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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. 197

RUSSELL, KENTUCKY SATURDAY, NOVEMBER 1, 1941

VOL. 10, NO. 39

"Pussyfooters" In Seminary And Elsewhere

A FINE LETTER FROM C. W. D., NOW LOCATED IN A NEW FIELD

Recife, Pernambuco
Oct. 10, 1941.

Dear Brother Gilpin:

First, let me acknowledge the receipt of the check I received just before I left Belem, for the month of August — \$119. Many thanks for it.

As you see, we are now in Recife. We arrived day before yesterday, Thursday, at noon. I got my baggage all arranged just before six in the evening. I was tired and bothered, but the Lord surely was merciful. How I would dread being in this country without the constant care, blessing, and presence of the Sovereign of the universe! I brought my refrigerator, washing machine, radio, two boxes of books for \$6.50. Of course, they could easily have said more and I would have had to pay.

By the way, my head is yet in a whirl from the tossing of the ship. We had some high wind, and my wife is too dizzy to read or write. She said please tell Mrs. Gilpin she would write just as soon as she could. Brother Whitley and Mrs. Whitley met us at the wharf. We like them.

From my last two tracts, those on "unionism" and "feminism," I am receiving favorable comment, a little bit. Three requests have come for copies to distribute. One request was

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Three Books To Bring

We pass on to you this unique little story which Mr. Frank E. Burkhalter clipped from the Baptist Times and published in his 1929 "Pastor's Manual on the Stewardship Program of Southern Baptists."

"A negro preacher walked into the office of a newspaper in Rocky Mount, N. C., and said:

" 'Misto Edito, they is forty-three of my congregation which subscribe fo' you' paper. Do that entitle me to have a ch'ch notice in you' Sad-

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"OUR FATHER'S HAND"

In a factory building there are wheels and gearings,
There are cranks and pulleys, beltings tight or slack —
Some are whirling swiftly, some are turning slowly,
Some are thrusting forward, some are pulling back;
Some are smooth and silent, some are rough and noisy,
Pounding, rattling, clanking, moving with a jerk;

In a wild confusion in a seeming chaos,
Lifting, pushing, driving — but they do their work.
From the mightiest lever to the tiniest pinion,
All things move together for the purpose planned;
And behind the working is a mind controlling,
And a force directing, and a guiding hand.

So all things are working for the Lord's beloved;
Some things might be hurtful if alone they stood;
Some might seem to hinder; some might draw us backward;
But they work together, and they work for good,
All the thwarted longings, all the stern denials,
All the contradictions, hard to understand,
And the force that holds them, speeds them and retards them,
Stops and starts and guides them — is our Father's hand.

—Annie Johnson Flint

DIVINE DEPARTMENT STORES

By Clifton L. Fowler

The question of church bazaars and dinners comes up just about often enough to keep the churches in a constant stew, or a boil, or a fry. It is an acknowledged fact that the Lord's work must have money to carry it on. It is acknowledged that the money must be raised. It is not acknowledged that the way to catch the money is by setting a trap and baiting it with ice-cream and pen-wipers, or oyster stew and fudge. This modern system of teasing the

reluctant nickels from the hard-clutched pockets of believer and unbeliever alike cannot be too severely castigated.

While it can be proved from Scripture that the Lord loveth a cheerful giver, it cannot be proved that the Lord loveth either a cheerful ice cream peddler or a cheerful ice-cream buyer when the transaction is entered into to prevent His work from going by the board.

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MODERNISM, UNIONISM, AND THE SPIRIT OF COMPROMISE CONTINUE

This is a day of modernism, unionism and compromise. These religious germs are in the air.

Of recent date, the Seminary has not only blundered and pussy-footed, but actually shocked Southern Baptists by their apparent endorsement of the worst modernistic essay we have ever read.

"The Review And Expositor" is published by the faculty of the Seminary at Louisville. In the July issue there appeared an article, "The New Theological Frontier For Southern Baptists," which was one of the two essays prepared by the graduates, selected by the faculty, and given at their commencement. So modernistic, heretical, heterodoxical, and compromising is it that we do not even call the name of the poor "speckled bird" who produced it.

