

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

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

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What Should Be Expected Of A Christian?

ROY MASON, Tampa, Fla.

There is a wide difference of opinion among church members professing Christians as to what should be expected of them. Let us note first of all the long conception:

1. The idea that religion is "fire insurance" to keep one out of hell. Just plenty of people think of it in that way. They think they ought to get "saved" from hell, so they won't burn, then when that transaction has taken place, they feel that they can pay a little "premium" on their policy in the form of attendance at Easter or Christmas or Mother's Day, plus small occasional contribution.

With such there is no sense of duty, no filial love, no impulse to be of service, no hunger for Christian fellowship, and no indication of a new nature. Such persons are going to find out that their policy is no good.

2. The idea that church and religion is to be taken in broken doses. People of this kind are like the average church member of today, who wants to carry both the church and the world on his list. Such persons give the devil a dollar for every quarter they contribute to the Lord. They give the devil a dozen hours of their time, for every hour given the Lord. They rebel against the implica-

tion that they ought to be at all the services of the church. They don't get any fun out of that. Folks often get restive in our churches because the pastor insists that there ought to be extreme faithfulness shown. The prevalence of such members in churches, results in less than a third of the members being present at services—only a few contributing—and just a small fraction showing any real faithfulness.

The Bible Conception of a Christian

1. He is an entire new creation. 2 Cor. 5:17. The old

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A Puzzled Dutchman

A Dutchman once heard a sermon by a preacher who did not believe in immersion for baptism. In his discourse he attempted to explain the preposition "into," asserting that it meant simply going down to or near the water, and being sprinkled. At the close of this very labored discourse, the preacher gave an opportunity for any present to express their thoughts on the subject. The Dutchman accepted the invitation, and remarked as follows:

"Mr. Breacher, I ish glad I vash here tonight, for I has had explained to my mint something dat I never could believe before. Oh, I ish so glad dat into does not mean into at all, but shust close py or near to, for now I can pelieve manish things vot I could not understand before. We read, Mr. Breacher, dat Taniel was cast into de ten of lions, and came out alive! Now, I never could understand dat, for de wilt peasts would eat him up right off; but now it ish very clear to my mint. He was shust close by or near to, and did not get into de ten at all. Oh, I ish so glad I vash here tonight. Again we reat dat de Hebrew

children wash cast into the firish furnace, and dat alwash lookt like a peeg story, too, for I dinks dey would have been purnt up; but it ish all blain to my mind now, fer dey were shust cast close by or near to de firish furnace; oh, I ish so glat I vash here tonight.

"And den, Mr. Breacher, it ish said dat Jonah vash cast into the walesh pelley. Now I never could understand dat; put it ish all blain to my mint now; he vash not taken into de walesh pelley at all, but shust shump on his pack and rode ashore. Oh, I ish so glat I vash here tonight!

"And now, Mr. Breacher, if you will shust explain two more pashages of scripture, I shall pe, oh, so happy I vash here tonight! One of dem is vere it saish, de vicked shall be cast into a lake dat purns mit fire and brimstone alwash. Oh, Mr. Breacher, shall I be cast into dat lake, if I am vicked, or shust close by or near enough to be comfortable? I hopes you vill say I shall be cast shust by, a good way off, and I will pe so glat I vash here tonight! De

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THE CHRISTIAN AND THE LODGE HALL

The Bible contains a complete code for the whole life of man. It tells a man how he should conduct himself with reference to God, to the Lord Jesus, to the Holy Spirit, to the Word which God has given, and to the church he has established.

It directs him how he should treat his wife, and care for his children; how much he should pay his hired man, and when he should pay him. It teaches the man how he should conduct himself with reference to his employer. It tells men how to earn money and how to collect it as well as how to worship. It teaches a man what kind of citizen he should be, how he should vote, if he is in a self-governing country. If he is a magistrate, it directs him how he ought to exercise authority, and says that God will call him to account for the manner in which he executes his office.

We are apt to narrow down the teachings of the Bible and the business of the church, and suppose that they have to do chiefly with the work of the Sabbath, and that they have little or nothing to do with our measures, our business, or our political and our industrial relations; but the testimony of the Word of God is that this Book given by inspiration of God, that it is "profitable for doc-

trine, for reproof, for correction, for instruction in right doing, that the man of God may be perfect, thoroughly furnished unto every good work," not simply to some good works.

