

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

WHOLE NO. 180

RUSSELL, KENTUCKY, SATURDAY, JULY 5, 1941

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Bro. Dickerson Writes Of Trials Coupled With Joys In Brazilian Labors

Belem, Para.
May 19, 1941

Dear Brother Gilpin:

Your letter with the check for the amount of \$156.62 arrived the next day after I wrote to you last. Many thanks. We had wondered about the delay, thinking maybe Mr. Aylor was worse. Certainly glad to know he is better, as well as the rest of the family. Do hope you are enjoying better health by now, if it be God's will.

At present our health is good. You certainly have been busy, and have been blessed with good meetings. We rejoice with you in the wideness of God's mercy. We long to see such in this benighted place. At present, it just isn't the harvest time. There exists evidence that the devil is getting angry. This last tract, which I mentioned in last week's letter, is stirring up the forces of evil. Knowing that I had a drawing card in the pope's words, I used it to all advantage possible.

The Spiritists went to the trouble of having delivered to me a copy of their monthly paper. Also came a letter from someone unknown to me, thanking me for my campaign for the Lord and against Spiritism, stating also that seventy percent of the population of this state is of that belief.

The Holly Rollers are raging. The Baptists are in bad humor, for though I did not mention them by name in dealing with the speaking in tongues (?) by the Holy Rollers, I mentioned I Cor. 14:34, and said that it was another spirit than the Holy Spirit which prompts women to disobey His Word. I am glad they have enough intelligence to understand what I said. Sincerely do I trust it will lead to their repentance.

By the way, would you be interested in a brief article along the line
(Continued on Page Four)

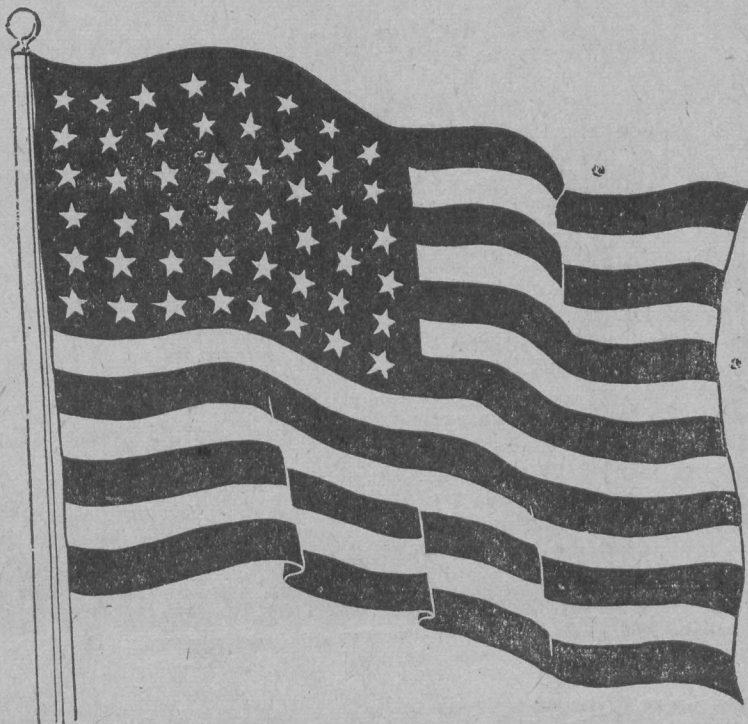
Brazilian Missions

It is our joy each month to receive the contributions of those friends who are interested in the work of God in Brazil which Brother Dickerson is doing. Once each month, we forward such contributions as we have received to him. Since our last report, we have mailed him the following amounts:

W. H. Pifer	
Russell, Kentucky	\$1.00
A Friend	
Russell, Kentucky	15.00
1924 Bible Class	
Russell, Kentucky	5.00
Fred Wilson	
Russell, Kentucky	1.00
Anonymously	3.00
William Milligan	
Russell, Kentucky	.67
J. W. Schmidt	
Boron, California	4.00
Just-our-club	
Russell, Kentucky	1.00

(Continued on Page Four)

GOD BLESS AMERICA!



"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land"—II Chron. 7:14.

A SATANIC CARTOON

By ELDER GORDON HURLBUTT, Point Clear, Ala.