There is only one quotation in it from the Word of God, but numerous quotations from outstanding modernists, such as W. H. Kilpatrick, Campbellite editor C. C. Morrison, arch-modernist Nieubhar of Yale, and Harry Emerson Fosdick.

If Baptists were to accept this as a new theological frontier, it would mean that we would turn our backs completely on the inspiration of the Scriptures, the redemptive work of the Lord Jesus, and the atonement of the Son of God, for this article

(Continued on Page Four)

Culled From The Columns

Soviet radio has asserted that with God's help they will win the war!

"Over 60,000,000 of our fellow citizens profess no religion, and many of these no faith in God." — J. Edgar Hoover.

In free China the government is encouraging Christian missions.

The new bomber program alone calls for creation, within months, of an entire industry greater than the whole automobile industry. Put on top of that a tank industry which

(Continued on Page Two)

The First Baptist Pulpit

"FAITH AND WORKS"

"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 doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without

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The Baptist Examiner

JOHN R. GILPIN EDITOR

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ELDER WM NEVINS



We are happy to present herewith the likeness of Elder William Nevins of Lexington, Kentucky, who is a frequent contributor to our paper, and a very personal friend of the editor. Be sure to read the article by Brother Nevins in the issue, and if you want a tonic for yourself and your church, order his book, "Alien Baptism And The Baptists," which we will send to you for one dollar post-paid.

CULLED FROM THE COLUMNS

(Continued from Page One)

will be as large as General Motors. Add to that a ship-building undertaking that calls for a plant capacity greater than that of the whole world in normal times." All of which speaks of a real danger to America.

300,000,000 Mohammedans in the world. About one seventh of the human race.

Hitler, in September 1, 1939 speech: "We (Germany and Russia) have resolved to conclude a pact which rules out forever any use of violence between us. I should like here to declare that this political decision is a final one." —Faith and Works.

PAGING LUM

Has anybody heard from Lum Pengergast? The editor has been expecting a letter from him, and he believes that one is about over-due.

You'll not understand pain until you understand that life is not a pursuit of happiness, a search for ease, but is a training for greatness.

OPEN LETTER TO J. FRANK NORRIS

By R. Y. Blalock, Antioch, California.

Dear Dr. Norris:

If you remember I wrote you four open letters some ten or twelve years ago. I sent you a copy of each of them. They were published in the Baptist And Commoner of Arkansas and the Baptist Progress of Texas. You paid no attention to them. I did not expect you to. My object was not to turn you from the error of your way. I felt you were too self-conceited and "high and lifted up," in your own esteem for me to touch you. The object of an open letter often is to rescue some one who may read it. You are a most remarkable man and the people know it. You seem to know it yourself. I read your paper—have done so for years. Talk about a man "lifting himself by his own boot straps." Figuratively you have done it. I do not envy you at all. I had rather be down on the solid Rock, than in the air with you.

But now I come to the point I wish to speak of. I have just read your paper of September 26th, 1941. I have looked at the picture of Winston Churchill, you have sent to be framed and hung in your two churches in the United States for your members to look upon and pattern after, and in his hand lying on the table he holds a cigar which will advertise in your churches the tobacco trusts, and the smoking of tobacco. It is smoked by the greatest man in the world, yea, in the universe. God must take a back seat, for you say, "Today the hope of democratic government rest in his hands not only for Britain but for all the civilized nations of the earth."

Now Frank, I thought you were little in principle when you had a Campbellite to preach in your church in Fort Worth many years ago. I tried to look over that, and when you would tell so many lies and exaggerate so much, I tried to excuse you because of the weakness of the flesh, but when you deliberately lied and kept lying, to slander and kill off a Baptist preacher you could not control, and were found guilty and assessed \$25,000 damages in a Texas court for it, I thought you must be a brother to those Jews Jesus spoke to in John 8:44, and I would leave it at that.

