

Devoted to Evan-
gelism, 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" (Jam. 2:22)

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News From Dickerson's New Field in Brazil

Recife, Pernambuco

January 27, 1942

Dear Brother Gilpin:

After a six days' absence from home, I arrived yesterday to find your letter awaiting me containing the check for December for \$173.22. I have been in a meeting in which three men and one woman, ranging in ages from forty-odd to at least sixty years, made professions of faith and asked for baptism. We had overflow crowds two nights of the six, and fine attendance at each night service. The day services (a thing new to them) were not well attended. The Lord graciously blessed even when Catholics talked back to me from the crowd, and they were silenced by the Spirit's power upon His Word. Being a preacher, you realize how difficult it is to preach in an atmosphere like that, but the Lord was my sufficiency. Again, I preached as to the woman's place in the churches of Christ.

So far as I can learn, no one has ever taken the New Testament position on this point in this section. One missionary working under the Richmond Board, is pastor of a church near where I was in this meeting, and I was told that he has a woman to preach for him when he is not able to be present. I know of a Board missionary's wife who addressed an Associational meeting on the subjects of missions and ministerial education. These churches here have been born and brought up in this atmosphere. One can't help but sympathize with them.

I have been planning to write to you in detail as to my new field, but moving and so on, have occupied me that I simply have neglected it. Even now I am behind with my work. The "Seminary" opens next week and I

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Life Is The Best Sermon

Once St. Francis said to a monk of his own order, "Brother, let us go down to the town and preach." The young man was delighted to be the chosen companion of St. Francis on a preaching expedition. And they passed through all the principal streets and down the byways and alleys and out through the suburbs, and so again to the gates of the monastery. Not a word had been spoken. The young man said, "You have forgotten, Father, that we went down to the town to preach."

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FAULT FINDING

Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the shoes he wears
Or struggled beneath his load.
There may be tacks in his shoes that hurt
Though hidden away from view.
Or the burden he bears, placed on your back
Might cause you to stumble, too.

Don't sneer at the men who's down today
Unless you have felt the blow
That caused his fall, or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt to you
In the self-same way at the self-same time,
Might cause you to stagger, too.

Don't be too harsh with the man who sins,
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure
That you have not sins of your own;
For you know, perhaps, if the tempter's voice
Should whisper as soft to you,
As it did to him when he went astray
'Twould cause you to falter, too."

—Author Unknown.

GOD'S CURE FOR WORRY

By H. C. Chiles

PHILIPPIANS 4:6, 7

Worry is the tendency to be anxious about things that are unlikely to happen. It is a bad habit. It is probably the worst disease and the most fatal malady that afflicts the human race. It is a spoiler of digestion, an enemy of sound sleep, a wrecker of physical health, a destroyer of happiness, a robber of peace and joy, a menace to mental fitness, an obstacle to spiritual growth, a killer of courage, a hindrance to the discharge of daily duties, and an obscurer of hope. Consequently the

subject of "worry" is one of universal interest and of vital importance.

God's Word recognizes the tendency of people to worry. It also forbids worry. In Philippians 4:6-7, it says, "In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus." In the light of this text, I should like to mention five things about worry.

I. The Certainty Of Worry.

It is a stupid and insane optimism

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"IF I HAD BUT ONE SERMON TO PREACH—"

THE GREATEST SIN OF THE AGE

Elder Roy A. Hamilton, Greenup, Kentucky

The greatest word in all of the Bible is "love." The greatest expression of love is Jesus, and the greatest experience that can come to any soul as a result of the acceptance of Jesus, is salvation. However, the greatest sin in all of the world is an evil heart of unbelief.

The Hebrew writer says, "Take heed . . . lest there be found in any of you an evil heart of unbelief." (Heb. 3:12).

If I had but one sermon to preach, one testimony to give, and one message to deliver, I believe it would be this — take heed of unbelief.

Upon first thought, I said, "If I had but one sermon to preach, that sermon would be characteristic of all the sermons I have ever preached. That

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The Absolute Security Of The Children of God

Elder E. A. Spencer, Monticello, Ky.