Recently in a newspaper of large circulation, and probably in many other "wet" papers, appeared a cartoon headed, "Look Who Wants to Hitch on Again!" It presents that hackneyed caricature, a clerical freak in Puritan garb with stovepipe hat and ragged coat and trousers, racing to hitch a water-wagon to a speeding army tank. No doubt this achievement of the "smart" cartoonist evoked a synical smile from those human parasites whose chief commercial capital consists in the weaknesses and vices of their fellow men, and a like smirk from their senseless

I hold no brief for clericalism, especially when it means bigotry and intolerance; but I must condemn the lying spirit that pictures opposition to the liquor traffic as exclusively or even typically confined to such fantastically ludicrous figures as the one in the aforesaid cartoon. To the editor of the paper in which I saw the ignorant libel on the gospel ministry I wrote in protest an open letter which he published. Every appearance of such matter in newspapers, and a like smirk from their senseless
(Continued on Page Two)

A Personal Experience As To Tithing And How God Blessed The Tither

When I began tithing I was getting a salary of \$460 per year. Sixty dollars of this was from Fayetteville which church I resigned, leaving me an income of \$400. In addition to this my rent was free. The Lord began blessing us in a special way.

I wanted to go to the seminary but lacked the money. I attended the meeting of the Baptist General Association in Charleston and members of the Baptist Education Society insisted that I go to school, and offered to double their stipulated loan to me. Col. Dave Johnson, Dr. T. C. Johnson, Rev. L. B. Moore, Dr. J. W. Carter, A. B. Winters and others encouraged me to go. When I filled in my application to the Education Society, A. B. Withers was watching me. One question was: "How much money do you have?" and when I put down \$300 he said: "Where did you get that?" Where did I get it? How could we save that much on so small a salary? From the time I began tithing the Lord helped me to lay aside one \$20 gold piece after another until I had fifteen. We found that ninety cents went farther with the Lord getting His tithe than one dollar had been going when we spent it all for ourselves. The Lord was true to His promise, and blessed the giving of the tithe.

The tithe has been given and His promise verified through the years. Sometimes when we had two children in college we doubled the tithe and prospered. The money always came to meet expenses.

I believe in the principle of the tithe the same as I believe in salvation by grace, the church, baptism and the Lord's Supper. Christ told me that if I would trust Him He would save me. He also told me that if I would tithe He would bless me. I tithe and He blesses me.

—A. N. Morris

Weddings For May

During the month of May we rejoice to share with the following couples in the happiness of their wedding day. It is our sincere prayer that as the days come and go they shall richly enjoy the material, physical, and spiritual blessings of God in their lives daily.

1. William Gayhart, 21, Welder, and Hazel Aline Turner, 21, Ironton, Ohio.
2. James M. Whitaker, 29, Truck driver, and Opal Belle Hess, 27, Canton, Ohio.
3. Charles Carter, 26, Laborer, and Florence Johnson, 23, Milton, West Virginia.
4. Glendon Irwin, 23, Meat cutter, and Sadie Burke, 24, Gallipolis, Ohio.
5. Stewart Gilbert Keyser, 21, Service Station Attendant, and Mabel Bailey, 21, Kenova, West Virginia.
6. Robert F. Pfeiffer, 24, Shipping clerk, and Justine Pirtekkel, 26, Cleveland, Ohio.

(Continued on Page Four)

The First Baptist Pulpit

"DOES SALVATION BY GRACE LICENSE SIN?"

"For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:11-15.

Day by day I find myself rejoicing in the amazing grace of God. In fact, the song, "Amazing Grace" never grows old to me. The sentiment of it is always sweet and precious. I rejoice each time I consider it when I remember that I am just a sinner saved by grace.

(Continued on Page Three)

The Baptist Examiner

JORN R. GILPIN, Editor

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A LETTER FROM LUM PENDERGAST

dryfork. west. ver.
june 14. 1941

dear brother gilpins.

tuther day a feler shewed me a leter frum a camelite feler at kinovie tu yu, i ast him how he cum tu heve a leter drest tu yu und he sed sum thin er nuther bout this camelit feler sendin out leters tu everbuddy tu tri tu git even with yu cause yu wuz bout tu kil out all the camelits, i ses yu dont meen tu sa thet gilpins shutes pepel du ye und he ses no not with a shot gun but with the gosple gun, he sed camelites cant stand the gosple cause hit dont have no watter in hit