But when you put up a picture in your great churches of a man smoking a cigar, and deify him, knocking off His throne, Christ who built His church, a democratic institution and said, "The gates of hell shall not prevail against it," and say of this mere man, "the hope of democratic government rest in his hands," you not only insult every God-fearing and true Baptist of this land, you deny the God in whom they trust and blaspheme His name. Let us pray God to save us from such so-called Baptists as you are.

But let me say, Dr., I am no sympathizer with Hitler, or any of the appeasers or Jew haters. I am for democracy first, last, and all the time. I gave one son to the U. S.

Navy last January, and have another ready to go when they need him, and I am giving my life, my all to the democratic institution my Lord established when on earth—a Missionary Baptist Church, which exalts Christ her Head as Lord of all. But it grieves my soul to see a so-called Baptist preacher deify a mere sinful man, and exalt him above my Christ. God pity you. You had better come home before you make such an ass of yourself as to disgrace all America. You have already disgraced the Baptists of this country, so we are ashamed of you, and we know not how to express our contempt for your action. If you had gone to England and glorified our Church and His churches before those people, how we would have admired you! But you went and fell at the feet of a mere sinful man, and deified him as the Saviour of democracy. What a shame! How can you come back here and look into the face of true Baptists who have been so disgraced by you? Every drop of true Baptist blood in America repudiates your actions.

Yours for Christ and His blood-bought churches.

Missionary R. Y. Blalock,
R. 1, Box A57, Antioch, Calif.

CUTTING DOWN THE TREE

By David Matthews

They're cutting down the tree, sir
On which my Lord has died.
They gaze with mocking wonder
Upon the Crucified.
They're cutting down the tree, sir,
Where priceless blood was split,
Because it shows so clearly
The depth of human guilt.

They're cutting down the tree, sir,
They're at it night and day
Demolishing the gibbet
Where sin was put away
They're cutting down the tree, sir,
Because they are to blame
For hanging Christ my Saviour
Upon a cross of shame.

The good old Book declares, sir,
That by divine decree,
Accursed is the one, sir,
Who hangs upon the tree.
And so the clever critics
Unitedly agree,
They must remove the stigma
By cutting down the tree.

They're robbing me of hope, sir,
The hope of being free,
If they succeed one day, sir,
In cutting down the tree.
The Gospel will be useless
Without its Calvary,
And hope forever vanished
For sinners such as me.

They wield the axe each day, sir,
To strike right to the ground,
The tree, where God has told us
That mercy can be found.
And now, sir, will you tell me
Just whither I can flee
For comfort and salvation,
If they cut down the tree?

Can God be just and righteous,
Forgiving such as me,
If men despise His mercy

By cutting down the tree?
There is no other spot, sir,
Whereon man's foot has trod,
Where hell-deserving sinners
Can meet a holy God.

If men cut down that tree, sir,
By sheer human might,
Frustrating God's great purpose
To save men from Sin's blight,
There is no hope for mankind,
So let all men beware,
But gnashing teeth and weeping
In endless black despair.

'Tis only common wood, sir,
That rugged, rough old tree,
Where Jesus died for sinners
Beneath a stern decree.
But God reveals His mercy,
Displays His saving grace
To any worthless sinner
That meets Him at that place.

Avaunt! You soul-destroyers
Who think it nought but glee
To block the way to heaven
By cutting down the tree.
Soon you'll be called to judgment,
And then you'll stand alone
To hear your awful sentence
From off the Great White Throne.

THE WAR

The second World War enters its third year with nearly two billion people involved in it. The National Geographic Society says that 1,700,000,000 people — four-fifths of the world's population — are now at war. The thought of it is staggering but we are looking for a rim of brightness circling the dark cloud. Jesus admonishes us to look up, lift up our ears in the midst of dark days.

THREE BOOKS TO BRING

(Continued from Page One)

day issue?"

"'Sit down and write,' said the editor.