Having learned how utterly untrustworthy are the opinions of men, and that man is very ready to form his opinions on every subject, and, having formed them, he clings to them tenaciously, and contends for them vigorously, and generally the more so when he has little support for them, I desire to briefly present the Scriptural fact of The Security of the believer, in such a manner, that if anyone has a controversy about it, his controversy will be with the Spirit of God, and with the Divinely inspired, unalterable and eternal Word of God, in which the Spirit has revealed His mind on this great subject.

A certain bishop preaching a "Lenten" mission sermon on Romans 8:14, was reported, in a "High Church" paper, to have said, "We were made sons of God by creation, by baptism, by confirmation, (he could have as well added further absurdity, by stating, praying confessions, church membership, sacraments, and like good-work doctrines, that are "the commandments of men") and most of us have partaken of the Children's bread, but are we really the sons of God?" He might well raise the question. To the ordinary mind the very theory here enunciated carries with it its own refutation, for if one is really a child of God by natural birth, prayers, baptism, church membership, ordinances and good works what further need is there to be "born again" and "adopted by God, as sons?" Jn. 3:3-16; Gal. 4:5.

Alas! for those who look to ceremonies, good works which they have done, to obtain glory, through robbing Jesus Christ, our Lord, of His glory as the Saviour, "who came into the world to save sinners," I Tim. 1:15,

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A Strange Conversion

Here is the story as told to us:

Mrs. Flanagan, meeting her neighbor, Mrs. Kelly, one Sunday morning coming out of a Protestant church, indignantly exclaimed:

"Glory be! Mrs. Kelly, sure an' it wouldn't be after turning Protestant you'd be!"

"Begorra, and why not, Mrs. Flanagan! And 'tis nothin' I'm ashamed of either. It's like this: I says to meself, ever since they made the Armistice back in 1918, what did we have but depression, poverty and

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GOD'S CURE FOR WORRY

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which declares "there is nothing to worry about." There are real problems in every life. Troubled hearts are to be found everywhere. Every one has troubles. The young and the old, the rich and the poor, the educated and the uneducated, the proud and the humble, the sinner and the saint, all have their troubles and worries. They worry about all sorts of things — how to get money, how to keep it, how to spend it, what they have said, what they have failed to say, what they have done, and what they have failed to do. Some worry about their lack of good health. Others worry about their families — some because they are not married, and some because they are married. We belong to a worried generation. And, of course every one thinks that his troubles and worries are the greatest. Thus, feverish anxiety is certainly a reality. Many people are beset with worries, which render them unable to live happily and victoriously.

II. The Character of Worry

1. It is enfeebling. Worry destroys energy. It weakens and wears one out. It has helped to kill many persons, but it never made any person great and strong.

2. It is useless. Christ taught that worry is futile. He asked, "Which of you by taking thought (or worrying) can add one cubit unto his stature?" Matthew 6:27. Worry never enables one to grow taller. It never solves a problem. It never lifts a burden. Has your worrying ever helped you? Has it taken away any of your troubles? Has it lightened your burden? Has it brought you peace of mind? Of course, it has not. It is utterly useless to worry, whether it be about the things we can help or the things we cannot help. As a rule, people suffer most from anticipated troubles that never come. We are told that ninety-nine and forty-four hundredths per cent of the things that people worry about never happen. Therefore, one can never do anything more worthless or useless than worry.

3. It is wrong. The Psalmist said, "Fret not thyself." Worry never does anything but harm. It creates problems and increases burdens. The extent of the havoc and wreckage wrought in human lives by worry is

inconceivable. It produces and perpetuates a long series of evil consequences to the spirit, soul and body.

III. The Causes Of Worry.

1. A cultivated habit. Some worry about imaginary slights and insults, and about what others think of them. As a matter of fact, most people are thinking about themselves and not about others. It is conceit that makes one think others are critical of him.

It is said that a teacher of advertising showed his class a large piece of white cardboard with a black dot in the middle of it. He asked them, "What do you see?" They answered, "A black dot." He laughed at them and asked, "Don't you see the white space?" That is the way with the most of us. We pick out the black dots and overlook the white spaces in life. Imaginary troubles disappear when we count our blessings.