Men act as if God had never told them how to live and the result is that our churches are being flooded out with vice and crime. The reason we have trouble of all kinds in the world is simply because men have either wholly neglected this Word, or because they have chosen certain portions of it, and have pushed whole continents of revealed truth out of sight.

Turn On The Light

The church, the minister, the Christian, is a watchman on the walls, and it is his business to see the threatening enemy when his spear-points come over the top of the wall, that the gates may be shut, the walls manned, the men armed, and women and children protected. It is the business of the watchman to look out, not for pleasant but for injurious things, and to point them out. If you go into a dark room filled with vermin, you cannot see anything, but if you light a match, you see some of those creatures; if you light a

lamp you see more; and if you turn on an electric light it reveals the good and the evil in sharp contrast. "That which doth make manifest is light," and the Christian is the light of the world. The church establishes the moral standard for men who never go near it, and for communities who reject it.

Stop The Wrecking Business

In these days the work of rescuing the individual sinner is very popular, but it is not popular to point out and put down the evil that destroys him because there are material interests involved. Men are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It is better to reform or hang the wreckers to save one wreck.

Men tell me plainly that the Sunday newspaper is here to stay, and that the whiskey trade will never be abolished. I was

Mused Uncle Mose

Pahson say he gonna holler fruit basket upset some mawnin' so somebody else can get dese end seats and "accustomed places."

discussing the whisky question, in a Missouri stage-coach, and the driver said, "You can never down the whisky business when there is eight cents profit in a ten cent drink." He wasn't a Christian, and I didn't wonder, but when a man who believes that God led the Israelites across the Red Sea, and across the Jordan; that God caused the walls of Jericho to fall,—I do not like to hear such a man say that any iniquity in this world is here to stay, because if God is here to stay, He will have a clean world for His people to live in; He has promised that even the heathen should be given to Jesus Christ for His possession, and He doesn't call a few but to the world He says, "Look to Me and be ye saved." The Bible is positive and negative; it requires and forbids; it points out evils and prescribes the remedies.

Some say that the way to destroy evil is to proclaim the good. God does not do this. It is necessary both to root out the evil and to establish the good. God commands us not to profane His name, not to steal or kill or commit adultery, and then gives positive commands to honor our fathers and mothers,

to remember the Sabbath, and to love God and man. No farmer is fool enough to try to kill weeds by planting good corn. He relies upon the plow and the hoe.

It is the duty of the church to point out the evil not only of some sin, but of all sin. Yet in every age there are evils which men instinctively avoid mentioning. The wrong is so widespread, so deep rooted, so powerful, that the minister naturally passes it by to deal with some comparative trifle. When slavery was the law of the land, the church did not even name it. Yet it included theft, adultery, murder, and all other crimes. As John Wesley said, it was the sum of all villainies.

In our day no one objects to good, pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The besotted, blear-eye, ragged victim of the trade is a discredit. But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this and they are glad to have you take the "finished product" off their hands.

A Mighty Factor For Evil

At the present time, in a Christian church, in a Christian

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The First Baptist Pulpit

"SALVATION BY WORKS"

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

"Two men went up into the temple to pray the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

"I fast twice in the week, I give tithes of all that I possess.

"And the publican standing afar off, would not lift up so

much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"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."—Luke 18:9-14.

I want to preach to you tonight on the subject, "Salvation by Works." I'm satisfied that the majority of people not only in this town, but the world over, believe in salvation by works, or

salvation by human merit, and human effort. In fact, beloved, it is the general teaching of today. It is taught in every lodge hall in America. It is taught in the majority of our schools, and surely a vast majority of our churches teach that you are saved by your own works.

