lusts of the flesh.

"In the midst of a crooked and perverse nation." We will have no earthly help as the fallen world is under the leadership of the devil. It is not the friend of God (Eph. 2:3,4; I John 2:15,16). Jesus reminded His disciples, "In the world ye shall have tribulation." The more we look like and act like sons of God, the more the world will oppose us. However, we are not only to remember who we are, but where we are, and to act accordingly.

"Among whom ye shine as lights in the world." So we are to let our lights so shine before men that they may see our good works and glorify our Father which is in Heaven. John the Baptist was a "burning and shining light." This is in contrast to the world, for men "loved darkness rather than light" (John 3:19). Notice Eph. 5:8.

Verse 16

"Holding forth the word of Life." It might be well to look at the order of these verses of Scripture, for Paul speaks about Christian conduct along with the duty of the preaching of the Word of God. This should serve as a warning to some Baptists who seem to think it doesn't matter how we live. Holding forth the Word of Life is not to be a sideline — among churches, but the mainline. How vital this is will only be fully seen in eternity. May we be like the Thessalonians (I Thess. 1:7-8). Why hold forth the Word of Life? Look at these scriptures: John 20:31; I John 5:13; I Cor. 1:21; Rom. 1:16; John 17:17; John 12:32; etc.

"That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." No preacher wants a wasted ministry or to be a castaway. In a very true sense a preacher lives in his congregation. He must give account for the flock (Heb. 13:17).

As we conclude this study, we do so realizing once again the solemn obligation of both pastor and church, and pray for wisdom and grace for both in these dark days.

THE BAPTIST EXAMINER

OCTOBER 28, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Where was the Spirit of Jesus while His body was in the grave for three days? What is the meaning of 1 Peter 1:19 in regards to this? — Glen Carbon, IL.

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Apparently Jesus, while his body was in the grave went into "sheol," the compartmentalized place of departed spirits.

Our Lord gives us a glimpse of that place in His account of the beggar Lazarus and the rich glutton (Luke 16:19-31). There we see suffering and Paradise with a non-negotiable gulf fixed between. It was to the Paradise side of that gulf that Jesus went to preach and lead those souls therein into Heaven (see Eph. 4:8-10). When that was accomplished, Paradise of Abraham's bosom was abolished in favor of a better place — for now, to be absent from the body means to be present with the Lord!

shalt be in Paradise." Our Lord was declaring that the thief would be with Him that day in Paradise.

And while our Lord was in Paradise during the three days that His body was in the grave He preached to His saints who had died all through the ages up to that time that He had died for their sins (1 Pet. 3:19). Then in Eph. 4:8 we see that after He had risen from the dead He carried these spirits with Him when He ascended back to the Father. Now according to Phil. 1:23 the saints go immediately into the presence of Christ when they die.

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There are, of course, different opinions as to just what took place and when, or in what order. We know that there were certain things that happened. In this answer we will not attempt to give a detailed study of all this because there just is not room in TBE for it.

We know that Jesus, who was sinless, took our sins and nailed them to His cross (Col. 2:13,14). Sometime during that death He suffered our Hell. He being sovereign could suffer an eternity in just a short time, which He did for me. I believe that this took place during the three hours of total darkness. The reason that I do is because of the things that took place afterward — the renting of the vail, the earthquake, the resurrection of some (to signify the coming resurrection), etc. All of these things point to the fact justice is satisfied. After His death and resurrection some other things had to be done. He had to take the blood and sprinkle it on the mercy seat — thus He told the ladies not to touch Him until later (John 20:15-18).

During the time that His body was in the grave His soul was in Paradise. Remember Jesus said to the thief on the cross, "... Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). This is Hades or the place of departed souls. Paradise was where all of the saved, from Old Testament times until this time, went to wait the fulfillment of promise concerning salvation. Remember Lazarus went to Abraham's bosom, now we go to be with the Lord. Paul explains it in Eph. 4:8-10: "Wherefore he saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)" The "captivity captive" could be better trans-

lated "a multitude of captives." Actually this is pointing out that all the saints of old — while in Paradise and separated from the place of torment (see Luke 16) — are held there until salvation is completed.

Can you not hear the message preached to the "spirits in prison" as Jesus comes and announces that the waiting is over and now they will go to be in the presence of God.

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His spirit was in the hands of God the Father Who gave it "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the Ghost" (Luke 23:46). Christ committed His spirit to the sovereign protection, and tender care of His Father. Christ's body died on the cross, and laid for three days and three nights in the grave, but His spirit was immortal, and did not die. When Christ had suffered the full measure of divine wrath due His people, He dismissed His spirit, and at the same moment

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of dismissal, His spirit was received by His Father in Heaven. The saint should every moment of his life be able to say like Psalmist of old, "Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth" (Ps. 31:5).

The only connection I see between the location of Christ's spirit (Not Holy Spirit) while His body was in the grave, and 1 Peter 3:19 is, it was in this same spirit that Christ preached through Noah to the antediluvians, who were at the time of Noah's preaching disobedient (1 Pet. 3:20). 1 Peter 3:19 reveals that the spirits of the disobedient antediluvians are in the prison house of Hades at the time of Peter's writing. This shows that the spirit is capable of existing in a state separate from the body.

Trichotomy Of Man

(Continued from Page Two)
mean as some Arminians claim that God gives to every man enough spiritual light that he can be saved if he wills. Christ does not give spiritual light to all who come into the world, for the mind of the unregenerate man is at enmity with God (Rom. 8:7) and corrupted by sin (1 Tim. 6:5; II Tim. 3:8).

While the unsaved man has a spirit it is inoperative and dead in the spiritual realm. It can understand worldly things, but it is totally unable to understand spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spir-

itually discerned" (1 Cor. 2:14). "In whom the God of this world hath blinded the minds of them which believe not" (II Cor. 4:4). "For to be carnally minded is death... Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6-7).

In what sense is the spirit of a lost man dead? Just what is a dead spirit? Is it a non-existent spirit? Definitely not! To assert such is to move into the camp of the annihilationists. You cannot annihilate an immortal spirit created by God any more than you can annihilate God. Man is composed of spirit, soul, and body. The spirit of the unsaved man is dead in the sense it is separated from the Holy Spirit. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). "These be they who separate themselves, sensual, having not the Spirit" (Jude 19). Spiritual death is not cessation of being but separation from God. The unconverted man's spirit is dead in the sense that it has not the gracious presence of the Holy Spirit.

The only way the unsaved man can know spiritual things is by being "made a partaker of the Holy Spirit" (Heb. 6:4). Until the Holy Spirit is joined to his spirit he is spiritually dead. But when the Holy Spirit comes upon him in mighty power, he has spiritual life and can "know the things that are freely given to him of God" (1 Cor. 2:12). Before regeneration he has an alienated spirit and is without a spiritual nature. In regeneration by the Spirit he is made a partaker of "the divine nature" (II Pet. 1:4). His Satan-blinded mind (II Cor. 3:14; 4:4) experiences a great change; it is renewed by the Holy Spirit (Rom. 12:2; Eph. 4:23); the eyes of his understanding are opened by insuperable power (Eph. 1:18). The external evidence of this spiritual change in man we call repentance, which means a change of mind. This change is so great in man that it is compared to a resurrection (John 5:24; Eph. 2:1), a birth (John 3:3,5) and a new creation (II Cor. 5:17).