2. Everyday problems of life. (1) Financial responsibilities. The task of making a living, providing for a family, and maintaining a decent standard of living is not at all easy today. A yearning for the things that are not essential is a great source of worry. It is often what we think that we ought to have above and beyond the necessities of life that causes anxiety. Thackeray said, "When I was a boy, I wanted taffy; it cost a shilling and I didn't have one. Now I am a man; I have a shilling, but I don't want any taffy."

(2) Poor physical health. Many of the problems of health are still unsolved.

(3) Domestic relationships.

(4) Social relationships. How to be good citizens, how to deal with people, how to make friends, and how to fit into the modern and complicated social pattern are questions that must be faced and answered.

3. A lack of faith. Distrust of God, distrust of others, and distrust of self always produce worry. All forms of worry are the result of imperfect trust and faith. It is impossible to be free from worry unless we believe in and trust God.

IV. The Consequences Of Worry

1. It is a sin against the worrier. Worry is destructive of all true happiness and hinders spiritual growth. It chokes the life of faith. It soon turns one's face toward the cemetery. Few forms of dissipation do more damage, physically, mentally, and spiritually, than worry.

2. It is a sin against others. The ruin of many homes has been brought about through some nerve-racked person who was a victim of worry.

3. It is a sin against God. A worrying Christian certainly dishonors God.

V. The Cure For Worry.

Simply saying, "Don't worry," will not stop anyone from worrying. One cannot get rid of worry by a mere determination to end it, nor by getting into an ideal situation, nor by laughing it off. Worries that have only an imaginary basis can be punctured with the lance of common sense. Things that may happen in the future have not happened yet. The same power that has brought us thus far on our way will not fail tomorrow. Whatever comes, we need not be afraid of it. "You can stand anything when

it comes, and can stand it better than before it comes." To worry about the future is to borrow trouble. Someone has said, "Worry is the interest we pay on tomorrow's troubles." Worry is squeezing troubles into the present that belong to the future. But, you have enough troubles today without borrowing any from the future.

"Worry is living with God left out." The only way to stop worrying is to have faith in God, faith in His mercy. His love and His goodness. Simple trust in God is the only effectual cure for worry. "In Him our loads are lifted, our unrest is removed, our peace is procured, our heart-hunger is appeased, our soul-thirst is satiated, our fears are banished, our passions are pacified, our disappointments are dispelled, our sighs are changed to songs, and our worries are overcome."

Unreservedly yield your life to Christ, adopt the Christian attitude toward life, carry all your troubles and worries to God in prayer with thanksgiving, leave the results to Him, and He will meet your needs. Take everything to Him in prayer. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus." The real cure for worry is trust in God. Try it, and you will not be disappointed.

(Delivered over WCPO, May 25, '41)

NEWS FROM DICKERSON'S NEW FIELD IN BRAZIL

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have made no preparation as yet. Recently I was compelled to refuse an invitation to preach two Sundays in a certain church because I was already engaged. A pastor wants a meeting in February, and I have promised. Another has asked me without setting the date. The next two Sundays already are taken as are also one Sunday each in February and March in another church. Without doubt, I shall be preaching every week end, teaching four hours a week in the Seminary, with other conferences thrown in. It seems I am in God's place for me at this time. It gives me great joy to glean this fruit which I have mentioned. Rather, I should say simply, I am happy in these evidences of the Lord's blessings on my ministry.

Before I forget it, please give me Wayne's and Charles' addresses. I cannot hear from them at all. (Of course, you can imagine our concern.)

Now as to conditions here. The Lord, through refusal to give us fruit in Belem, finally convinced me that Belem was not where I was to work. Being in contact with Brother W. C. Whitley here, who is, as you know, working under Ben Bogard and others in the American Baptist Association, I let him know I intended to change locations. He invited me here to work with him. He is working with a group of twelve or thirteen churches which are not a part of the group affiliating with the missionaries of the Rich-

mond Board. Baptists are splitting up a lot here. There are three different groups here all of the same faith and practice but unable to work together. You don't know anything about Baptist "fusses" until you attend a Convention here. At least the one I attended was such.

The Board missionaries still have about fifty churches in this state. There is another group of about equal size which split off this first mentioned group some two or three years ago. Then this group of twelve or thirteen left the first mentioned group several years ago.