this feler tol me thet this camelit feler at kinovie wuz suferin frum sum kyn uv deseese, i dont no wether i kin spel this deseese er not it sounded lyk infearoritie kompleks, i ast him ef hit wuz dangerus und he sed nobuddy ever dyd with hit but hit mak yu awful miserabel, und i thinks tu meself thets bout whut i hed las winter wen i wuz down with ma bak, i sed why dont he go tu a docter, he sed no docter cant du nuthin fur this deseese hits uncurabel, i ast him whut hit dun tu pepel und he sed sum pepel hit mak awful timd und sum pepel hit mak awful boold, he sed ef hit mak yu timd yu don wont tu go nowher er se nobuddy er nuthin, i sed thets the kyn i hed las winter wen i wuz down with ma bak, but he sed this camelit feler hed the uter kyn he sed the onliest pepel thet hes hit is them thet don mount tu much und thet mak me fel awful bad, he sed this kinovie feler und nuther feler thet he kinda man-ages lyk sum buddy manages these prise filters ar jes smal taters, i didnt no whut he ment by this but i wuz shamd tu ast, he sed they coudent get pepel to notis them und thaz bout tu dy ar trin tu mak pepel think thaz sumthin, sed thets the wa this heer de seese wurks on sum pepel

this feler tol me ifn yu deebated this camelit feler hit woud be lyk the u s army goin out with them big guns to kil gras hoppers er the engeneer uv won uv them fas thans stopin tu kil a ant, sed yu wuz treet-in this feler lyk nehemiar treeted thet sanbalot feler und sed a feler nam soliman sed ef a wys man con-ten with a fulish man wether he rag or laf ther is no res, he rote down wher thet is foun proverbs 29 chaper und 9 vers, he shewed me uther sain uv soliman tu un i lyk provherbs 14 chaper und 7 vers

he sed this feler trin tu hurt baptis and yu wuz lyk a chicken lous trin to byt a elephanent er a ant trin tu reck a passiner tran

this feler wuz smart he hed won uv them dixenary books i don no ifn yuve sene won, hits biggerin seers robucks catelog und is lyk the old blubak speler ceptin hit hed mor wuds by a holsite und it tol the meenin uv ech un evry won, und he shew me a wurd in this camelit feler leter whut he yused nyn tym he kounted them tu me und ever tym he speled it wrong, hit wuz brethren, i hed him to rite it down so i

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woudent get it rong und this camelit hed it bretheren ever tym i seed hit maself rite in thet leter, he sed he rekon thet camelit never hed won of them dixenary books but sed hit looks lyk he woud no how tu spel thet wurd frum the bible, then he shewed how this kinovie camelit rote principle wen he shoud rit principal i hed him ryt thes wuds down fur me tu, he sed this shewed his ignerents.

i ast this smart feler whut wuz all this bout yu sain sum feler didnt heve much tu sa he told me all bout hit, sed he talkd with nuther smart man whut heerd thet deebate at kinovie und sed the camelit preecher reemind him uv storie bout a fox lookin fur graps und he got hol of a grap vin thet wuz yused fur a bel rop und wen he puld the bel klayd und thet fox look up stonishd lyk und sed wel big hed long tong mak lots nois but don sa nuthin

he told me bout astin a camelit preecher whar his church wuz twen pentercost wen he sed hit wuz found und wen elexander camel ris up, he sed this camelit preecher invaded the questin so he ast him agin und the camelit preech sa as he lef, sed brother yul heve tu cum heer me preech sum tym, whut du yu spose he ment by thet reemark, i gess smart pepel nos i dont

this feler sed he wonted to reed tu this camelit preecher fum a sackipe-ter book whar his dernomernation sprung up but the camelit sed he woudent lisen tu nuther but bible, sed histry wuz uv the devel, i guss this camelit preecher is lyk me, histry wuz not the fondes thing i wuz uv wen i went tu skul cause i got so many lickers over hit, i gess the camelits have been lickd over hit tu.

i se yore paper sum tym yu shore tak the hyd offn sum, yu mak sum pepel roun bile, but there ol hide neads bilin gradma so sumthin tru kin get thru,

i heve lots tu ryte bout but i must kwit now und get to hoin corn, wish i coud rite humthin fur yore paper sum tym but yu woudent put ma rytin in eny wa, but ifn this rany wether les up and i get red uv this pesky rumatiz ile ryt yu nuther purs-nal leter sum tyme

lum pendergast

A SATANIC CARTOON

(Continued from Page One)

which largely are supported by Christian subscribers, should evoke prompt and plain protests from min-isters and laymen alike. Such car-toons are cowardly slurs on preach-ers of so-called Protestant faith. What newspaper would dare to cari-cature a Roman Catholic priest, for any cause?