"'I thank you.'

"And this is the notice the minister wrote:

"'Mount Moriah Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the Gospel three books is necessary: The Bible, the hymn-book and the pocket-book.'"

Other pastors than Pastor Walker, and other churches than Mount Moriah may well send out the word to everybody to bring these three books to church.

THE TYPE LETTERS WE LIKE!

Pasadena, California

John R. Gilpin
Russell, Kentucky

Dear Sir and Brother:

A few weeks ago I received two different samples of THE BAPTIST EXAMINER, which I feel I can trust to present things as they really are.

I am, and have taken a paper called "Faith and Life," edited and published by Roy Mason, and have read in it articles, either copied from your paper, or contributed by you, and in the light of God's Word considered them fine.

Milton H. Stone

Flowers on the coffin shed no fragrance backward over the weary way by which a man has travelled.

"FAITH AND WORKS"

(Continued from Page One)

thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: he was called the Friend of God.

Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also." (James 2:14-26).

On the surface, the words of Paul and the words of James which we have read, seem to be contradictory. Some have even thought that there is a contradiction between James and Paul, and have labored hard to harmonize them; when in reality, no contradiction exists.

Each of the New Testament writers was inspired of God to present a particular truth. Paul himself dealt mostly on faith; Peter on hope; John on love; and James on works. Each of them presented different sides of the same truth just as we have different poses and views made whenever we are having pictures printed of one another. I affirm then that these two Scriptures — from both Paul and James, are not contradictory, but that they are presenting the two sides of the plan of salvation.

I

In view of this fact, I would declare that a sinner is not saved by works on his part. I realize that it is commonly understood by the majority of people, that a man is either wholly or partially saved by the works which he performs. I want, in the very beginning of this message, to make it clear that a man's works has absolutely nothing in this world to do with one's salvation.

Even man's best efforts in God's sight are vile. Listen: "All our righteousnesses are as filthy rags." (Isa. 64:6). This verse declares that nothing more than filthy rags. Well, if a man's best efforts appear only as filthy rags, then what must his sins look like in the sight of God? Surely then there is no hope that any man could be saved by his own good deeds and works.

Furthermore, every unsaved man has a sinful nature which must be changed. It is the nature of men to desire to sin. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (Jn. 3:19). "The heart is deceitful above all things and desperately wicked." (Jer. 17:9). The

expression "desperately wicked" means "incurably wicked." That is, from man's point of view, man cannot cure himself. I would thus remind you that everyone has a sinful nature which must be changed, and that since man can't change his nature — since his nature is incurable from his point of view, then it is an evident fact that his works could never save him.

I am reminded of the queen who pardoned a man who was dying of consumption. Pulling his shirt open, and pointing to his chest, he said, "Unless the queen can give me something to change this disease, the pardon is valueless." Well, beloved, man needs more than a pardon of sins; he needs a new nature. This he cannot receive through his own works, which means that he cannot be saved by his works.

It is likewise the teaching of Jesus that a man cannot be saved by his own efforts. He was one day asked, "What shall we do, that we might work the works of God?" (Jn. 6:28). The questioners wanted to know what works they might do to be saved. Listen to Jesus' answer: "This is the work of God, that ye believe on him whom he hath sent." (Jn. 6:29). In this answer, He said literally that there was only one work which they might do, namely, the work of faith. It wasn't works on their part, but it was faith in the finished work of Jesus Christ which would result in salvation. We have from the words of Jesus, a statement concerning the judgment. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. 7:22). You will notice that He listens to these unsaved preachers talk about their preaching, and their personal work; and when they mention the question of their works, Jesus immediately says, "I never knew you: depart from me, ye that work iniquity." (Matt. 7:23). There was a man who came to Jesus known as the rich young ruler, who claimed that he had kept the Ten Commandments. Good as he was, Jesus said, "One thing thou lackest." Surely if any man could be saved by his good deeds, this rich young ruler would have been the one. Yet, even Jesus Himself declared that he was lacking.