Brother Whitley knew my position on the woman question before he invited me, though he himself only draws the line on women speaking in tongues and preaching.

So here I am, with doors open on every side — more than I can fill, though there probably won't be so many in a short time. It seems my job is to indoctrinate Baptists. I mean this seems to be the major task the most needy, and the one fraught with more potential good. These churches are filled with lost members, are very weak spiritually, almost without power in their witness, as one would expect in the light of their disobedience.

If it may please the Lord to use me in indoctrinating these churches, (and already I have preached in two churches of the missionary's group, and in one not connected with any association), and to teach these young preachers, we shall have accomplished an abiding work. Really, as I have written before, the natives properly taught, can, of course, do much more good than a foreigner. Generally speaking, the missionaries are sneered at even by the native Baptists. It is done more or less under cover because they want all the financial help they can get. But they aren't fooling me. I learned a lot about human nature even before I entered the ministry, and I know that bought friendship or cooperation are not very valuable.

You see my situation. I am invited to work with this small group of churches and to teach these young preachers in the Bible. Now, Brother Whitley is in poor health and plans to return home for a year's rest in three months or so.

When I left Para, I was a sick man. Looked almost like a walking ghost. Weighed less than I have since I was sixteen years of age. Being invited to work with a church in the interior high in the mountains, and though sure of the Lord's leading to come as far as Recife, I was not sure I was to work here. So I went there, rented a furnished house very cheaply, and recuperated while doing a lot of preaching. Then, having a definite leading to come here and work with this group, we took residence here on December 16. Since that time, what with buying furniture, holding meetings, arranging the house, etc., I am not able to say just what it is costing us per month to live. Food stuffs are cheaper here than at Belem, though the children's schooling is

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THE GREATEST SIN OF THE AGE

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sermon would be Scriptural in composition, simple in expression, Christ-like in character, constructive in purpose, and personal in application."

As I thought of the magnanimous offer of God, and the great expressions of His love for us, I said, "Yes, it would be a sermon on love." Then as I thought of the great sacrifice which Christ made on Calvary's brow, and my heart was made to realize new and afresh that it was for me, I said, "This sermon must be loud and long in extolling the praise of such a person."

Then as I thought of salvation itself, how it was divine in its origin, glorious in its deliverance, perfect in its nature, universal in its offer, free in its communication, wonderful in its provisions, eternal in its duration, and acceptable upon the easiest of terms, I said in my heart, "I must speak upon salvation."

But as I thought of it all, and lay back to meditate, this thought came to me: Until you can get folk to see that they must believe, that it is folly not to believe, and that unbelief is the damning sin of this age and every age, you have not helped those who need help most. So this sermon is devoted entirely to a discussion of THE GREATEST SIN OF THE AGE.

Little is heard today of man's greatest sin — the sin of unbelief. We may hear every other sin denounced, but the sin of sins, the sin that leads to so many other sins, is almost ignored.

Adultery is bad; murder is worse; and lying is not to be ignored. In fact, all sin must be dealt with. However, the sin that is worse than all others — the biggest and greatest sin of this age or any age, is none of these; — it is the sin of unbelief.

Now I know there are those who consider others as greater than unbelief, but in the light of the Bible, there is none greater. Therefore, let us examine this awful sin in the light of the Word. Let us see what it does, and what it will do, and then we can have a fair picture of it.

WHAT IT IS

Unbelief is sin. Jesus said, "When he (the Holy Spirit) is come, he will reprove the world of sin. . . of sin because they believe not on me." (Jn. 16:8,9). Then a failure to believe in Jesus, is a sin. Again: "Whoever is not of faith is sin." (Rom. 14:23). Somebody says, "I thought sin was a transgression of the law." It is, but the absence of faith is as much sin as murder or any other sin. So unbelief is sin.

Unbelief is a sin of which all are guilty. You may not be guilty of the sin of drink. Morally, you may be an upright man. In fact, you may hate lying, stealing, and Sabbath desecration as much as any Christian, but you are not free from unbelief. "For God hath concluded them all in unbelief." (Rom. 11:32).