Every well-informed person knows that millions of normal-minded men and women are wholly and unalter-ably against the booze business, es-pecially the rampage of rum round the camps where our youth are being trained for the sternly exacting or-deal of war. Every man or woman who has acquired even the ABC's of human history knows that the trail of liquor is black with debauchery, red with crime-shed blood, and flanked by countless untimely grav-es. Yet, certain little cartoonists and their wet-paper patrons would make the public believe that Prohibition is fathered only by clerical "screwballs."

Instead of the aforesaid cartoon, there should have been one showing a balloon-bellied brewer in costly clothes, chuckling in satanic glee be-cause his booze-wagon already is

A REQUEST FOR PRAYER

Eld. C. C. Smith, pastor of the Fourth Street Baptist Church (col-ored) of Ironton, Ohio asks our read-ers to remember their revival meet-ing which begins July 7, definitely in prayer. His request follows:

Dear Bro:

Please announce through your pa-per, that beginning July 7th, our Summer Revival will start. We wish to ask each reader of your paper that knows the Lord to pray that souls may be saved.

Sincerely,
C. C. Smith

THINK THIS OVER

Nazi youth have given up the use of alcohol that they may be better able to help Germany win in the pres-ent conflict. American youth are be-coming more and more addicted to the liquor habit.

Do you think a liquor-soaked American will survive in competi-tion with an abstaining Germany?

Do you think America's priceless liberties are worth defending through increased physical fitness?

—The Lookout

hitched to the army tank; and the rags should be shown on whiskey-widowed mothers and helpless boys and girls. The tank, as a symbol of effective defense in all its forms, should be shown slowed down by the inevitable effects of alcohol in im-paired muscular co-ordination and stamina. Because the latter picture is the true one, great military leaders such as Stonewall Jackson, Robert E. Lee, and the present Chief of our General Staff, George C. Marshall, stand out as symbols of sobriety, preachers of total abstinence and purity in army life.

Traveling recently by train from Atlanta to Mobile, I had as a chance companion a Navy lad of only twenty years. Proudly he produced a snap-shot of his pretty, young bride. Then he produced also a whiskey flask and began to drink. He was dreaming of a future all roseate; but I had a vision of the wreckage of a home, the blighting of at least two lives. That sailor boy's case it match-ed by a multitude. What I am saying would seem to some to be merely a parson's squeamishness, but its sane-ness is attested by the long, long moan echoing down the Via Dolorosa of fallen nations, shattered homes, and human tragedy without end.

One of the great problems of our defense is to hedge against the moral and physical ravages of that army of harpies, scarlet women, now no-toriously infesting our military camps, especially in some localities. Every man knows that whiskey and bad women are natural allies. Shall we allow, without resistance, such unscrupulous and insidious enemies of American manhood to join our military foes, now innumerable and in battle array against us round the globe?

If democracy be defeated and de-stroyed, it will not be by the water-wagon, but by personal weakness and self-indulgence. No sensual soldiery, but spirituality, such as makes sac-rifices for supreme ideals, this alone can save this nation from ultimate defeat and ruin, which threaten us chiefly from within — if it is God's will that this nation be saved in-stead of furnishing for future ages the final lesson in the stupidity against which, as Goethe declared, the gods themselves strive in vain.

"DOES SALVATION BY GRACE LICENSE SIN?"

(Continued from Page One)

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils, and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yea when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

The earth shall soon dissolve
Like snow,
The sun forbear to shine;
But God, who called me here below,
Shall be forever mine.

When we've been there ten thousand
years,
Bright shining as the sun,
We've no less days to sing God's
praise
Than when we first begun."

Not only do I rejoice that I may preach the amazing grace of God, and sing about His amazing grace; but I rejoice that it is my privilege to live in the light of this same amazing grace.

Every week though, there are those who misunderstand our messages, whether honest or willful misunderstanding, I cannot say; and accordingly, we receive letters each week from those who seem to think that salvation by grace is a license for sin.