Furthermore, it is the teaching of the Apostle Paul that a man is not saved by his efforts and works. Let me read you, several Scriptures: "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28).

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we even man's best efforts — his righteousnesses, or 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." (Gal. 2:16).

"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).

"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).

I am reminded of the man who had just finished painting a beautiful dome of a great cathedral. He folded his arms, and in complacency and with satisfaction, walked about on the scaffold looking up at his finished product. In so doing, he paused near the edge of the scaffold and leaned backward, looking up at what he had produced. His attendant saw that he was actually leaning over the edge of the scaffold. He knew that if he were to try to warn him of his position, that he might lose his balance and fall to his death below. Thereupon, he picked up a paint brush and threw it up against the dome to destroy the work which the man had produced. When the artist saw his work demolished, he rushed forward and thus his life was saved. Oh, that God would grant tonight that you might take the paint brush of God's Word and demolish all of your good works, realizing that they cannot save.

II

While a man is not saved by his own works, he is likewise not saved by a mere intellectual faith. Of this we are assured by James. "Even so faith if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:17-19). Judas had an intellectual faith, yet was unsaved. Many others have intellectually believed in Christ, yet refused to receive Him in the heart. There is a tremendous difference between head faith and heart faith. It isn't that you must believe that there is a God; this will not save, for the devils of hell believe this. It isn't that you must believe that God gave His Son, it isn't that you must believe that Christ died on the cross. Rather, you must believe that Christ died on the cross for you.

Listen to these Scriptures: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10). I, therefore, rejoice, beloved, that one is not saved by his works, nor by his works plus the finished work of Christ, nor by a mere intellectual faith in Christ.

III

A sinner is actually saved by grace through faith. It is grace on God's part; it is faith on our part, faith being the channel through which salvation comes to us.

Many months ago a man said to me, "What can I do to be saved?" My answer was, "Nothing." I repeat it to you tonight, beloved, there is nothing that you can do to be saved. In fact, Jesus did it all — He did everything that could be done for your salvation 1900 years ago when He died on the cross; and He left nothing for you to do. It is because of this that we love this Scripture: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." (Titus 3:5).

It is thus by our faith, which, incidentally, is a gift from God, that we ourselves are saved. Listen to these Scriptures which we might multiply indefinitely: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Jn. 3:18).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." (Jn. 6:47).

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

"For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26).

I remember several years ago debating with a man of the Campbellian persuasion, who declared that faith only is no faith. Then beloved, God only is no God; Christ only is no Christ; the Holy Spirit only is no Holy Spirit; and the Bible only is no Bible. Oh, may I repeat it, a sinner is saved by grace through faith alone. Of this we have an example in the case of the Pharisee and the publican. The Pharisee came into the temple and boasted of his own goodness, telling God of his morality and his good works; even going so far as to thank God that he wasn't a sinner like the publican. Without any good works on his part, the publican merely lifted his voice and cried to God for propitiation, thus literally by faith accepting Jesus Christ as his Saviour. Concerning the two, the Word of God says, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Lk. 18:14). By this verse we see how that a good man went to hell and a bad man went to heaven. The good man went to hell because he refused Jesus; the bad man went to heaven because he accepted Jesus by faith.

When Alexander McClaren, the great preacher of days gone by, died, his associate Mr. Gustart, standing by his bedside, said, "My brother, what are you doing now?" And Mc-

Claren replied, "I'm picking up all my sermons, and all my prayers; my good works and bad; and everything of my life, and I'm going to throw it all over-board and swim to glory on the plank of free grace." How wonderful it is beloved that we are saved not by what we do, but by grace through faith.

IV

What then is the meaning of these statements by Brother James, such as, "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20). James is simply showing that a Christian's works justify the Christian's profession. When Paul declares that we are saved by grace through faith, he is discussing the plan whereby a sinner becomes saved; whereas, when James speaks of works, he is discussing the religion of the saved.