Then again, unbelief is the parent of all other sins. It matters not what your sin may be, you may rest assured that it grew out of an evil

heart of unbelief, for unbelief is the forerunner of all other sins. It is the father, the mother, the seat, and the source from which all sin springs.

What was it that plunged the world into sin? Was it not the unbelief of our fore-parents in the Garden of Eden?

What was it that caused Cain to kill his brother, Abel? Was it not the unbelief of his own heart that caused him to be envious and murderous? God says so. Cf. Heb. 11:4.

What was it that made a murderer out of Saul of Tarsus? Was it not unbelief? Stephen had preached a mighty sermon, but Saul would not believe it, and out he went to murder, destroy, and give vent to his pent up hatred of the people of God. How do we know this? Because after he was converted, he wrote, "I was before a blasphemer, and a persecutor and in furious: but I obtained mercy because I did it ignorantly in unbelief." (I Tim. 1:13). In other words, "My unbelief made me ignorant of what I was doing."

Again, was it not unbelief that caused the Jews to crucify Jesus? Peter said, "And now, brethren, I know that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled." (Acts 3:17, 18). Unbelief had blinded their minds so that they could not believe they had the Christ in their hands. Thus, they ignorantly crucified the Messiah.

Yes, unbelief is the parent of sin, even the father of persecution. Paul had preached a great sermon. Some believed, "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affect against the brethren." (Acts 14:2).

But worse than what it is, is

WHAT IT DOES

Unbelief brands God as a liar. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (John 5:10).

Taking God's name in vain is bad, but calling Him a liar beats all; and yet this is what every man does who will not believe.

Unbelief also paralyzes the power of omnipotence. Jesus was God. He is God. And yet, when He visited His home town, Nazareth, "He did not many mighty works there because of their unbelief." (Matt. 13:58).

Then again, it produces spiritual blindness. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2

Cor. 4:3, 4). In these verses, Paul declares three things: First, the gospel is hid to them that are lost. Second, the devil has blinded their minds so that the light of the gospel could not shine in. Third, those that are lost and blinded are "them which believe not." Can't you see then that unbelief was responsible for their lost condition and spiritual blindness?

Unbelief also hinders effective Christian service. When the disciples of Jesus came down the mountainside,

they found a father frantically seeking help for his boy. But for some reason, they could not help him. When Jesus saw the child, he cured him immediately. Naturally, the disciples were disturbed because of their loss of power, and said to Jesus, "Why could not we cast him out?" Jesus answered, "Because of your unbelief." (Matt. 17:20).

With all of my heart, I believe the crippling sin of Christianity is unbelief. Certainly it hinders effective Christian service.

But it also defiles character, (Titus 1:15); hardens hearts, (Mark 16:14; Heb. 3:12); and stupefies the mind, (Acts 14:2). Read these Scriptures and see if this is not so.

Speaking of its effects upon the mind, the Lord says, "I'll give you an illustration. When I told Zacharias that his wife, Elizabeth, would bear a son, he as much as laughed in my face." But as a result of his questioning, God said, "Thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words." (Luke 1:20). And it was so.

But unbelief not only affects the mind, it destroys the life, or to put it bluntly, unbelief kills. In Jude 5, we learn that Israel was destroyed because of unbelief. In Genesis 3, we see that Adam and Eve died physically and spiritually because of their disbelief in God. In Numbers 20:7-12, and Deuteronomy 34:4-7, we see that unbelief struck at Israel's mightiest leader and brought about his physical demise. Truly, it is a most destructive thing.

But again, unbelief entails condemnation. Jesus said, "He that believeth not is condemned already." (John 3:18). "Condemned," what a word! Condemned. What an experience! And condemned because of unbelief, not because God would have it so. No, No. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." But condemned because you would make it so. Paul wrote, "Thou condemnest thyself." (Rom. 2:1). And you do, because you will not believe in the Lord Jesus Christ.

But hearken to this: You are condemned already. Right now, in your present state, you are condemned, and all because you have not believed in Jesus. In plain words, your unbelief is a rejection of the only begotten Son of God. "He that rejecteth me. . . hath one that judgeth him."