A SPIRITUAL MAN

A human spirit can do nothing to compel the Holy Spirit to bestow upon him spiritual life. The Holy Spirit is the sovereign disposer of a spiritual nature in man. Until the spirit in man is united to the Holy Spirit, man is totally incapacitated in the spiritual realm, as much as he would be in the physical realm separated from his fleshly body. A lost man is unable to engage in any spiritual acts or exercises until he experiences "the washing of regeneration and renewing of the Holy Spirit" (Tit 3:5). Jesus emphatically said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

When the Holy Spirit joins Himself to the spirit in man, he is a new man who has "the mind of Christ" (1 Cor. 2:16). God's moral law is written into his mind (Heb. 8:10). The spiritual man can then exert himself in spiritual acts and exercises. The "spiritually minded" man (Rom. 8:6) engages in spiritual activities. With his renewed spirit he worships (John 4:24) and serves God (Rom. 1:9). He prays to God with the spirit and "sings with the spirit" (1 Cor. 14:14-15). He can do these things because the Holy Spirit dwells with his human spirit and bears witness that he is a child of God by regeneration and adoption (Rom. 8:16).

FILTHINESS OF THE SPIRIT

We must not ever confuse the new spiritual nature in man with his spirit. The new nature cannot sin (1 John 3:9), but there remains some filthiness in the spirit of even the regenerate man. Paul told the Corinthians: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and SPIRIT, perfecting holiness in the fear of God" (II Cor. 7:1). The filthiness of flesh are those acts like idolatry, adultery, murder,

drunkenness, and filthy talking committed by the body. Filthiness of the spirit is the internal acts of the mind such as evil thoughts, pride, malice, envy, and covetousness. It would also involve half-hearted praying and worship offered to God.

Is it not true that too many times we preach and teach against the filthiness of the flesh and neglect to condemn the filthiness of the spirit. How we need to be concerned about the filthiness of the spirit! Let us keep our mind clean! No wonder Paul even prayed for the sanctification of the spirit in the case of the Thessalonians: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). The psalmist prayed: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

A BROKEN SPIRIT

The spirit in man cannot enjoy spiritual things until it is broken by God in repentance. The Holy Spirit must wound before He can heal. Until a spirit is broken it cannot see itself as a sinner. When the Spirit comes in His life-giving power, the spirit in man is smitten and wounded by the Word of God. It is humbled by a sense of sin committed against a loving God and a sight of a wounded Saviour. It has an eye for pardoning grace and finds it in Christ, for the Scripture says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18).

We would expect the Lord to desire for man to have a joyful spirit or a thankful spirit, but instead He desires a broken spirit. We do not want a broken glass or watch. But Heaven be praised! The Saviour of sinners desires not rams and bullocks, but a weeping spirit broken over sin and needing a Saviour. Are you such a sinner? Then God has sent "the spirit of life" (Rom. 8:2) to bring life and light to your darkened spirit. (To Be Continued)

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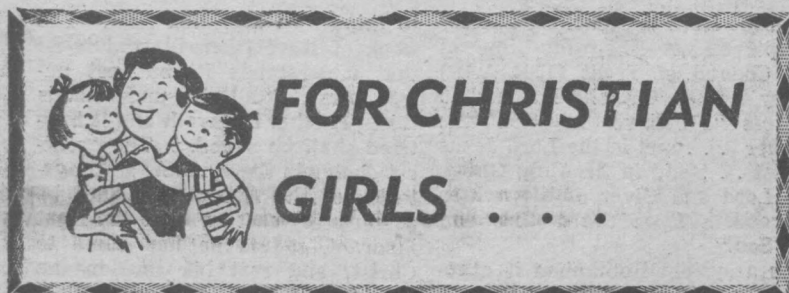
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THE BAPTIST EXAMINER

OCTOBER 28, 1978

PAGE FOUR



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"BLESSING AND REST"

BOBBIE BAGANSKY
Rome, Ohio

"Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?" (Ruth 3:1).

I wish to help the young believer to understand the blessings of God and the beauty of rest, as is told in the touching story of Ruth.

First, however, let's notice the history of Naomi and her husband Elimelech. During the famine in Bethlehem-Judah, Elimelech took his wife and two sons to Moab, where they sought food. There the two sons married Moabite women. They escaped famine, but other troubles came upon them. (In every land trials will come upon us.)

What did Naomi find away from her land? Naomi, which means "pleasant," was her name, but bitterness was what came upon her. Death crept in. First her husband, then her two sons died. But the Lord had not left Naomi. She heard there was once again food in her land, so she went back once again to her home. Wondrous is our God who never forsakes us, but draws and restores with His bond of love. Her daughters-in-law wanted to go with her to the land of Judah. What love Orpah and Ruth had for their mother-in-law! Orpah reluctantly went to the house of her family, while the Lord had touched the heart of Ruth, and she could not return to her home.

Naomi, having lost all, returns to Bethlehem-Judah, with Ruth with her. The people there said, "Is this Naomi?" and she said to them, "Call me not Naomi (pleasant), but Mara (bitter); and the Lord hath brought me home again empty." Is not this a picture of the believer who is out of fellowship with their Lord? You went out full, and now how empty, how desolate, what a life of bitterness! You remember the days when your name was "pleasant"; but what a change! The world tempted and promised, but what have you got? But do not say that the Lord is against you. The Lord was not against Naomi, though she thought so. Blessed be God of all grace. However far the child may have wandered; however deep the sorrow and bitterness; it is always the beginning of the days of harvest when a wanderer returns to Christ. What blessing awaits you, just as the Lord was with Naomi! Not only is it the beginning of harvest, but Boaz, the lord of the harvest, is the near kinsman of the desponding Naomi.

As a stranger, Ruth went to glean in the field. How like a sinner who first hears the Word of life; hungry for a few stalks

of blessing. As a Moabite, Ruth was an alien to Israel, without God, and without hope. But God's power drew her from the house of sorrow and desolation, to the field of Boaz. It is so with the sinner whose heart the Spirit of God has touched. Lost and guilty in himself, yet he is drawn to the place where the servants of Christ are reaping the field.

Boaz knew who Ruth was, and where she had come from, just as the Holy Spirit knows who every chosen one is that comes to Christ. And now Ruth hears the voice of Boaz: "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens." What tender words! He did not drive her from his field as a worthless Moabite. His words spoke such a welcome to her lonely, desolate heart.

"Come unto Me," says Jesus, "all ye that labor and are heavy laden, and I will give you rest." How blessed is this fact; however vile and guilty and weak we are, there is rest in our Saviour. As Ruth heard the voice of Boaz, so says Jesus, "My sheep hear my voice; and I know them; and they follow me." "Go not to glean in another field," says Boaz, "but abide here."

Young believer, abide with Jesus. Go not seeking pleasure in another field. Be not enticed to the world's parties or its false pleasures. Are you drawn to Jesus? Then cleave to Him with all your heart.

Naomi and Ruth were in time rewarded for their self-denying faith. Blessings and rest beyond their expectation were bestowed upon them. Please read the entire book of Ruth and learn of these lovely women. I pray that you too, will glean blessings and rest from this portion of God's Holy Word.