I'll offer to you a little challenge this evening: Go out from this house of God tonight and on tomorrow meet any ten persons in this town who were not here in the services tonight, and ask those individuals this question:—

(Continued on page two)

Recommendation For Sin

A joint committee on psychiatry and the law, appointed by the British Medical Association and the Magistrate Association, its report on "the criminal and social offenders," recommends that homosexual practices, if done in private, should be punishable at all. —

"Lawn." * * * This is open sanction of sodomy. This sin brought one of the strongest indictments in Old Testament times, for it was Sodom and Gomorrah that were annihilated through God's judgment of fire and brimstone. The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and de-

(Continued on page four)

Mariolatry

"Prairie Overcomer" reports: "We have actual photographs from Catholic South America of two ladders, side by side, ascending to heaven. At the top of one is Christ — souls descending this ladder are disappointed, fall back, and fail to gain an entrance. At the top of the other is Mary—souls find easy access to heaven through her. The gullible people are told that a mother understands much better than a man."

Let all Catholics turn to John 14:6 in their Douay version of the Bible, where they will read, "Jesus saith unto him, I am the way, the truth, and the light: no man cometh unto the father, but by me."

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JOHN R. GILPIN—EDITOR

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"Salvation By Works"

(Continued from page one)

tion: Do you expect to go to heaven when you die? Without a single exception, every one of those ten will answer in the affirmative. To be sure, everybody hopes to go to Heaven when he dies. Then ask those ten individuals a second question: On what basis do you expect to go to Heaven? Unless that individual has been here tonight or has heard someone else discuss the message that I preach to you tonight, nine out of the ten will answer, "I'm not a bad man—I'm doing the best I can." Nine out of ten will give you such an answer, and each thinks that he is going to Heaven, because, as he says, "I'm doing the best I can." Beloved, that's nothing more or less than salvation by works, or at least a hope on the part of the individual that he will be saved by doing the best he can.

Of recent date I have had several conversations with individuals, each of whom have brought up this same thought that he is hoping for salvation on the basis of what he does himself. Here's one man who said, "Brother Gilpin, if I do the best I can, won't I get to Heaven after a while?" Now let me ask you, beloved—is doing the best you can what God demands within this Bible? I said to this particular individual, "If you are doing the best you can, do you keep the whole law?" He admitted at once that he had violated many many times the law of God. Then I read to him this Scripture:

"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.

He talked about doing the best he could. Yet, he admitted that while he was trying to do the best he could, that he violated the law of God many times, and God, in His Word, makes this statement, that the curse of God is resting upon the individual who has not continued in the "all things that are written in the book of the law to do them." I tell you tonight, beloved, if a man could be saved by works, he would have to have kept the law of God intact and perfectly from the hour that he was born until the hour of his departure from this world, for if there be the slightest infraction of the law, the curse of God is resting upon that individual.

Here's another conversation of just a few days hence wherein a man said, "I used to be pretty bad, but I'm all right now; I've reformed." He admitted that in the earlier days of his life he had been, to use his words, "pretty wild." He confessed that there were a lot of wild

oats that he had sown, and that he had had a pretty bad crop as far as the reaping was concerned, but he said, "I have reformed now. I have quit all this and I feel that everything is all right with my soul." Beloved, I wonder how you, as a child of God, would answer such an individual. I have learned that the best answer to give any man is an answer from the Word of God, so I read to him:

"God requireth that which IS PAST."—Eccl. 3:15.

I said to him, "Suppose you could be saved by works. Suppose you could be saved by what you do from now on since you have reformed. How about the days of your wild oats, and the time when you were living for the Devil." The Word of God says, "God requireth that which is past."

Let me tell you another experience of some years ago. I remember a man who was dying. He was a rather wealthy farmer. He had never made any religious profession. He had never in any wise at all lived for the Lord, and as he lay dying, I sat by his bedside and tried to tell him about Jesus Christ as a Saviour. I pressed home upon this individual his need of Jesus, and I tried to make it clear to him that he was a lost sinner. Listen to me, beloved, no man nor woman will ever be saved until he knows he is a lost sinner, and as I pressed this upon this man's mind, his grown daughter said, "Oh, Brother Gilpin, father is all right. He has always paid his honest debts." She had in mind that because her father had been honest and honorable and upright, her father was all right and was going to Heaven when his breath passed from his body. That's nothing more or less than salvation by works—salvation by human effort—salvation by the merit that we have within ourselves.