So you see, unbelief is a terrible thing when considered from the standpoint of what it does not. But the greatness of the sin of unbelief is further seen in

WHAT IT WILL DO LATER

Unbelief will exclude one from Heaven. In Heb. 3:19, we see that some "could not enter in because of unbelief." Of course, this passage has reference to the promised land. But equally true is it that Heaven's doors will be closed to the unbeliever. "He that cometh to God, must believe." (Heb. 11:6).

Read John 14: 1, 2, and note by way of contrast Rev. 21:8, and you

will see that the believer has glorious access to mansions in the sky, whereas the unbeliever shall be consigned to the lake which burneth with fire and brimstone.

But it will also bring about spiritual and eternal death. Jesus says, "If ye believe not that I am he, ye shall die in your sins." (John 8:24). "He that believeth not the son shall not see life." (John 3:36). Would you live and never die? Jesus says, "Who-soever liveth and believeth in me, shall never die." Yes, but, "He that doubteth, is damned." However, the saddest thing about this awful sin is that eternal damnation will follow in its wake. Some of you think it a little thing not to trust the Saviour, but the Word says, "He that believeth not shall be damned." (Mark 16:16).

Think of it! Condemned now, but shall be damned hereafter. Not only doomed, but damned; and all because of unbelief. Paul says in 2 Thess. 2:11, 12, "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." How imperative it is that one "trust in the Lord with all of his heart," for then is his future secure.

But once more, your unbelief will cause you to experience the wrath of an angry God. "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

(John 3:36). Now, as an unbeliever, you are under it; then, you will suffer it. Now you are plagued by it; then you will experience it. And all because of the obstinacy of your own will and the unbelief of your own heart.

Tell me that it is not a terrible thing? I tell you it is the greatest sin of your life. If I had the power to do so, I would like to summon the subjects of earth to one place, and shout so that all could hear, "Take heed. . . lest there be found in you an evil heart of unbelief." Then in the next breath, I would like to point with pride to the bleeding Christ of Calvary, and say with John, "Behold, the Lamb of God, which taketh away the sin of the world."

"Repent therefore of this thy wickedness." Acknowledge the sin of your heart. Realize that delay is dangerous. Flee to the feet of the Saviour and trust Him to take from you that evil heart of unbelief, and He will do it. Yes, thank God, He will do it, and do it now. Will you let Him?

STRANGE CONVERSION

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misery, with nothin' to fall back upon but home relief and WPA! But now comes along the war again; me husband gets a good job at \$75.00 a week; Johnny earns \$50.00 a week, and even Mary, who's just after finishing a course in one of them night schools, has a job in an office at \$20.00 a week. But now, just as we're all prosperin' again, the pope and the priests orders us all to pray for peace!"

THE ABSOLUTE SECURITY OF THE CHILDREN OF GOD

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and ignore that which the infallible, inerrant, unchangable, indestructable Word of God recognizes alone as valid—the reception of Christ by a genuine, personal faith in Him who alone “is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.” Jude 24. Converts that are made by “the will of man” soon fall away from their empty profession, which may be faintly perfumed with the odor of sanctity, dishonestly called Christianity. Christians become so by an inward work of the Spirit that forever delivers him from “the bondage of fear,” not by outward ordinances, however earnestly conferred, nor by external or personal pressure, however powerfully applied by “the will of man.”

“But to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Jn. 1:12, 13. Here we come to the only true way. “Jesus saith unto him, I am the way, the truth, and the Life: No man cometh unto the Father, but by me.” Jn. 14:6. Mark well this Word. “Jesus said unto them. This is the work (THE ONLY work) of God, that ye believe on Him, whom He hath sent.” Jn. 6:29. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him.” Jn. 3:36. With this Gospel fact of course the words of Paul and Silas agree, when answering the greatest question asked and answered in the Word, “What must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved.” Acts 16:30, 31. “Knowing that a man is not justified by the works of the law, but by 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.” Gal. 2:16 “For ye are all children of God through FAITH in Jesus Christ.” Gal. 3:26.