Adultery — Sins That

(Continued from page three)

professes to be a religious leader and won't keep himself above reproach along this line, ought to be taken out, tarred and feathered and run out of town. And I have known church members to bring reproach upon their church because of their unwise actions as regards someone else's husband or wife. When I married my wife, I pledged myself to be true to her so long as we both shall live. No other woman is to ever cross my horizon. I have no right to ever give or receive attentions from any woman, such as I gave or received previous to my marriage. And if I, even in thought, am ever untrue to my marriage vows, I am by virtue of that thought a scoundrel and unfit to stand in her presence.

In discussing the sin of adultery, it is in order for me to have something to say relative to THE DIVORCE QUESTION. I wish to deal with this very briefly and scripturally. One of the evils that threatens the very foundation of our national life today is the divorce evil. According to government statistics, divorce is greatly on the increase. In some sections of the United States it is reported that there are actually more divorces than marriages! And most divorces are granted on the most trivial grounds. It is true that our lax divorce laws are rapidly making this nation into a nation of adulterers. For I lay before you the fact that the Bible recognizes only one ground for divorce with marriage, and

that is unfaithfulness to the marriage vow. Listen to these words, spoken by Jesus Himself and recorded in the nineteenth chapter of Matthew: "And I say unto you, Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

If I understand this Scripture, it teaches that when a man or woman is untrue to his mate, the one offended against has a right to secure a divorce and to remarry; otherwise for no cause or purpose whatsoever have they the right to do this. Paul tells us in his epistles that if married folks can't get along, they may live apart, but that they have no right to remarry so long as husband or wife is alive. In other words, the New Testament views those who get a divorce on other than this one scriptural ground and remarry as living in legalized adultery. I am not merely giving you an opinion of my own on this matter, but the teaching of the Scriptures.

Many people regard marriage lightly today. They think, when they get married, that if they don't happen to like the person they marry, that they can easily get a divorce. They can get one so far as the law of our land is concerned, and can remarry, but it is not a marriage in God's sight. It is adultery, unless there was a scriptural ground for divorce. So certain am I of the Scriptures' teaching in this matter that I never marry a couple when one of the parties has been divorced, unless it is a case where I know absolutely that there was scriptural ground for the divorce. And if I were a lawyer I would be just as careful in regard to accepting and handling divorce cases.

Let us think for a few moments about some of the things that lead to this sin — the sin of adultery. If we could remove the contributing causes, there would be fewer sins of this character committed. The first thing that I shall mention as leading to this awful sin is DANCING. That is the chief reason why I am so desperately opposed to dancing, and why that I urge, advise and plead with Christian people to abstain from it. Whether you want to agree with me on this or not, the fact remains just the same that the larger number of the inmates of houses of ill fame attribute their fall either directly or indirectly to the dance. Investigations into the moral conditions of cities made time and time again have shown this to be true invariably. The fascination of the dance arises directly out of the sex appeal. I do not say that all who dance are always conscious of this, but take and analyze the emotions produced by the dance, and you will find that they are inseparably connected with the sexual.

"But," someone will say, "dancing is almost universally practiced nowadays." Yes, it is, but it is likewise true that virtue is on the wane, and there are more violations of the seventh commandment than was ever known in the history of our nation. You parents who would guard the virtue of your daughters, or would keep temptation out of the way of your sons — you would do well to not only prohibit dancing in your own home, but to stand against it uncompromisingly wherever it is found. You young men and women, if you want to be pure in thought and pure in life, shun all participation in this thing that has led thousands into that immorality that ruined and wrecked their lives.

Another thing that is conducive to the breaking of God's command, "Thou shalt not commit adultery," is what is commonly termed "PETTING." I dislike to use this word; it offends one's good taste, yet it is no more offensive than the thing it represents, and I know of no other terms that I could well use. I am not referring to that demonstration of true love and affection that is respectful and respectable, and of which the poets of the ages have delighted to sing. I refer to this nauseating hugging and kissing carelessly and lightly engaged in. I believe

that I am safe in saying that when this sort of thing goes on, it is the girl's fault. Young woman, let me say this very plainly: a young man is not going to assume familiarities unless you invite or permit them, and if you want a young man to respect you, and hold you in high esteem, see to it that you hold your person sacred and inviolate. A young woman who is careless and thoughtless enough to permit these things that I have mentioned gets to be like an old shop-worn piece of goods. No one wants a piece of goods that has lain for a long time on the counter and has been handled and soiled by many hands; neither does any right-thinking man want for a wife one who has been fondled promiscuously.

The "petting party" of today is but the logical outgrowth of the dance. If it is permissible to embrace on the dance floor, amid the strains of music, why is not the same thing permissible elsewhere, when there is no music being played? That is the logic of the thing. So we have the "petting party," a thing that is an abomination and a disgrace; a thing, indeed, that is of such character as to cause one to wonder how anyone who has any sense of decency can tolerate it.

The seventh commandment would very rarely be broken were it not that "petting," dancing and the like is first engaged in. The young woman who keeps the young men with whom she associates within the bounds of the place that gentlemen should occupy will remain chaste, clean and pure. The young man who will hold himself as a gentleman and who will only associate with young women whom he can respect will likely remain the same.

Another thing that leads to this sin — the breaking of the seventh commandment — is AUTOMOBILE JOY RIDING AT NIGHT, UNCHAPERONED. The automobile has contributed to the delinquency of thousands during the past few years. In the city and on the roads leading from it you will see hundreds of cars out at night, containing young men and women. This joy riding around late at night certainly does not contribute to morality and purity. I think that parents are mostly to blame right here. If a young man wants to take a young lady out driving, let him call for her at a decent hour; not wait until the shades of night have fallen. Parents who let their daughters go in that way are to blame if they go astray.

Yet another thing that contributes to loss of virtue as few others is MIXED BATHING — the practice of men and women half-clad bathing together. Every year sees this practice become more and more widespread, and it is one of the things that is helping to break down the morals of our people. As I see it, a woman flings aside all semblance of modesty when she arrays herself in the scantiest attire that the law permits and goes in bathing. As proof that it leads to evil and the destruction of modesty and virtue, I cite you the fact that each year bathing costumes have become scantier until often at the bathing beaches officers have been led to make arrests. And the outcome of mixed bathing is seen at a certain beach in California, where, according to newspaper reports, there have been numerous nude moonlight bathing parties.

You can call me old-fashioned if you please, but I say to you that, if I were a woman, I would no more put on scanty bathing attire and go into a mixed bathing pool than I would engage in open immorality. It is wrong. There is no room to doubt or question this in the least. It is wrong for either a man or a woman to do it. "Oh," someone says, "it is only an evil-minded person that could see harm in this." It is just such practices as this that make evil minds. I REPEAT THAT THE PRESENT-DAY BREAKDOWN IN MORALS CAN BE PARTLY ATTRIBUTED TO THE LOSS OF MODESTY BROUGHT ABOUT BY INDECENT EXPOSURE OF THE PERSON AROUND THE MIXED BATHING BEACHES!

Another thing which I dislike

to mention, but which I feel should be spoken of in connection with the violation of God's command against impurity of life, is SUGGESTIVE DRESS. I suppose that of all the places on this earth that abound in sexual impurity, Paris, France, stands at the very head. There sensuality and lust seem to be the twin gods that hold supreme worship. Yet from that place — that fountainhead of impurity — is dictated the fashion and styles that women shall wear. For this reason many of the fashions and styles are such that, if followed, the woman that dresses according to them appears suggestive to the extreme. Yet it is true that many women ask only one question with regard to dress — "Is it the style?" Style or no style, no woman ought to dress in such a way as to be suggestive of evil. Many a man there is who would lead a far cleaner life if temptation and suggestion were not being constantly put before him by women who dress immodestly.