Just this last week a man right here in Russell said to me, "Jesus saves us from our past sins, and we have to save ourselves from our sins from that time on." Can you conceive of any man so scripturally ignorant and so mistaught as to the Word of God as to believe that Jesus would save him to start with and then he had to keep himself saved from that time on. Yet this man frankly and seriously made that statement, and he represents a large number of people right here within this town who believe the same thing.

It reminds me of a similar statement made to me some years ago, when a man said, "Brother Gilpin, I believe salvation is something like riding a bicycle. You get on a bicycle and somebody can give you a shove, and if you know how to balance yourself, you can sit there and coast a little while, but by and by you are going to have to start pedaling. Salvation is just like that. The Lord gives you a shove and you have to start pedaling if you are going to Heaven." I said to him, "Brother, that would be all right if a man were going to Heaven on a bicycle, but the Word of God does not say one word about pedaling your way to Heaven. This Bible talks about salvation by the grace of the Lord Jesus Christ." Such an individual who believes that the Lord gives you a shove and then you keep yourself saved thereafter, is mixing grace and works and the Word of God declares that grace and works can not be mixed. Listen:

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be works, then is it no more

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Remember—What none of us can do by ourselves, all of us together can do.

grace: otherwise work is no more work."—Romans 11:6.

Paul says that we are saved either by grace or works. We are not saved by a mixture. We are saved either wholly by our works or wholly by the grace of God. What is his conclusion as to which it is whereby we are saved? Listen:

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

Now, beloved, the Apostle Paul makes it clear that you are either saved by works or by grace, and then he says his conclusion is that a remnant has been saved by the election of grace.

I say tonight, beloved, no man is saved by works, no man is saved partially by works, no man is saved by Jesus plus his works; but rather, salvation, from beginning to end in all the Word of God as well as in our own experience is by grace through faith in the Lord Jesus Christ.

I

LET ME SHOW YOU FROM GOD'S WORD THAT NO ONE IS SAVED BY HIS WORKS. 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.

Suppose some fellow from Russell got to Heaven on the basis of his works. Up there in Heaven he would put his thumbs under his arms and rear back and boast about the fact that he had been a bad sinner down here on earth but he had reformed and he worked his passageway straight home to glory. Why, beloved, you would have Heaven to be turned into a boaster's hell, for the man who

boasts about anything is thinking about himself only.

Notice another Scripture: "Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Romans 3:28.

Notice: Our salvation is without the deeds of the law. It doesn't take but mighty little energy for me to crook my little finger, but, beloved friends, there could not be that much human effort, human energy nor merit in our salvation, for if there were, there would be that much works in our salvation, but the Bible says that we are "justified by faith without the deeds of the law."

Listen again:

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Romans 4:5.

Heres' a man who says, "Brother Gilpin, I'm doing the best I can. I'm working every day I can for my Lord. I hope to get to Heaven after a while." This Bible says, "to him that worketh not." It is to the man who does not work, but rather, believes, his faith is counted for righteousness.

Twenty years ago when I first became your pastor, there was a woman living in this town who was a member of one of the so-called churches within the town. She sickened and I visited her. I naturally assumed that a woman nearly seventy years of age who had always gone regularly to the house of God, who had been very faithful in her attendance at all the church services of her church—I naturally assumed that she had an assurance of salvation. In the course of the conversation, I voiced such a hope in her behalf, and she said, "Brother Gilpin, I don't know whether I'm saved or not. I just do not know whether I have done enough to be saved." Then she went on to tell me what she had done—entertained the preacher in her home, gone to church regularly, prayed, conducted quilt shows, sold pies and cakes in behalf of her church, begged to raise money for her church, and she enumerated fifteen to twenty items—things she had done herself, and then she said again, "I just don't know whether I have done enough yet to be saved." That woman, like multiplied thousands of others, needs to read this Word of God when it says that salvation is not to the man that works, but it is to the man who believes on the Lord Jesus Christ as his Saviour.

Note with me another Scripture:

"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."—Gal. 2:16.

If there were no other Scripture in all the Bible, this one is sufficient for me to know that works will not save any man. Here's a verse that says, "We know that we are not justified by works." We don't have to guess about it, and we don't have to in any wise at all be troubled about the matter—we can know definitely right now—we can be assured of the fact that no man can be saved by works; but rather, by the faith of Jesus Christ which comes as a gift from God.