One man writes: "If I believed in salvation by grace alone, and that I could not be lost after being saved, then I would just take my fill of sin. I have a neighbor that I hate, and I would like to kill him. There is another who did me a dirty trick, and I would like to burn his barn and thus get revenge. Also, there is a woman in the community who is beautiful to look at. I would like to have her affections, even if I had to receive them illicitly. Then also I like money exceedingly well, and if I believed what you say, I would get it whether right or wrong. Yes, if I believed that I was saved by grace, and that I could never be lost after being saved, I would have a good time in the flesh." Well, beloved, all I have to say to that individual is that if I had murder, arson, adultery, and thievery in my heart as he says he has, and if I had the desire to live according to my fleshly nature as he says he has, then I would know at once that I had never been saved. I tell you, beloved, any man who has such an attitude toward the Lord Jesus Christ, the plan of salvation, and the life a Christian ought to live as this man states he has—I tell you, such an individual has never been saved, and knows nothing of the amazing grace of God.

However, beloved, that is just a sample of the correspondence that we have, and there are many hundreds who doubtlessly think that salvation by grace gives a man license and liberty to live a life of sin thereafter. I trust, by the grace of God, that I shall show you otherwise in this message.

I

First of all, let me state emphatically that no one is ever saved by his own efforts. In fact, no one has ever yet lived anything like perfect-

ly in the light of the law; and if one violates the law in the least detail, in God's sight, he is guilty—just as guilty as though he had violated the whole law. Listen: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10). We are further admonished by the Apostle Paul that if we have not continued in all things that are written in the law, that the curse of God rests upon us. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) Therefore, in the light of this Scripture, with you as the judge, I am sure that you will agree with me that you are under a curse, for there is not a one of you but what knows that you have not continued fully in all the things of the Word of God. Thus, beloved, it is impossible for one to be saved through his own efforts.

Yet, that you might see this glorious truth, I would even bring you more Scriptures: "And all our righteousnesses are as filthy rags," (Isa. 64:6) Here God declares that our righteousnesses—our best deeds—the very best works about us—look just like filthy rags to Him. Well, if the best there is about us looks like dirty, rotten, filthy rags, what then do our sins and our lies, and our drunkennesses, and adulteries, and our thievery look like? Yes, if the best looks like filthy rags, what must the worst there is in us look like? If our best is obnoxious and nauseating to God, then surely there is no hope for any sinner that he might be saved through his own efforts.

Listen to this same truth as we find it expressed in the New Testament: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (Ga. 2:16) Notice the last expression, "For by the works of the law shall no flesh be justified." Here is an emphatic declaration that no one is saved by his works. A little later on, the Apostle Paul gives us the same truth with a slight variation as to language: "For as many as are of the works of the law are under the curse." (Gal. 3:10).

When Paul wrote to the church at Rome, he declared this same truth. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28) You will notice that he says we are justified "without the deeds of the law." Then when he wrote to the church at Ephesus, he said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works lest any man should boast." (Eph. 2:8, 9) What could be plainer, for it is even declared that our salvation is "not of works."

Still again, when Paul wrote to young Timothy, he said: "God who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9) You will notice the expression concerning our salvation, "not according to our works." Here then in both the Old and New Testament, you have the statements of God-inspired and Holy Spirit-filled

men declaring that we are not saved by our efforts. Truly, if we were saved by our efforts, we would have whereof to boast, but as it is, we are saved by grace, and we have nothing within ourselves whereof to boast.

I would even go further and say that we are not saved partially by what we do, and partially by what the Lord does. There are many who believe this. They think that Christ saves to begin with, and that by our own individual efforts we keep ourselves saved. I heard such a one say that we are going to heaven by grace and works. He said, to illustrate, it was like a man in a row-boat. If you pull on one oar all the time, you just go around and around, while if you pull on the other oar you also go around and around, yet in the opposite direction. He said you have to pull on both oars if you get any place, and according to his illustration, one oar is grace and the other oar is works, and you have to use both if you get to heaven. I grant you, beloved, that sounds beautiful, and if a man were going to heaven in a row-boat it would be good theology; but as it is, the Bible doesn't say a thing in this world about anybody going to heaven in a row-boat, and therefore we conclude that it is as rotten as the author of it—even the Devil himself. In fact, the Word of God is plainly and unequivocally, and diametrically opposed to this, for we read, "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." (Rom. 11:6) You will notice that the Apostle Paul says that we are either saved by grace or works—that there is not a mixture, and then he gives us his conclusion: "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5) What a glorious conclusion it is that we are saved by grace!