You hear James refer to Abraham: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21). He actually declares that Abraham was justified by works when he offered Isaac. If you will go back in Old Testament history, you will see that actually Abraham was saved forty years before he offered Isaac, for on a certain night he walked with God beneath the stars, received Jesus as his Saviour, and the Bible says concerning him: "And he believed in the Lord; and he counted it to him for righteousness." (Gen. 15:6). Thus, you see he was actually saved forty years before he offered Isaac. Therefore, he was saved by faith, and his work of offering Isaac as a sacrifice, justified his profession of faith forty years before. In other words, James uses the experience of Abraham to tell us not how that a man may be saved but to prove to us that the man who is saved will produce good works in his life, and he declares that a Christian's works justifies and vindicates his Christian profession.

This beloved is the teaching of all the Bible. Just as Paul declares that we are not saved by works, he immediately says, "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). He thus shows that the man who is saved by grace through faith without any works on his part, will, when he is saved, produce good works. Paul writes the same message to Titus, for after he declares to Titus that we are not saved by "works of righteousness which we have done," he continues by saying, "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).

I mean, beloved, that a man is saved not by his works, nor by an intellectual faith; but by a heart-felt faith in the crucified Saviour aside from any works on man's part. However, when one has thus been saved by grace through faith, his salvation should produce works in his life, and if no works are there, this then is the best proof I know that he merely

has an intellectual faith and that he has never been saved, and has not become a child of God. I say beloved, that there is no contradiction between James and Paul. Actually, James' works is just Paul's faith in action. If fruit grows on a tree, it reveals the fact that it is a live tree. The fact that a man produces good works after his experience with the Lord, proves that it was a genuine experience, and that he has really been made alive unto God through faith in Christ Jesus.

I remember an old saint many months ago called his pastor to his bedside and said, "Pastor, I've lived to see all my children grown, saved, and married. I have plowed out to the end of the row, and now I'm going home, just through the grace of God." Some day, beloved, I hope to say the same, because

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name. On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

DIVINE DEPARTMENT STORES

(Continued from Page One)

It can be proved from Scripture that the early Christians laid by them on the first day of the week as the Lord prospered them, but it cannot be proved that on Friday night they got together to run a Heavenly Lunch Stand.

When God's people become so depleted in the power of the Holy Spirit that they are compelled to ask the world of unbelievers to come and help the Lord pay the pastor's salary, or help in laying a sidewalk, it is time for that band of so-called believers to close their doors and give the place to the bats, or else turn from their worldliness and once more trust God.

When the minister of God's Word drifts so far from the teaching of the Book of books that he dares encourage his people in the opening of a Divine Department Store instead of letting the money come in the only Scriptural fashion — voluntary offerings — it is time for him to enter another business (rag-picking, for instance), or else get down on his knees and confess his sin to God.

The assemblies of the Living God and Crucified Savior are not commercial institutions.

"Make not My Father's house an house of merchandise" (John 2:16).

"Wherefore come out from among them, and be ye separate, saith the Lord." (2 Cor. 6:17). — Grace and Truth.

MODERNISM, UNIONISM, AND THE SPIRIT OF COMPROMISE CONTINUE

(Continued from Page One)

absolutely denies redemption, atonement, the new birth, and the inspiration of God's blessed Book.

Although this was published in the July issue of the Seminary magazine, there was not one note of penitence nor one evidence of their regret until

the matter was fearlessly brought to light by the "Western Recorder." Then President Sampey and Professor Carver got out the old white-wash brush. In spite of their attempts, the pole-cat still smells, and now Sampey and Carver are to be questioned for their orthodoxy the same as the graduate whom they had produced.

What a tragedy that a great school with thousands of dollars invested in it by Southern Baptists, would keep in it for three years a young student, and send him forth to deny redemption, atonement, and the inspiration of the Scriptures.

What a tragedy that such a Seminary chose this essay as one of the two to be delivered at the commencement, and later printed it in their publication.

What a tragedy that the Seminary should put its apparent endorsement upon modernism and the denials expressed and implied in this heretical essay.