Notice this Scripture which brings to us the same truth:

"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.

Plain, simple, positive is this Scriptural declaration—"Not by works of righteousness which we have done." Not by one thing you and I have ever done, nor anything the church has ever done for us—no, no, beloved, our salvation is not by works of righteousness which we have done.

Listen again:

"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.

Beloved, you are not saved according to your works. You and I never will go to Heaven because of our works, but rather, we are saved, as this verse says, "according to his own purpose and grace . . . which was given us in Christ Jesus before the world began."

II

NOTICE THAT SALVATION BY WORKS IS A FAILURE EVEN WHEN YOU GO TO CHURCH.

Come now to my Scripture which I read to you in the beginning of this message—the story of two men who went to church. One of these men was a good man and the other was a publican. He was so good he didn't want to be contaminated with other people. He began his adoration and his worship by saying, "God, I thank thee that I am not as other men." Beloved, when a man comes into the presence of the Lord in prayer abruptly and calls the Father by the name of God, right then you can have a definite doubt in your mind as to whether or not that man is saved. We are to approach the

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These Scars

Carville, La.

"They will ask, what are these scars and where did they come from? Then I will say, these scars were arraigned in the house of my friends."—Zech. 13: Gal. 6:17.

Of a truth this scripture is verified in my case. If I have friends on earth it is the people where I contracted this malady (leprosy). According to the way men think such friends would not be an asset and for the present perhaps not, but who knows what the future will reveal? Great is the multitude of friends who have been attracted by the scars of the Lord Jesus. Rev. 5:11, 12. The majority of

which would not be judged by men as to be worthy of friendship, nevertheless He esteems them as only the Lord of Glory can. What they will mean to Him in the epoch of eternity is yet unknown. We are reminded that great is the mystery of godliness. I Tim. 3:16. God the Son was manifested in the flesh and took away their sin. Verily the deed was done as much before as after they heard the gospel but how could they believe unless someone was sent? Rom. 10:14, 15. Then who can estimate the true value of friendship? Some of the most reaching favors of my life have been the offerings of a people

who are not a people, then by reason of my calling I became a stranger to my mother's children, Psa. 69:8, and some who could have befriended, refused. I sought the friendship among those who had no friends, may it then be said when the question is raised in the future, "Who are these?" "Behold I am here with some that Jehovah hath given me." Isa. 8:17, 18. He sought them ere they were known to Him. He loved them and drew them unto Himself, thus they love Him and are friends to His friend, the one who brought the message.

Sincerely,

J. F. Brandon

Parrott Preaches His First Sermon In Portuguese 4 Months After Reaching Brazil

Manaos, Brazil
August 23, 1949

I just received your letter of July 13th on the 19th of August. It was sent to Sao Paulo and then knocked around Brazil for a month before it got here. If it had been something urgent it would have been all the same. We will greatly appreciate the lamp mantles because they sure don't last long here. I suppose it is the climate that causes them to break so quickly. I wish we could get some less expensive type of light but that is the only thing that will do any good here now. If there were a missionary here all the time, a light system could be installed in the new building but these natives can't be trusted to take care of anything like that. That is the cheapest light that can be had here and that is what the other churches have but we can't have it without someone to take care of it. Eudora is waiting anxiously on the flannelgraph material. Since

she has decided that she will use it she wants to get started on it as soon as possible. I am very glad she is taking such an interest in the work and believe she can be of great help to me in the work. She has been studying much since we have been here and really wants to get started doing something in the work. Her only regret and mine is that she is no better prepared than she is already, but the Lord can do the preparing now.