Is it fair to expect men to be clean and pure in life and in thought when women dress so as to appeal to the basest instincts of man's nature? I ask you again, is it fair? We have never had a time when styles of dress were so shocking as they are today. I am not a crank or a prude, but I do believe in purity of life. There can be little purity where there is no modesty, and the dress that is worn by many of today cannot but destroy womanly modesty. You know that I speak the truth when I say that if a woman had appeared on the streets of a city a dozen years ago clad as many go clad today, she would have been arrested. And the sad thing to me is that many Christian women and girls go just as far in regard to extreme clothing as do the women of the world. Christian mothers begin by clothing their young daughters in dresses so short and so scanty as to attract the gaze of those they pass on the street. Then they think that it is an awful thing if some man makes a vulgar, obscene remark about that daughter as she passes along. Oh, the foolish, foolish mothers of today! Why can't they see that, if they dress their daughters like girls of shame, the world will judge them to be such in life and character? Why can't these mothers see that they are helping along the shame and immorality of this adulterous age? Why can't they see that they make it doubly hard for young men to live above immorality, when they dress their daughters in such a way as to appeal to the lowest and basest in their natures?

Some may think that I ought not express myself thus plainly, but it is my business as God's prophet to cry out against the sin and immorality of our day, and these things that I have been talking about are the things that account for the condition that exists today. If you think that I am wrong, then tell me, please, why is it that we have so much more adultery and immorality than we used to have. Christians, the Bible is supposed to be your guide! And the Bible says (I Tim. 2:9) for women to "adorn themselves in modest apparel." This command of God's Word is being broken every day by Christian women and girls all over our land, and they are going to have to account for it one day before God!

There are yet two more things that I must mention as leading to the breaking of God's command, "Thou shalt not commit adultery." They are BAD LITERATURE AND INDECENT SHOWS. Much of the stuff that is published today is based on the sex appeal, and caters to a perverted appetite. The person who feeds his mind upon this sort of stuff will come to have low ideals and low moral standards. You can see on the newsstands — almost any newsstand today — magazines that the United States Post Office Department will not let go through the mails. When reading matter gets to be so rotten (Continued on page 6, column 1)

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Adultery — Sins That

(Continued from page five)

that Uncle Sam debars it from the mails, it surely is rotten! Yet millions of copies of these magazines are being sold. Parents, you ought to scrutinize the books and magazines that your children read, as carefully as you do the people they associate with. And when you get hold of an impure piece of reading matter, if you want to stay clean-minded, and want to safeguard the purity of your home, throw it from you just as if it had the leprosy!

And then INDECENT SHOWS—! Ah, how can we have a clean, wholesome race of people when day by day their minds are being poisoned by the filth that they get at the movies and other show places? The lives of show people, as a rule, ranging all the way from those that are connected with boat shows, on to moving picture stars, are not what they ought to be; consequently, the productions placed by them before the public are anything but uplifting. The very theme of most moving pictures is unsavory. Just look at the advertisements of shows as they appear in our daily papers. Many are so obscene and suggestive as to cause one to wonder how the advertisers "get by" without laying themselves liable to prosecution. The average motion picture of today glorifies sin, excuses sexual impurity and deals very largely with unfaithfulness to the marriage vow.

The sin of unchastity is one of the most heinous of all sins possible to commit in the sight of God. In this sin, the Christian defiles himself as in no other way. Let me give you just one passage from the New Testament, showing the awfulness of this sin:

"Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ, and make them the members of a prostitute? No, indeed. Or do you not know that a man who has to do with a prostitute is one with her in body? For God says, 'The two shall become one.' But he who is in union with the Master is one with Him in spirit. Flee from fornication. Any other sin that a human being commits, lies outside the body; but he who commits fornication sins against his own body. Or do you not know that your bodies are a sanctuary of the Holy Spirit who is within you — the spirit whom you have from God? And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies" (I Cor. 6:15-20. Weymouth's Translation).

Young women, the most priceless possession you have on this earth is your virtue. Take heed, oh, take heed how you guard it! The man that loves you will not seek to render you an object of shame. If he truly cares for you, he would guard your honor with his life. If he doesn't love you, for God's sake and your own don't throw yourself away on him.

Men, let me address these words to you: The lowest creature this side of the bottomless pit is that piece of inhumanity that destroys the virtue of the pure. I think that the hottest place in torment must be reserved for that person, that man, if man he can be called, who sneakily and insidiously gains access to a home and betrays, wrecks and ruins the life of its womanhood!

The impurity, the uncleanness of this sexually depraved age rises as a stench in the nostrils of God. God Almighty thunders against this sin from High Heaven, saying, "Thou shalt not commit adultery," warning us that this sin must be answered for before the Throne. Let us hear the thunder of His stern prohibition, and let us both men and women, live such lives of purity that we can look our children in the face, and know that we have given to them the heritage of clean parentage. Let us so obey this fundamental law of God that when someday we stand in His presence it will not be with

the cringing spirit of a prostitute or libertine, but to look into His face, clear-eyed, unabashed and unashamed!

Papacy Is Not . . .

(Continued from page one)

to the idol shepherd that leaveth the flock! the sword shall be upon his arm (his power), and upon his right eye (intelligence); his arm shall be clean dried up, and his right eye shall be utterly darkened." "The land" here is, of course, Palestine, as is ever the case in Scripture with this expression. This could not possibly apply to the line of the Popes.

4. In II Thessalonians 2:4 we learn that the Man of Sin shall sit "in the temple of God," and St. Peter's at Rome cannot possibly be called that. The "temple" in which the Antichrist shall sit will be the rebuilt temple of the Jews, and that will be located not in Italy, but in Jerusalem. The Mosque of Omar shall yet be replaced by a Jewish temple before our Lord returns to the earth.

5. The Antichrist will be received by the Jews. This is clear from the passage which heads the first paragraph of this article: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him

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ye will receive"; but the Jews have never yet owned allegiance to any Pope.

6. The Antichrist will make a covenant with the Jews. In Daniel 9:27 we read: "And he shall confirm the covenant with many for one week." The one referred to here as making this seven-year covenant is "the prince that shall come" of the previous verse, namely, the Antichrist, who will be the head of the ten-kingdomed empire. The nation with whom the prince will make this covenant is the people of Daniel, as is clear from the context (see v. 24). But we know of no record upon the scroll of history of any Pope having ever made a seven-year covenant with the Jews!

7. In Daniel 11:45 we read: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The person referred to here is, again, the Antichrist, as will be seen by going back to v. 36. There we are told: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." This is more than sufficient to identify with certainty the one spoken of in the last verse of Daniel 11. The Antichrist, then, will plant the tabernacles of his palace "between the seas," that is, between the Mediterranean and the Red Sea. By no species of ingenuity can this be made to apply to the Pope, for his palace, the Vatican, is located in the capital city of Italy.

8. The Antichrist cannot be revealed until the church of Christ and the Holy Spirit have been removed from the earth. This is made clear by what we read in II Thessalonians 2. In verse three of that chapter the apostle refers to the revelation of the Man of Sin. In verse four he describes his awful impiety. In verse five he reminds the Thessalonians how that he had taught them these things by word of mouth when he was with them. And then, in verse six he declares, "And now ye know what withholdeth that he might be revealed in his time." And again he said, "For the mystery of iniquity doth already work: only he who now letteth (hindereth) will let, until he be taken out of the way" (v. 7).