The true way is; receiving, depending, believing, trusting, having faith in a person, and he the most trustworthy One who ever trod this earth—the blessed, only begotten Son of God. It is not man's faith, but his faith in the objective Christ which saves Him. True faith pays no attention whatever to itself. It centers all its gaze upon Christ. Jn. 12:32; 2 Cor. 5:21. For Faith is not our saviour. Faith is simply an attitude of the soul, through which Jesus saves. Then, to have faith in Him, to be looking, depending on Christ and His righteousness, is to truly believe on Him. To be looking unto anything else, our prayers, baptism, church membership and our good life, or even our faith, to save or help save, is a

burden to the soul.

Call to mind that not once in the Bible does it say that a person who believes on Christ, and is thereby born again, can be unborn; or that a person believing on Christ and who is not baptized the Bible way, or does not join the right church, or live a “good enough life” will be lost. Nor does His Word state that the man who mixes free grace and works, he who is depending partly on Christ and partly on his baptism-prayers, confessions, church membership or good works, to save or help save, will be saved. To believe partly on Christ and partly on something else to save, or help save, shows that such a one never believed that the Saviour “gave himself for us that He might redeem us from all iniquity.” Tit. 2:13, 14; I Jn. 1:7.

The word believe—a synonym for faith—is used in 115 Bible passages as all that is needed to depend on for salvation—a belief in the Christ who completely saves—and 35 passages assure one of eternal salvation through faith in Christ, alone. So we see that there are at least 150 Bible passages where faith, or believing on the Lord and Saviour Jesus Christ, are given as the only requirement for salvation guaranteeing a sure hope of eternal life. Nothing less and nothing more. While confession is not conditional to salvation it is the expression of that which has been received. The cry of the new born babe—“Abba Father”—and “whoever believeth on Him shall not be ashamed.” Rom. 10:9-11. Confession is unto salvation already received through faith in Christ.

Inspiration assures us that “we are all children of God through faith in Christ Jesus—who hath redeemed them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father.” Gal. 3:26; 4:5-6.

This is the gospel—“Christ died for our sins according to the Scriptures.” I Cor. 15:1-3; Heb. 9:26-28; 13:12, Jas. 3:5.

“Christ died for the ungodly,” Rom. 5:6; 8:34; 14:8, 9. 2 Cor. 5:15, 21; Eph. 5:2.

“He was the sacrifice for our sins—also for the sins of the whole world.” I Jn. 2:2-12; Jn. 1:29; 3:17; 6:51; 12:31. Thus primarily, He settled the sin question and now the Son question depends upon the “whoever will.”

“He gave His life a ransom for many.” I Tim. 2:6; Jn. 10:15; 11:50, Gal. 3:13.

By Himself He purged our sins Heb. 1:3. “The worshipers once purged should have no more conscience of sins.” Heb. 10:2; I Pet. 2:24, 25.

“Jesus Christ gave Himself for us that He might redeem us from all iniquity.” Tit. 2:13, 14. “We have redemption through His blood.” Eph. 1:7; Col. 1:14.

“We are not redeemed with corruptible things, as silver and gold,—but with the precious blood of Christ as of a lamb without blemish.” I Pet.

1:18. “Obtaining eternal redemption for us.” Heb. 9:12; Rom. 3:24; Rev. 5:9; 12:11; 14:3.

“Thus delivering us from the wrath to come.” I Thes. 1:10.

“Christ hath once suffered for sins, the just for the unjust, that He might bring us unto God.” I Pet. 3:18.

“To declare His righteousness, that He might be just, and the justifier of him that believeth in Jesus.” Rom. 3:26.

“By Him all that believe are justified from all things impossible under the law of Moses.” Acts 13:39. Rom. 3:21-26; 5:19; 8:1-4; 10:3; I Cor. 1:30.

“He hath made Him to become sin for us, who knew no sin; that we might be made God's righteousness in Him.” 2 Cor. 5:21; Gal. 3:21, 22. Heb. 7:9; 8:7-13.

“If righteousness comes by the law Christ died in vain.” Gal. 2:21; Rom. 4:14. “By grace (unmerited favor) you are saved through faith, and that not of yourselves; it is the gift (free gift, Rom. 5:15, 16, 18; 11:29) of God; not of works, lest any man should boast.” Eph. 2:8, 9; Rom. 6:23.