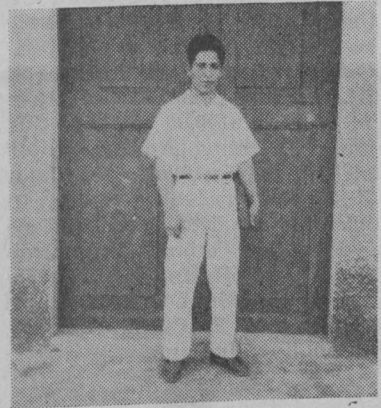
Smith Learning Portuguese

We received a letter from Bro. Smith yesterday and the first two or three sentences were written in Portuguese. He says he is finding it very easy and I am glad. I imagine his knowledge of Spanish is helping out. Anyone who knows Spanish well has little difficulty speaking Portuguese. He won't be able to start preaching as soon as he gets here but it won't (Next page, Column one)

HALLUM TELLS OF SOUND MISSION WORK DONE IN PERU



Missionary R. P. Hallum preaching the word from the pulpit of the First Baptist Church in Iquitos, Peru, July 10, 1949.



Juan Castor responds to the preaching of the word and asks for baptism.



R. P. Hallum baptizing Juan Castro in the baptistry of the First Baptist Church, Iquitos, Peru, July 10, 1949.

Iquitos, Peru
August 10, 1949

Dear Brother in the Lord Jesus:

Your kind and most highly appreciated letter of the 5th came to hand the 9th with the two checks enclosed and the check for Don Tomas was immediately forwarded on to him. This leaves me well and the wife and Marguerite much improved in health. They are both

COME OVER IN PERU

Missionary Hallum has the work in Iquitos and the many preaching points that he visits by motorboat that you read about from time to time. He has more than he can do. He needs the help of several other missionaries and especially of another couple as soon as they can get there. Why wait until some interdenominational group sends out a couple and then go? Now is the time to answer the call while the field is open and ours. This is a faith work. If the Lord has called you and you have faith to believe that He is able to will supply your need, then say, "Here am I Lord, send me."

up and going. I have not given you a report of the last trip up the Nanay River about three weeks ago. I had a helper, a young man who lived in the adjoining house of the one in which we formerly lived. We were up the river two nights, first at Mapa Cocha, next at Cano Cocha. In both places the services were well attended. Cana Cocha is just above Mapa Cocha about 15 minutes by motor boat. It is a settlement of the same tribe of Indians. There are about 8 or 10 houses, probably 60 or 70 inhabitants. I visited this place several years ago but had not been back since. They all speak quite a bit of Spanish but have no school and do not know how to read. A worker stationed at Mapa Cocha to teach them the Gospel and to read and write would have plenty to do if the Lord sees fit to call workers to such a work.

Three Ask For Baptism

The young man who went with me on this trip had a broken finger but did not know it. He has not been able to make another trip with me, but wants

to go as soon as his finger heals. He asked for baptism last Wednesday night and was received. Two others asked for baptism at the same service, a man and wife who have been believers for years; I believe about 22 years. The man was baptized by an evangelical missionary and his wife was baptized by an Adventist and then received by the evangelicals on that baptism. So we are expecting to baptize them next Sunday if the Lord wills. I trust that the Lord will bestow great blessings on you and yours as well as the church and Brother Clark in the meetings with them. As ever,

R. P. Hallum

Some preachers need to quit talking so much about missions until they do something about it themselves. A lot of preachers claim to be Missionary Baptists and never give a penny for missions.

We never realized how large the thumb of a certain pastor's wife was until we learned that she had him under her thumb.

ALIEN IMMERSION

You will note from Brother Hallum's letter in this issue that a man and wife who came asking for scriptural baptism had both been immersed. The man by an evangelical missionary and the woman by an Adventist, and then received by the evangelicals on the Adventist immersion. Since the Bible says that there is "one baptism" neither one of these are right. The evangelical said by his actions that the Adventist baptism was as good as his, and it was, since neither of them were scriptural. It is refreshing to have missionaries that stand for the truth and preach the Word of God without fear or favor. Missionary Mallum preached the truth about baptism and the man and wife realized that they had not been scripturally baptized and came for the kind that Jesus said came from Heaven. There is one thing certain about Baptist baptism, it is good anywhere in the world. All denominations want all the members that they can get who have had it. It must be good since all of them want all they can get who have it. Real Baptists who are sticklers for the truth will not accept alien immersion. Shame on those who call themselves Baptists and receive alien immersion. We thank God again for a mission with missionaries who are sound where we can send our money and know that it is being used for the glory of God.