There are two agencies, then,

IS "THAT" IN THE BIBLE?



Question:

WHAT MAN AND HIS NEPHEW BOTH ENTERTAINED ANGELS UNAWARES?

Answer:

Abraham and Lot, see Genesis 18:1-22 and 19:1-26 for the detailed accounts, which are evidently referred to in Hebrews 13:2 — "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

which are hindering, or preventing the manifestation of the Antichrist, until "his time" shall have come. The former agency is covered by the pronoun "what," the latter by the word "he." The former, we are satisfied, is the church of Christ; the latter being the Holy Spirit of God. At the Rapture both shall be "taken out of the way," and then shall the Man of Sin be revealed. If, then, the Antichrist cannot appear before the Rapture of the saints and the taking away of the Holy Spirit, then, here is proof positive that the Antichrist has not yet appeared.

9. Closely akin to the last argument is the fact that quite a number of definite Scriptures place the appearing of the Antichrist at that season known as the End-Time. Daniel 7 and 8 make it plain that the Antichrist will run his career at the very end of this age (we do not say this "dispensation" for that will end at the Rapture), that is, during the great Tribulation, the time of "Jacob's trouble." Daniel 7:21,22 declares: "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Daniel 8:19 places his course (see 8:23-25) at "the last end of the indignation," i.e., of God's wrath against Israel and the Gentiles. Daniel 9 shows that he will make his seven-years' covenant with the Jews at the beginning of the last of the seventy "weeks" which is to bring in "the end" of Israel's sins and "finish the transgression" (9:24). If the time of the Antichrist's manifestation is yet future then it necessarily follows that Rome cannot be the Antichrist.

10. The Antichrist will deny both the Father and the Son: "He is antichrist, that denieth the Father and the Son" (I John 2:22). This Scripture does not speak of virtual, but of actual and formal denial. But Rome has always maintained in her councils and creeds, her symbols of faith and worship, that there are three persons in the Godhead. Numerous and grievous have been her de-

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partures from the teaching of Holy Scripture, yet since the time of the Council of Trent (1563 A.D.) every Roman Catholic has had to confess "I believe in God the Father . . . and in the Lord Jesus Christ . . . and in the Holy Ghost, the Lord and Giver of life, which proceedeth from the Father and the Son."

As a system Romanism is a go-between. The "priest" stands between the sinner and God; the "confessional" between him and the throne of grace; "penance" between him and godly sorrow; the "mass" between him and Christ; and "purgatory" between him and Heaven. The Pope acknowledges both the Father and the Son: he confesses himself to be both the servant of God and His worshipper; he blesses the people not in his own name, but in that of the Holy Trinity.

11. The Antichrist is described as the one "who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4). This is what the Popes have never done. Not even Leo ventured to deify himself or supersede God. The Popes have made many false and impious claims for themselves; nevertheless, their decrees have been sent forth as from the "vice-gerent" of God, the "vicar" of Christ — thus acknowledging a Divine power above himself.

12. In Revelation 13:2,4 we read: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And they worshipped the dragon which gave power unto the beast." By comparing these verses with Revelation 12:9 we learn that the Dragon is none other than Satan himself. Now by almost common consent this first beast of Revelation 13 is the Antichrist, where, we may ask, shall we turn to find anything answering to what we read of here in Revelation 13:4 — "And they worshipped the dragon which gave power unto the beast!"

13. This same 13th chapter of Revelation informs us that the Antichrist (the first beast) shall be aided by a second beast who is denominated "the false prophet" (Rev. 19:20). The false prophet, we are told, "exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast" (Rev. 13:12). If the first beast be the Papacy, then who is the false prophet who "causeth the earth and them which dwell therein to worship" her?

14. Again we are told that this false prophet shall say to them that dwell on the earth "that they should make an image to the beast, which had the wound by a sword, and did live" (Rev. 13:14). Further, we are told, "And he had power to give life unto the image of the beast, that the image of the

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Your Own Salvation

(Continued from page one)

weigh yourself! It may be a great thing to be sound in the head, in the faith, but it is a greater thing to be sound in the heart. I may be able to split a hair between orthodoxy and heterodoxy, and yet may have no part nor lot in the matter. You may be a very sound Calvinist, or you may happen to think soundness lies in another direction; but, oh, it is nought, it is less than nought, except your soul feels the power of the truth, and ye yourselves are born again. See to "your own salvation," O ye wise men in the letter, who have not the Spirit.

So, too, certain persons who are always given to curious speculations need warning. When they read the Bible it is not to find whether they are saved or no, but to know whether we are under the third or fourth veil, when the millennium is going to be, or what is the battle of Armageddon. Ah, sir, search out all these things if thou hast time and skill, but look

to thine own salvation first. The Book of Revelation, blessed is he that understands it, but not unless, first of all, he understands this, "He that believeth and is baptized shall be saved." The greatest doctor in the symbols and mysteries of the Apocalypse shall be as certainly cast away as the most ignorant, unless he has come to Christ, and rest his soul in the atoning work of our great Substitute.

I know some who greatly need to look to their own salvation. I refer to those who are always criticizing others. They can hardly go to a place of worship but what they are observing their neighbor's dress or conduct. Nobody is safe from their remarks, they are such keen judges, and make such shrewd observations. Ye fault-finders and talebearers, look to "your own salvation." You condemned a minister the other day for a supposed fault, and yet he is a dear servant of God, who lives near his Master; who are you, sir, to use your tongue against such a one as he? The other day a poor humble Christian was the object of your gossip and your slander, to the wounding of her heart. Oh, see to yourselves, see to yourselves. If those eyes which look outward so piercingly would sometimes look inward they might see a sight which would blind them with horror. Blessed horror if it led them to turn to the Saviour who would open those eyes afresh, and grant them to see His salvation.

I might also say that in this matter of looking to personal salvation, it is necessary to speak to some who have espoused cer-

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tain great public designs. I trust I am as ardent a Baptist as any man living, but I know too many red-hot Baptists who are but little better than Romanists, for though the Romanists of old might have burnt them, they would certainly withhold toleration from Romanists today, if they could; and therein I see not a pin to choose between the two bigots. Zealous Baptists, I agree with you, but yet I warn you that your zeal in this matter will not save you, or stand in the stead of personal godliness. Many an orthodox Baptist will be found at the left hand of the Great Judge.

And you, too, who are forever agitating this and that public question, I would say to you, "Let politics alone till your own inward politics are settled on a good foundation." You are a radical reformer, you could show us a system of political economy which would right all our wrongs and give to every man his due; then I pray you right your own wrongs, reform yourself, yield yourself to the love of Jesus Christ, or what will it signify to you, though you know how to balance the affairs of nations, and to regulate the arrangement of all classes of society, if you yourself shall be blown away like chaff before the winnowing fan of the Lord. God grant us grace, then, whatever else we take up with, to keep it in its proper place, and make our calling and election sure.

ANSWER TO CERTAIN OBJECTIONS

I think I hear somebody say, "Well, but don't you believe in predestination? What have we to do with looking to our own salvation? Is it not all fixed?" Thou fool, for I can scarce answer thee till I have given thee thy right title; was it not fixed whether thou shouldst get wet or not in coming to this place? Why then did you bring your umbrella? Is it not fixed whether you shall be nourished? (Continued on page 8, column 1)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

FALKENSTEIN, East Germany (EP) — An Evangelical Church pastor here doused himself with an inflammable liquid and set himself afire at the close of a worship service at Holy Cross Church here. Death came immediately.