Though E. Y. Mullens was considered the prince of straddlers, President Sampey and Professor Carver have far exceeded him in their alibis which they have offered to save their school and their recent graduate.

Actually Professor Carver ought to see a psychiatrist and have his head examined, for in the October 9 issue of the "Western Recorder," he says concerning the article which had appeared in the "Review and Expositor," "It should be recognized that the article does affirm the fundamental basis of regeneration." How Mr. Carver has come to this conclusion, is beyond us. In fact, he could not come to that conclusion from the reading of the article. Talk about "Homer nodding," Carver took a nap when the article was first printed, and he was still snoring when he wrote his defense and apology which appeared in the October 9 issue of the "Western Recorder."

It reminds us very much of the maid who came to the door in response to the bell, and said, "Missus said to tell you she wasn't in."

Yet, this is nothing new. For years the Seminary has been reaching out with one hand to receive contributions from Southern Baptists, and with the other hand, stabbing Southern Baptist in the back. For years they have been playing the "kite-tail" with the modernists, and Mr. Sampey's connection with the Federal Council of Churches is so well known that it is nauseating for even his friends to mention it.

But to get a little nearer home. The Federal Council of Churches has been sponsoring a preaching mission in Ashland conducted by E. Stanley Jones. It was during this preaching mission that Baptists of Ashland, Kentucky, and Greenup Association were brought into disrepute by Mr. Long, pastor of the First Baptist Church of Ashland, pronouncing the invocation, the benediction, and introducing the speaker on various programs. This is not the first time that the First Baptist Church of Ashland and its pastor have taken a bold stand against Baptists and the Bible. A few years ago they had a Presbyterian "no-hellite" fill the pulpit on

Sunday. Still again, not so long ago, a Episcopalian preacher and a Methodist preacher supplied one Sunday while the Baptist pastor was ill.

And their attitude in "bolting" the annual Thanksgiving service conducted in Ashland by the Baptist churches and participating in the union Thanksgiving service sponsored by all denominations, is painfully well known.

And now they support the unionistic program of the Protestant churches of Ashland in bringing a modernist, E. Stanley Jones, sponsored by the Federal Council of Churches, to Ashland. What a combination! Modernism, unionism, protestantism, Federal Council of Churches, and a Baptist preacher offering the invocation and benediction for such a religious hodge-podge. It should be recalled in this connection that the present pastor of the First Baptist Church of Ashland is a Seminary graduate, and, of course, "Like school, like student product."

The Seminary at Louisville needs to be converted, the First Baptist Church of Ashland needs to be converted, Mr. Long needs to be converted. Read Luke 22:32.

As usual, somebody will want to know why we are "meddling" with another church and pastor as well as the Seminary. Anything that affects Baptist people and our Baptist position as revealed in the Scriptures, needs to be exposed. The position of THE BAPTIST EXAMINER is: "If you don't want it told, don't do it."

May God give the Seminary at Louisville, the First Baptist Church of Ashland, and Mr. Long a change of heart, and may they be freed from their modernism, unionism, protestantism, and the Federal Council of Churches.

A FINE LETTER FROM C. W. D., NOW LOCATED IN A NEW FIELD

(Continued from Page One)

from a missionary who is working in a southern state under the board at Richmond. Think of that! He wrote that he taught his churches to obey 1 Cor. 14:34. You can imagine my surprise and joy. As in Elijah's day, the Lord now has those who have not bowed the knee to Baal, and gone with the multitude in defiance of God and His Word.

There are indications that I soon shall be busy preaching the Word. Please remember us constantly, as we do you. Remember us to the church of Christ of which you are the under shepherd.

May the Lord bless you all. You may send any mail to me to Brother Whitley's box. Please announce it, as I have written to many and told them to await my new address. Just,

Caixa Postal 594
Recife Pernambuco,
Brazil, S. A.

Yours in Christ,
C. W. Dickerson

Two things we should never be angry at: The things we can't help, and the things we can help.