II

Having established the fact that no one is saved by his own efforts, this leads me to say that sinners are saved by, and through the grace of God. Listen: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast." (Eph. 2:8, 9) May you reread it: "For by grace are ye saved through faith." And what is grace? It is unmerited favor. You don't deserve it, yet God gives it to you. Let me say that salvation is not a matter of justice—it is a matter of mercy and grace, for if you and I got our just deserts, every last one of us would go into a Devil's Hell. It is grace that keeps us from hell. I can imagine two men in the death row of our penitentiary awaiting their execution. An hour before that event takes place, the governor pardons one, and allows the other to go to his death. Both were guilty of the same offense. I ask you, "Which one received justice?" Of course, you must admit that the man who died received justice, whereas the other one received mercy. It is thus in the realm of salvation. The man who goes to hell has nothing whereof to complain, for he has received justice; but the man that is saved is a recipient of God's grace—God's unmerited favor, and it is through this unmerited favor—this grace of God, that men are saved.

Will you listen again that you might see that men are saved by grace: "For the grace of God that

bringeth salvation hath appeared to all men." (Titus 2:11). You will notice that this verse declares that the grace of God "bringeth salvation." There is no salvation apart from God's grace. Notice this Scripture: "Not by works of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5). Here we have a positive declaration that it isn't by our righteousness and works that we are saved, but according to his mercy or his grace. Oh, how wonderful is this grace!

I can imagine a man coming to my home under cover of night, and killing my baby girl as she lies asleep. When he was arrested, beyond any shadow of a doubt, I would prosecute him to the fullest extent of the law, and positively prove the guilt of his terrible crime. Then suppose that when the guilt was firmly established and the prosecution ended, and the sentence of death was about to be executed, — suppose then that I were to take his place and die for him. That man would not be getting justice—he would be getting mercy, or grace. Well, that's exactly how we are saved. All of us stand just as guilty before God. In the light of the Scriptures, "We have all sinned and come short of the glory of God." (Rom. 3:23) There is no question but what our guilt is established, and we know that guilt must result in death. "For the wages of sin is death." (Rom. 6:23) But how we rejoice that though guilty, and though spiritual death must be our punishment, — how we rejoice to know that Jesus took our place at the cross and died for us. This is grace, and it is thus we are saved.

Let me read you another Scripture: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5) Here we are told that it isn't to the man that works, but to the man who believes in Jesus, that is saved. Notice also in the same chapter, these words: "Therefore it is of faith, that it might be by grace." (Rom. 4:16) These great verses remind me of the experience of Jefeiah, the prophet. You remember in the Old Testament he was let down into a dungeon where he sank down into mirey clay. It looked like he would die there. When he could not get out, a black man named Ebed-Melech, lowered him a rope and pulled him out of the mirey clay, and set his feet on solid ground again. How true of each sinner! When we were sinking in sin, with no hope of ever being rescued, Jesus, by His cross, lifted us from the mirey pit of sin and set our feet on the solid Rock of Ages. That's grace—amazing grace.

Or listen again to this Scripture: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7). In this we are assured that our redemption and forgiveness is according to His grace. How amazing—how matchless is this grace! It reminds me of the ocean. Though the clouds draw from it daily, it is still as immense as ever. It reminds me of the Queen of Sheba. When she visited King Solomon and saw his manner of living, and heard his wisdom, she fainted. She just couldn't comprehend all of the might and power of this great man of God. "And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat

(Continued on Page Four)

"DOES SALVATION BY GRACE LICENSE SIN?"

(Continued from Page Three)

of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went into the house of the Lord; there was no more spirit in her." (I Kings 10:4, 5) It is thus when we come face to face with God's grace. Not one of us is able really to comprehend it. It is so far beyond us that it is impossible for us to completely understand how wonderful God's grace is until we experience it; and even then, we don't fully understand, and never shall until we reach the land of the sweet by and by and God shall wipe away every mist and fear that clouds our eyes.

You doubtlessly recall that the Spanish ambassador was once entertained by a French ambassador, and after the Spaniard had seen the wealth of the country of France, not to be outdone, he said, "My master's treasures have no bottom." I can say this concerning God's grace. There is no end to it, there is no bottom—it is deeper than the deepest sin. How wonderful is God's grace!

When Alexander McClaren, the great Scotch preacher, was dying, his associate, Mr. Gustart, stood by his bed and asked him what he was doing. To this Mr. McClaren replied, "I'm gathering up all my sermons—my good sermons and my bad sermons, and all my prayers, and all my works—both good and bad—and I'm going to throw them all overboard and swim to glory on the plank of free grace". This, beloved, is exactly how each sinner gets to heaven—it is through the grace of our God. It is not by works, but by His free grace.

"Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt, Yonder on Calvary's mount out-poured, There where the blood of the Lamb was spilt.

Sin and despair like the sea waves cold,
Threaten the soul with infinite loss;
Grace that is greater, yes, grace untold,
Points to the Refuge, the Mighty Cross.

Dark is the stain that we cannot hide,
What can avail to wash it away?
Look! there is flowing a crimson tide;
Whiter than snow you may be today.

Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
You that are longing to see His face,
Will you this moment His grace receive?

Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin."

III

This leads us back to the beginning of our message. Since one is saved by grace, does not this give liberty to live a sinful life? Does salvation by grace license sin? May we let God's Word give us the answer, and thus let Scripture interpret Scripture. Let us re-read our text from Paul's letter to Titus: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:11-13) Here he tells us that it is the grace of God that brings salvation, and that grace teaches us to deny ungodliness and worldly lusts, and further teaches us that we should live soberly, righteously, and Godly in this present world—that is, soberly

toward ourselves, righteously toward our fellow men, and Godly toward our Maker and Saviour. This same grace also teaches us to look for the second coming, and above everything else, it teaches us to be pure, and to be zealous of good works. What a contrast to these statements of Scripture and the twaddle we hear from those who talk about salvation by grace licensing a man to live a life of sin.

However, in order to make it emphatic, Paul, a little later on in the same book, says: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Titus 3:8) He insists that those who are saved by grace ought to maintain good works, and this is my insistence today that if a man is saved, he ought to be careful to see that there is an abundance of good works in his life.

Then we notice this Scripture. After Paul declares that we are saved by grace through faith, He proceeds to say, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) In this verse he declares that even our salvation is unto good works, and right living grows out of our spiritual experience.

But for the individual who asks if salvation by grace does not license sin, may I read again: "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." (Rom. 6:14, 15).

There is a definite reason why that that individual who is saved by grace will live a better life than the one who is unsaved, and that is, the one who is born again has a new motive in his life for living. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5) Yes, the individual who is saved, has the love of God in his heart, and with this new motive, his life must be different to what it has ever been before. It is because of this that Jesus said, "If ye love me, keep my commandments." (Jn. 14:15) I can imagine a woman who is married to a husband, but who lives in constant fear of him. I can imagine another who has no fear, but whose spirit is permeated with love—sacrificial love for her husband. You know, beloved which one of these wives will be the most faithful. That individual who has been saved by grace, and who loves the Lord because of his salvation, is going to be far more faithful to the Lord Jesus than the man who is serving God through his own works.

May we look at it from this standpoint. If I owe a debt, and some one pays that debt for me, it is logical that I should feel exceedingly close to that individual. In fact, his act of kindness should make him to become one of my closest friends, and I should do anything and everything possible for his happiness just to show my appreciation for what that person has done for me. Well, I owed a debt that I could not pay—it was the debt of sin. The Devil was ready to foreclose the mortgage, but Jesus Christ paid the debt and I go free. How I thank God for this blessed experience, and I love Him, and I try to serve Him because He saved me.

My prayer to God in your behalf

BRO. DICKENSON WRITES OF TRIALS COUPLED WITH JOYS IN BRAZILIAN LABORS

(Continued from Page One)

of "What's Wrong With The Churches?"

The Seventh Day Adventists have made no report as yet, except one man. He is a member there. A man who constantly attends our services, gave this Seventh Day Adventist one of the tracts. He took it home and had some one to read it to him, and vigorously. They were pleased when I circulated the tract containing the Ten Commandments. They thought I was preaching their doctrine, I suppose. This sort of evens things up.

The zeal of these legalists, however, is admirable. At present they are building two big motor launches for use up the rivers. Each of these is costing \$4,000. If it pleases God to furnish the money with which to do it, I aim to continue to give to this section the teaching of salvation by grace, both negatively and affirmatively. This is the method in each tract, and almost at each sermon.

More and more we are finding those who have lost faith in the priests and their system. As the battle continues, as we lead the way, by God's grace, I am expecting to see this group increase in numbers and boldness. The harvest will come in God's own time. He is the Lord. I am disappointed, but not discouraged. He knows best. As the unrest, worldwide, continues to intensify, may our Sovereign and All-Powerful Master help us—or use us—to exalt Himself as the only Hope.