Rolf Guenther, 41, was motivated to perform the shocking act before the congregation of about 400 by "the existence of insurmountable differences in the field of religious practice and of the shaping of the Christian way of life in the parish," according to a church statement.

This town of 15,000 population is 40 miles south of Zeitz where, two years ago Oskar Bruesewitz set fire to himself to protest the Communist government's treatment of young Christians.

N.T. Churches . . .

(Continued from page one) and they were required to make selection of suitable men. Large as was the number of church members, they did not, for the sake of convenience, or for any other reason, delegate to a representative few the power to act for them. They knew nothing of a delegation of power. The whole multitude acted.

In Acts 14:23 there is mention made of the ordination of elders in every church, as follows: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Some think that William Tyndale's translation comes nearer to the meaning of the original. With the spelling modernized, it is as follows: "And when they had ordained them seniors by election, in every congregation, after they had prayed and fasted, they commended them to God, on whom they believed."

The word in the original here translated "ordained" literally means "to stretch forth the hand," as is the question in Baptist churches when a vote is taken. Tyndale puts in the words "by election," believing, as he did, that the New Testament churches elected their elders by the votes of the members. He also states in his RIGHTS OF THE CHURCH — as quoted by Lyman Coleman in his APOSTOLICAL AND PRIMITIVE CHURCH (p. 63) — that the Greek word referred to (cheirotoneo, from cheir, "the hand," and teino, "to stretch forth") is interpreted as he interprets it "by Erasmus, Beza, Diodati, and those who translated the Swiss, French, Italian, Belgic, and even English, Bibles, till the Episcopal correction, which leaves out the word 'by election,' as well as the marginal notes, which affirm that the apostles did not thrust pastors into the church through a lordly superiority, but chose and placed them there by the voice of the congregation."

Every one can imagine why the "Episcopal correction" was made. The words "by election" would give the "laity" an agency and an influence which the "Episcopal clergy" would not willingly allow. The word "cheirotoneo" is used but twice in the New Testament

ment of young Christians. An Evangelical Church statement said that at the close of a service over which Mr. Guenther presided, he went to the sanctuary to douse himself with an inflammable liquid. He then doused the carpet in front of the altar and took a candle from the altar to light the pyre. The church communique spoke, without further details, of "human and personal distress" and "strictly inner church tensions about questions of faith."

— in the passage under consideration and in II Corinthians 8:19. In the latter it is translated "chosen," and the choice was "by the churches." In the former it certainly means that elders were chosen, appointed, not without, but by means of, the suffrages of the churches.

Mr. Barnes, in his notes on the passage, well remarks: "It is said, indeed, that Paul and Barnabas did this. But probably all that is meant by it is that they presided in the assembly when the choice was made. It does not mean that they appointed them without consulting the church; but it evidently means that they appointed them in the usual way of appointing officers — by the suffrages of the people."

In view of the facts now presented, it is plain that according to the New Testament the officers of a church are chosen by the church. No one church has the right to choose officers for another. No combination of churches has the right. Every church is as independent in its action as if it were the only church in the world. It will not be forgotten that "elders were ordained in every church." There was, of course, uniformity of custom: all the churches of apostolic times were formed after the same model. That there was diversity in their formation is utterly incredible.

In further support of the principle of Independence, I state the following facts without elaborating them: In the Jerusalem Council of which we are informed in Acts 15, "the whole church," the "brethren," are named in connection with the "apostles and elders;" "Then pleased it the apostles and elders, with the whole church, to send chosen men;" "And they wrote letters by them after this manner: The apostles and elders and brethren send greeting." The members of the church at Jerusalem acted, as well as the apostles and the elders.

The churches of apostolic times sent forth ministers on missionary-tours. When Antioch received the word of God, the church at Jerusalem "sent forth Barnabas, that he should go as far as Antioch" (Acts 11:22). His labors were successful — "much people was added to the Lord" — and at a subsequent period the church in Antioch sent out Saul and Barnabas, who made a long journey, performed much labor, returned, and reported to the church "all that God had done with them." They "gathered the church together" before they gave an account of their labors (see Acts 13:1-3; 14:26,27). With what deferential respect did these ministers treat the church that sent them forth! Their example is worthy of imitation by ministers of all generations.

The apostles, so far from exercising lordship over the churches, did not control their charities. This is seen in Acts 5:4; 11:29,30; I Corinthians 16:1,2; II Corinthians 9:7. The churches, too, selected messengers to convey their charities (See I Cor. 16:3; II Cor. 8:18, 19; Phil. 2:25; 4:18). Surely, if they chose those whom they put in charge of their pecuniary contributions, they appointed those to whom they committed their spiritual interests.

In view of all the considerations now presented, the position held by Baptists — namely, that the New

Testament churches appointed their officers — is established beyond successful denial. I term this the position of Baptists; for they alone hold it in the fulness of its significance. Certainly no other religious denomination in this country so holds it. There is among Episcopalians, Lutherans, Presbyterians, and Methodists no local church that has exclusive authority to appoint its minister or pastor. No rector is placed over an Episcopal congregation without the action of a bishop. With Lutherans, what is called the "Ministerium," which is "composed of ministers only," has the right of "licensing and ordaining ministers." Among Presbyterians, whatever a local church may do, the action of Presbytery is necessary in licensing and ordaining men to preach. With Methodists, pastors are settled over local churches by the appointment of bishops. Even the office of "local preacher" cannot be conferred by a local congregation. The action of a "Quarterly Conference" is necessary in granting license to preach.

Of these four large denominations it has to be said that their regulations with regard to the appointment of ministers are in conflict with the New Testament principle of church independence. This principle is violated when a local church is denied the right of appointing its own officers. Congregationalists are generally supposed to agree with Baptists as to the appointment of ministers; but they do not. Their theory may be cor-

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rect; but if so, their practice is a departure from it. They have what they call "Consoications" and "Associations," the former chiefly in Connecticut. With regard to these, Dr. Dexter admits that there are in them "Presbyterian tendencies;" while of Associations he says: "As a matter of convenience, advantage has been taken of these regular assemblages of pastors, by candidates for the pulpit, to present themselves, after thorough training, for examination for a certificate of approval — in common parlance, 'for licensure.'" (Dexter ON CONGREGATIONALISM, p. 225, edition of 1865).

It is easy to see that Dr. Dexter does not approve this method of "licensure;" but it is difficult to see how he can help it. The practice seems to be established. To show the correctness of this view, I may state that Adoniram Judson was "licensed to preach" in the year 1810 by an "Association of Congregationalist Ministers" (See Wayland's MEMOIR OF JUDSON, vol. 1, p. 51). In proof of this, I may quote from what THE CONGREGATIONALIST of April 13, 1881, says of the meeting of the Manhattan Association: "The principal business was the examination of four seniors of Union Seminary, who passed creditably and were licensed to preach." Among the examiners were Drs. Wm. M. Taylor, R. S. Storrs, and Ray Palmer — quite renowned names. These distinguished men have thus given their sanction to the plan of licensing ministers, not by churches, but by Associations.