“Whatsoever is not of faith is sin.” Rom. 14:23; Heb. 11:6. “The just shall live by faith.” Rom. 1:17.

“The salvation of the righteous is of the Lord.” Ps. 27:39; “Which is in Jesus Christ.” 2 Tim. 2:10.

“For it is God which worketh in you both to will and to do His good pleasure.” Phil. 2:13. So the believer will not condone, favor, be habitually guilty of sin. I Jn. 3:6-9. Jas. 2:17-19.

“I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments to do them.” Ezek. 36:27; Heb. 8:10; 13:20.

“We are kept by the power of God through faith.” I Pet. 1:5-9. “Sanctified, washed—cleansed.” I Cor. 1:30; Jn. 17:17; Rom. 15:16. “Preserved in Christ.” Jude 1, “perfected forever in Him.” Heb. 8:12; 10:13-14.

“God dwelleth in us and his love is perfected in us.” I Jn. 4:12; 3:9.

“He that hath begun a good work within you will complete it.” As the contractor, He completes the building He begins. Phil. 1:6.

“He is the author and the finisher of our faith.” Heb. 12:5; 5:9; I Cor. 1:5-8.

“He was raised again for our justification (absolution).” Rom. 4:25.

“He is able to keep us from falling and to present us faultless.” Jude 24; Heb. 7:25.

We are kept by the “will of God,” Jn. 6:39, by the “prayers, intercession, of Christ.” Jn. 17:20; Rom. 8:27; Heb. 7:22-25; I Jn. 2:1, 2.

By the covenant of God “I will make His seed to endure.” Ps. 89:19-37; Jer. 32:40.

Therefore “There is now no condemnation to them which are in Christ Jesus.” Rom. 8:1. Otherwise He would become a perjurer, in failing to keep His oath. Heb. 6:18, 19. He would be a covenant-breaker with His Son. Jn. 6:37, 39. He would be a liar because He said, “I give unto them eternal life; and they shall never

perish, neither shall any man pluck them out of my Father's hand.” Jn. 10:28-30; 6:37.

(Continued Next Week)

NEWS FROM DICKERSON'S NEW FIELD IN BRAZIL

(Continued from page two)

higher. I am going to send them to the Baptist College of course. Ruth is going now.

Owing to the events mentioned above, I have neither printed nor distributed any new tracts since I came here.

I plan to help in the support of some of these Bible students. One is now taking meals here and working in the garden and running errands. I am paying him three dollars per month, and \$1.50 a month car fare. He sleeps at Brother Whitley's. As the Bible classes are to be at a church near there, or in brother Whitley's house, the car fare was unavoidable. I hope to distribute a lot of tracts and thus furnish a valuable channel of experience to the students and do a good work among the Catholics at the same time. Of course, this will be a more highly paid type of work.

Of the money which comes into my hands, I am as considerate as I know to be. I know much of it represents sacrifice on the part of God-fearing people, and I know too that the Lord sees all. As He is my witness, I am trying to be a faithful steward. My furniture cost less than the amount of my own personal money which I had before I received the check from the church there at Russell with which to buy passage to Brazil,—from the sale of a sow to my father-in-law, my furniture, Ford, etc.

As the war is likely to cause the American dollar to depreciate, and as we may be ordered home any time, it would be wise, I think, to have enough Brazilian money on hand to buy passage at any time, but I am not asking for it. By so doing, as the dollar is still at a fair price, we might save a good bit.

If this doesn't give you the information you want, I shall try again. As all these churches and these students are very poor, and as both the churches and the Catholics are destitute of the truth, we have a great opportunity to make good use of all money the Lord may send us.

Yours in Christ,
C. W. Dickerson

LIFE IS THE BEST SERMON

(Continued from Page One)

“My son,” said St. Francis, “we have preached. We were preaching while we were walking. We have been seen by many. Our behavior has been closely watched. It was thus we preached our morning sermon. It is no use, my son, walking anywhere to preach unless you preach as you walk.”

The transformed life preaches Christ as it walks. It expresses him in character. For this there is no earthly substitute. A shabby and inconsistent life negates the gospel.—F. C. Feezor, in Baptist Record