BUYING THE LOT

We are buying the lot for the new church building in a few days. Brother Brandon gave me most of the money and I have put in all I could on it and we now have enough to buy the lot and clean it up and get it ready to start the building. We are going ahead just as if we had the money already until we get this much done, trusting in the Lord to provide us with enough to build. We desperately need the building and believe the time is right for building. If we remain here much longer in this building, I believe it will hurt the services because people do not like to stand up for an hour and a half or two hours of service. On the other hand, if we get the building I believe that it will stimulate the work and cause it to grow faster than it is now. I believe that the Lord will provide the funds for this building and we want you to pray with us to this end.

Billy E. Parrott

God has a path of joyous service for you; if you neglect to walk in it, you need not be surprised if you fall and suffer injury.

Every step in the progress of missions is directly traceable to prayer.

It is easier to use Bible language than to obey Bible commands.

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Parrott Preaches

(Preceding page, Column five) take him long to do it. It will be more a matter of practice than anything else.

10 Baptisms

The Lord is definitely blessing this work now. Since we arrived here, in 4½ months there have been 10 baptisms. There were no conversions in the month of April, but in the 3½ months since there have been 16 professions of faith, most of them coming in the last month and a half. Most of these I attribute to the work of our evangelist, John Dias, who spends most of his time doing personal work among the lost, inviting them to the services. Every day he visits the homes in the area in which we are to have services that night and I have observed that many of these new converts are people who have evidently come upon his invitation. Almost every Sunday and Wednesday night we have a house full. And many times there are not enough seats to seat everyone. I am not too well pleased with our Sunday School but it seems to be slowly growing. I think that if I can get them weaned away from the quarterlies and start them studying the Bible that it will help a lot. In the next business session I intend to propose that the Men's Class begin to use only the Bible. The other classes are not ready for it yet because of the lack of knowledge of their teachers, and I cannot yet begin to teach them but in the Men's Class the pastor can carry it well enough. These quarterlies were not put in at the approval of Bro. Brandon, but after he left for the States and through the influence of a man from one of the convention churches who joined this church and became Sunday School superintendent. Now this man has resigned his position and I think is intending to get out of the church altogether so most of the support for the quarterlies is gone.

Preaches In Portuguese

As to my work, I have made two short talks in the church now and several times have expressed my opinion about things and also have prayed several times in Portuguese. August 10th I made a talk of about 10 minutes and then on the 17th I preached for about 25 minutes. I intend to say a little bit at all the Wednesday night services until I am able to do more in order to get practice. I don't seem to be learning much new Portuguese now but I am learning to use that which I already know. We don't have a teacher now and haven't had since the first of July. I want to get another but they seem to be pretty scarce now and as yet we haven't been able to find anyone at all.

Brandon Gives To Buy Lot

Brother Brandon gave more than we need to buy the lot here. We have a little more than 9000 cruzeiros of which Brother Brandon gave 7000 and I gave the rest.

It will take 6000 cruzeiros for the lot and probably a little more for the transfer of the papers and any little details.