Baptists stand alone in insisting that the right to license and ordain ministers is a right, under Christ, resident in a local church. It exists nowhere else. If exercised by bishops, Ministeriums, Consoications, or Associations, there is usurpation; and, of course, there is a violation of the order of the New Testament. Baptists believe that God calls men to preach the gospel, and that the churches recognize His call. They cannot make a minister; but they can approve what God has done — at least,

what they believe He has done. This is all a church does in voting for the ordination of one of its members to the pastoral office. Believing him to be divinely called to the office, the church, by its vote, recognizes the call; and this vote of recognition is the essence of ordination. Such a vote must precede a Council of ordination, and the Council is called by the church of which the brother is a member.

Andrew Fuller well remarks: "The only end for which I join in an ordination is to unite with the elders of that and other churches in expressing my brotherly concurrence in the election, which, if it fell on what I accounted an unsound or unworthy character, I should withhold. Though churches are so far independent of each other as that no one has a right to interfere in the concerns of another without their consent, unless it be as we all have a right to exhort and admonish one another, yet there is a common union required to subsist between them for the good of the whole; and, so far as the ordination of a pastor affects this common or general interest, it is fit that there should be a general concurrence in it. It was on this principle, I conceive, rather than as an exercise of authority, that the apostles, whose office was general, took the lead in the primitive ordinations. When the churches increased they appointed such men as Timothy and Titus to do what they would have done themselves had they been present; and when all extraordinary officers ceased, the same general object would be answered by the concurrence of the elders of the surrounding churches" (WORKS OF ANDREW FULLER, vol. 3, p. 494).

No action of an ordaining Council can in any way impair the integrity or independence of the church which calls such Council. When a Council recognizes and approves what a church has done, its moral influence, though it can impart no grace, is promotive of the usefulness of the pastor ordained and of the church over which he presides. If, however, a Council should withhold its recognition and approval, and if, by its advice, the church should revoke its former action, there would be nothing in all this conflicting in the least with the doctrine of church independence. (DISTINCTIVE PRINCIPLES OF BAPTISTS, 1882 edition, pp. 195-205).

Papacy Is Not . . .

(Continued from page six) **beast should both speak, and cause that as many as would not worship the image of the beast should be killed** (Rev. 13:15). Where do we find anything in Popery which in anywise resembles this?

15. In Daniel 9:27 we are told that the Antichrist "shall cause the sacrifice and the oblation to cease." And again in Dan. 8:11 we read: "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away." If Romanism is the Antichrist how can these Scriptures be made to square with the oft repeated "Sacrifice of the Mass"?

16. The dominion of the Antichrist shall be world-wide. The coming Man of Sin will assert a supremacy which shall be unchallenged and universal. "And all the world wondered after the beast" (Rev. 13:3). "And power was given him over all kindreds, and tongues, and nations" (Rev. 13:7). It hardly needs to be pointed out that half of Christendom, to say nothing of Heathendom, is outside the pale of Rome, and is antagonistic to the claims of the Papacy. Again in Revelation 13:17 we read: "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." When, we ask, has any Pope exercised such commercial supremacy that none could buy or sell without his permission?

17. The duration of Antichrist's career, after he comes out in his true character, will be limited to forty-two months. There are no less than six Scriptures which, with a variety of expression, af-

firm this time restriction. In Daniel 7:25 we learn that this one who shall "speak great words against the most High," and who shall "think to change times and laws," will have these "given unto his hand until a time and times and the dividing of time"; that is, for three and a half years (CF. Rev. 12:14 with 12:6). And again in Revelation 13:5 we are told, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Now it is utterly impossible to make this harmonize with the protracted history of Romanism by any honest method of computation.

18. In Revelation 13:7,8 we read: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Here, we are expressly told that the only ones who will not worship the beast, i.e., the Antichrist, are they whose names are written in the Lamb's book of life. If then the Pope is the Antichrist, all who do not worship him must have their names written in the Lamb's book of life — an absurdity on the face of it, for this would be tantamount to saying that all the infidels, atheists, and unbelievers of the last thousand years who were outside of the pale of Roman Catholicism are saved.

19. In II Thessalonians 2:11,12 we are told, "For this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness." The context here shows that "believing a lie" means accepting the claims of the Antichrist. Those who believe his claims will "receive" him (John 5:43), and not only so, they will "worship" him (Rev. 13:8); and II Thessalonians 2:12 declares that "all" who do this will be "damned." If, then, the Pope is the Antichrist, then it necessarily follows that all who have "believed" his lying claims, that all who have "received" him as the vicar of Christ, that all who have "worshipped" him, will be eternally lost. But the writer would not for a moment make any such sweeping assertion. He, together with thousands of others, believes firmly that during the centuries there have been many Roman Catholics who, despite much ignorance and superstition, have been among that number that have exercised faith in the blood of Christ, and that lived and died resting on the finished work of Christ as the alone ground of their acceptance before God, and who because of this shall be forever with the Lord.

20. That the Antichrist and the Papacy are totally distinct is unequivocally established by the teaching of Revelation 17. Here we learn that there shall be ten kings who will reign "with the beast" (v. 12), and act in concert with him (vv. 13, 16). Then we are told "these shall hate the whore (the Papacy), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (v. 16). Instead of the Antichrist and the Papacy being identical, the former shall destroy the latter, whereas the Antichrist shall be destroyed by Christ Himself (See II Thess. 2:8).

Perhaps a word of explanation is called for as to why we have entered into such lengthy details in presenting some of the many proofs that the Papacy is not the Antichrist. Our chief reason for doing so was because we expect that many who will read this paper are among the number who have been brought up in the belief which was commonly taught by the Reformers and which has prevailed generally since their day. For those readers who had already been established on this point, we would ask them to please bear with us for having sought to help those less fortunate.

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Your Own Salvation

(Continued from page seven)
ished with food today or shall go hungry? Why then will you go home and eat your dinner? Is it not fixed whether you shall live or not tomorrow; will you, therefore, cut your throat? No, you do not reason so wickedly, so foolishly from destiny in reference to anything but "your own salvation," and you know it is not reasoning, it's just mere talk. Here is all the answer I will give you, and all you deserve.

Another says, "I have a difficulty about this looking to our own salvation. Do you not believe in full assurance? Are there not some who know that they are saved beyond all doubt?" Yes, blessed be God, I hope there are many such now present. But let me tell you who these are not.

These are not persons who are afraid to examine themselves. If I meet with any man who says, "I have no need to examine myself any more, I know I am saved, and therefore have no need to take any further care," I would venture to say to him, "Sir, you are lost already. This strong delusion of yours has led you to believe a lie." There are none so cautious as those who possess full assurance, and there are none who have so much holy fear of sinning against God, nor who walk so tenderly and carefully as those who possess the full assurance of faith. Presumption is not assurance, though, alas! many think so. No fully assured believer will ever object to being reminded of the importance of his own salvation.

But a third objection arises. "This is very selfish," says one.

"You have been exhorting us to look to ourselves, and that is sheer selfishness." Yes, so you say; but let me tell you it is a kind of selfishness that is absolutely needful before you can be unselfish. A part of salvation is to be delivered from selfishness, and I am selfish enough to desire to be delivered from selfishness. How can you be of any service to others if you are not saved yourself?

A man is drowning. I am on London Bridge. If I spring from the parapet and can swim, I can save him; but suppose I cannot swim, can I render any service by leaping into sudden and certain death with the sinking man? I am disqualified from helping him till I have the ability to do so.