In His Name,
C. W. Dickerson

WEDDINGS FOR MAY

(Continued from Page One)

7. Cecil Gant, 26, Operator, and Louise Sexton, 21, Beech City, Ohio.
8. John Andrew Mobley, 28, Roller, and Verna Davis, 30, Columbus, Ohio.
9. Clyde Duvall, 21, Mechanic, and Mary Margaret Gephart, 21, Marietta, Ohio.
10. Wilford Hutton, 45, Retired, and Alice Shafer, 24, Charleston, West Virginia.

Jesus—John 3:16.

Everlasting—John 3:36.

Saves—Hebrews 7:25.

Ungodly—Romans 5:6.

Sinners—Romans 5:8.

—By Wayne Jordan,

Russell, Kentucky

is that you tonight shall receive the Lord Jesus, and shall be saved not by works, but by His amazing grace, and thus being saved, may your life really count for God, and may you show forth His praise through the life you live.

"Years I spent in vanity and pride,
Caring not my Lord was crucified,
Knowing not it was for me He died
on Calvary.

By God's Word at last my sin I learned;
Then I trembled at the law I'd spurned,
Till my guilty soul imploring turned
to Calvary.

Now I've giv'n to Jesus every thing,
Now I gladly own Him as my King,
Now my recaptured soul can only sing
of Calvary.

Oh, the love that drew salvation's plan!
Oh, the grace that bro't it down to man!
Oh, the mighty gulf that God did span
at Calvary.

Mercy there was great, and grace was free;
Pardon there was multiplied to me;
There my burdened soul found liberty,
At Calvary."

BRAZILIAN MISSIONS

(Continued from Page One)

W. E. Fleck	
Russell, Kentucky	1.00
White Plains Baptist Church	
White Plains, Ky.	19.65
Roy Tatum	
Detroit, Mich.	19.00
H. S. Fish	
Tipton, Michigan	1.25
Edward Milligan	
Russell, Kentucky	1.00
William Milligan	
Russell, Kentucky	.50
Roy Wellman	
Ft. Gay, W. Va.	2.00
Hazel Hutchinson	
Crum, W. Va.	3.00
W. R. Powell	
Huntsville, Texas	2.00
First Baptist Church	
Cincinnati, Ohio	20.00
Verda Hayes	
Huntington, W. Va.	2.00
Evelyn Wilson	
Memphis, Tenn.	2.00
Russell, Kentucky	2.50
Charles Smith	
1924 Bible Class	
Russell, Kentucky	5.00
Philathea Bible Class	
Russell, Kentucky	1.00
Mrs. Sam Hood	
Chaplin, Kentucky	1.00
W. H. Sego	
Macon, Kentucky	1.00
Coal Grove Missionary Baptist Church	
Coal Grove, Ohio	2.00
Pearle Hendley	
Farmington, Kentucky	1.00
Mrs. Hardiman	
Russell, Kentucky	.50
Roy Powell	
Russell, Kentucky	1.00
Clyde Bellew	
Hopewell, Kentucky	1.00
Margaret Sutton	
Russell, Kentucky	1.00
First Baptist Church	
Russell, Kentucky	40.82
Total	\$161.89

A QUESTION

What are you going to do when the undertaker comes to measure you for your shroud? What will you do when the night comes and the stars are dead? In my vision I saw the great Judge on the throne. I looked through the gates. The rich men came and pointed to his bags of gold and his stocks and bonds, his vast treasures, and the angel pointed to the streets that are paved with gold. The moral man came with his good deeds and the angel said, "Not by works of righteousness lest any man should boast." Another came with his good name from his neighbors, but the angel shook his head, "There is none other name given under heaven, whereby we must be saved but by the name of Jesus." Then another came showing empty hands outspread, and saying, "Nothing in my hands I bring, simply to thy cross I cling." The gates rolled back. The hallulujah chorus sang. I heard the host of the redeemed crying:

"The mighty God, the everlasting Father, the Prince of peace.

Then it seemed that heavens' orchestra played while the angels and saints of heaven sang:

"All hail the power of Jesus name
Let angels prostrate fall

Bring forth the royal diadem
And crown Him, Lord of all."

Will you crown Him? Will you make Him your Saviour, dear reader? God held you to do it. Come, make Him king. It is a big proposition. It's a man's job, but it is worth it.

FORTY YEAR TOO LATE

A young man, consulting a physician as to his condition, was told by him: "You should have come to me forty years ago."

"Why," said the young man, "I'm only twenty-five years old."

"Yes, I know," said the physician, "your father should have consulted me fifteen years before you were born."