There is a school over yonder. Well, the first inquiry of him who is to be the master must be, "Do I know myself that which I profess to teach?" Do you call that inquiry selfish? Surely it is a most unselfish selfishness, grounded upon common sense. Indeed, the man who is not so selfish as to ask himself, "Am I qualified to act as a teacher?" would be guilty of gross selfishness in putting himself into an office which he was not qualified to fill. I will suppose an illiterate person going into the school, and saying, "I will be master here and take the pay," and yet he cannot teach the children to read or write. Would he not be very selfish in not seeing to his own fitness? But surely it is not selfishness that would make a man stand back and say, "No, I must first go to school myself, otherwise it is but a mockery of the children for me to attempt to teach them anything." This is not selfishness, then, when looked at aright, which makes us see to our own salvation, for it is the basis from which we operate for the good of others.

ATTEMPT TO RENDER
SOME ASSISTANCE

Has the Holy Spirit been pleased to make anyone here earnest about his own salvation? Friend, I will help you to answer two questions. Ask yourself first, "Am I saved?" I would help thee to reply to that very quickly. If you are saved this morning, you are the subject of a work within you, as saith the text, "**Work out your own salvation; for it is God which worketh in you.**" You cannot work it in, but when God works it in, you work it out. Have you a work of the Holy Ghost in your soul? Do you feel something more than unaided human nature can attain unto? Have you a change wrought in you from above? If so, you are saved.

Again, does your salvation rest wholly upon Christ? He who hangs anywhere but upon the cross, hangs upon that which will deceive him. If thou standest upon Christ, thou art on a rock; but if thou trustest in the merits of Christ in part, and thy own merits in part, then thou hast one foot on a rock but another on the quicksand; and thou mightest as well have both feet on the quicksand, for the result will be the same.

"None but Jesus, none but Jesus Can do helpless sinners good." Thou art not saved unless Christ be all in all in thy soul, Alpha and Omega, beginning and ending, first and last.

Judge by this, again: if you are saved, you have turned your back on sin. You have not left off sinning — would to God we could do so — but you have left off loving sin; you sin not wilfully, but from infirmity; and you are earnestly seeking after God and holiness. You have respect to God, you desire to be like Him, you are longing to be with Him. Your face is towards Heaven. You are as a man who journeys to the Equator. You are feeling more and more the warm influence of the heavenly heat and light. Now, if such be your course of life, that you walk not after the flesh, but after the Spirit, and bring forth the fruits of holiness, then you are saved. May your answer to that question be given in great honesty and candor to your own soul. Be

not too partial a judge. Conclude not that all is right because outward appearances are fair. Deliberate before you return a favorable verdict. Judge yourselves that ye be not judged. It were better to condemn yourself and be accepted of God, than to acquit yourself and find your mistake at the last.

But suppose that question should have to be answered by any here in the negative (and I am afraid it must be), then let those who confess that they are not saved, hear the answer to another inquiry: "How can I be saved?" Ah, dear hearer, I have not to bring a huge volume nor a whole armful of folios to you, and to say, "It will take you months and years to understand the plan of salvation." No, the way is plain, the method simple. Thou shalt be saved within the next moment if thou believest. God's work of salvation is, as far as its commencement and essence is concerned, instantaneous. If thou believest that Jesus is the Christ thou art born of God now. If thou dost now stand in spirit at the foot of the cross, and view the incarnate God suffering, bleeding, and dying there, and if as thou dost look at Him, thy soul consents to have Him for her Saviour, and casts herself wholly on Him, thou art saved.

How vividly there comes before my memory the moment when I first believed in Jesus! It was the simplest act my mind ever performed, and yet the most wonderful, for the Holy Spirit wrought it

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in me. Simply to have done with reliance upon myself, and have done with confidence in all but Jesus, and to rest alone my undivided confidence in Him, and in what He had done. My sin was in that moment forgiven me, and I was saved, and it may all be so with you, my friend, even with you if you also trust the Lord Jesus.

"Your own salvation" shall be secured by that one simple act of faith; and henceforth, kept by the power of God through faith unto salvation, you shall tread the way of holiness, till you come to be where Jesus is, in everlasting bliss. God grant that not a soul may go out of this place unsaved. Even you, little children, who are here, you youngsters, you young boys and girls, I pray that you may in early life attend to "**your own salvation.**" Faith is not a grace for old people only, nor for your fathers and mothers only; if your little hearts shall look to Him who was the holy child Jesus, if you know but little yet, if you trust Him, salvation shall be yours. I pray that to you who are young, "**your own salvation**" may become, while you are yet in your youth, a matter of joy, because you have trusted it in the hands of your Redeemer.

Now I must close; but one or two thoughts press me. I must utter them ere I sit down. I would anxiously urge each person here to see this matter of his own salvation. Do it, I pray you, and in earnest, for no one can do it for you. I have asked God for your soul, my hearer, and I pray I may have an answer of peace concerning you. But unless you also pray, vain are my prayers. You remember your mother's tears. Ah! you have crossed the ocean since those days, and you have gone into the depths of sin, but you recollect when you used to say your prayers at her knee, and when she would lovingly say "Amen," and kiss her boy and bless him, and pray that he might know his mother's God. Those prayers are ringing in the ears of God for you, but it is impossible that you can ever be saved unless it is said of you, "**Behold, he prayeth.**" Your mother's holiness can only rise up in

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judgment to condemn your wilful wickedness unless you imitate it. Your father's earnest exhortations shall but confirm the just sentence of the Judge unless you hearken to them, and yourselves consider and put your trust in Jesus.

Oh! bethink you each one of you, there is but one hope, and that one hope lost, it is gone forever. Defeated in one battle, a commander attempts another, and hopes that he may yet win the campaign. Your life is your one fight, and if it be lost it is lost for aye. The man who was bankrupt yesterday commences again in business with good heart, and hopes that he may yet succeed; but in the business of this mortal life, if you are found bankrupt you are bankrupt forever and ever. I do therefore charge you by the living God, before whom I stand, and before whom I may have to give an account of this day's preaching ere another day's sun shall shine, I charge you to see to your own salvation. God help you, that you may never cease to seek unto God till you know by the witness of the Spirit that you have indeed passed from death unto life. See to it now, now, now, now.

This very day the voice of warning comes to certain of you from God, with special emphasis, because you greatly need it, for your time is short. How many have passed into eternity during this week! You may yourself be gone from the land of the living before next Sabbath-day. I suppose, according to the calculation of probabilities, out of this audience there are several who will die within a month. I am not conjecturing now, but according to all probabilities these thousands cannot all meet again, if all have a mind to do so. Who then among us will be summoned to the unknown land? Will it be you, young woman, who have been laughing at the things of God? Shall it be yonder merchant, who has not time enough for religion? Shall it be you, my foreign friend, who has crossed the ocean to take a holiday? Will you be carried back a corpse? I do conjure you bethink yourselves, all of you.

You who dwell in London will remember years ago when the cholera swept through our streets; some of us were in the midst of it, and saw many drop around us, as though smitten with an invisible but deadly arrow. That disease is said to be on its way hither again; it is said to be rapidly sweeping from Poland across the Continent, and if it come and seize some of you, are you ready to depart? Even if that form of death do not afflict our city, as I pray it might not, yet is death ever within our gates, and the pestilence walketh in darkness every night, therefore consider your ways. Thus saith the Lord, and with His word I conclude this discourse: "**Prepare to meet thy God, O Israel.**"

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