FINANCIAL REPORT FOR AUGUST 1949

South Side Baptist Church, Winter Haven, Fla.	\$ 55.00
Liberty Baptist Church, Toledo, Ohio	19.52
Buffalo Avenue Baptist Church, Tampa, Fla.	43.00
Buffalo Avenue Baptist Church, Tampa, Fla.	
(Hope Bible Class)	35.00
Bellview Baptist Church, Paducah, Ky.	30.48
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Ryan Road Baptist Church, Van Dyke, Mich.	13.82
South Side Baptist Church, Paducah, Ky., B. Y. P. U.	6.11
Micanopy Baptist Church, Micanopy, Fla.	5.00
Ahava Baptist Church, Plant City, Fla.	45.00
W. W. Wilson through Bethel Baptist Church, Sugar Grove, N. C. (for church bldg. in Manaos)	100.00
Liberty Baptist Church, Central City, Ky.	10.65
Mt. Pleasant Baptist Church, Cadiz, Ky.	35.00
Hopewell Baptist Church, Toledo, Ohio	5.00
Westwood Baptist Church, Trilby, Ohio	12.50
Bethel Baptist Church, Roseville, Mich.	19.15
East Main Baptist Church, Des Plains, Ill.	5.00
Seven Springs Baptist Church, Dycusburg, Ky.	30.74
Big Creek Baptist Church, Wayne, W. Va.	5.00
Cleaton Baptist Church, Cleaton, Ky.	75.00
Raiford Baptist Church, Raiford, Fla.	5.00
Oak Baptist Church, Royal Oak, Mich. (Ladies Bible Class)	10.00
Olive Baptist Church, Ripley, Tenn.	8.80
New Hope Baptist Church, Dearborn, Mich.	
(Ladies Bible Class)	10.00
New Hope Baptist Church, Dearborn, Mich.	25.87
South Union Baptist Church, Cadiz, Ky.	26.50
Grace Baptist Church, Owensboro, Ky.	5.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	18.00
Shady Grove Baptist Church, Wickliff, Ky.	42.70
United Baptist Church, Muncie, Ind.	10.00
Seven Springs Baptist Church, Dycusburg, Ky.	39.35
First Baptist Church, White Plains, Ky.	15.00
Mt. Pisgah Baptist Association, Millstone, W. Va.	5.00
Pleasant Grove Baptist Church, Hickory, Ky.	11.33
Little Abion Baptist Church, Wingo, Ky.	10.05
North Side Baptist Church, Mayfield, Ky.	49.62
Maranatha Baptist Church, Grand Rapids, Mich.	22.76
Maranatha Baptist Church, Grand Rapids, Mich., Dorcas Missionary Guild	6.29
Grace Baptist Church, Base Line, Mich.	54.54
Grace Baptist Church, Base Line, Mich., B.Y.P.U.	4.59
Second Baptist Church, Marion, Ky.	14.98
Harmony Baptist Church, Detroit, Mich., (for church building, Manaos)	100.00
Harmony Baptist Church, Detroit, Mich.	75.00
Richland Baptist Church, Livermore, Ky.	18.26
Park Hill Baptist Church, Pueblo, Colo.	75.00
First Baptist Church, Russell, Ky.	82.61
First Baptist Church, Russell, Ky., (for church building, Manaos)	100.00
Mrs. C. E. Stewart, Stockdale, Ohio	1.00
Mrs. M. A. Alstock, Mansfield, La. (for Smiths' trip)	1.00
Miss Georgia Brandon, Benton, Ky.	5.00
Miss Maude Hunt, Franklin, Ky.	5.00
A. C. Morris, Lafayette, La. (for Smiths' trip)	35.00
Ed Alvis, Griffin, Ga.	10.00
Mrs. Martha Fisher, Ashland, Ky.	10.00
Mrs. E. B. Barker, Mannington, W. Va.	5.00
Elder Donald Grollimund, Daingerfield, Tex.	
(for Smiths' trip)	10.00
J. H. Cain, West Cape May, N. J.	5.00
Mr. and Mrs. W. H. Sego, Glendale, Ky.	5.00
Lindsey E. Harrell, Edenton, N. C. (for Smiths' trip)	5.00
R. E. Murphy, Castor, La.	5.00
TOTAL	\$1554.22

Z. E. CLARK, Treasurer.

As the Lord leads you, send all offerings for the mission work to the treasurer of the mission. It is best to send by check or money order. It is not safe to send cash in envelope. Address:

Z. E. CLARK, Box 215, Cannelton, Ind.

The rest we will use to build a good fence around the place and get it cleaned up and ready to start building as soon as the money comes in for that purpose.

Equipment For Smiths

I will send you the information of the things that the Smiths should bring in the next few days. I am preparing a list of medical needs and want to get the whole thing ready in the next few days. I close with this passage of scripture, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen." Gal. 1:3-5.

Your friend in the service of the Saviour,

Billy E. Parrott

NEEDED 14 OTHERS

In response to the appeal by Missionary Parrott in the MISSION SHEETS for \$1500.00 to build a church building in Manaos, Brazil, Brother Z. E. Clark, the mission treasurer, received the following letter from a Baptist layman in N. C.:

Sugar Grove, N. C.
"Dear Bro. Clark:

We read with much interest Missionary Parrott's account of the need in Manaos, Brazil, for a church building for the newly constituted Baptist Church. We are enclosing a check for \$100 for that building and we hope and are praying that God will lay on the heart of at least fourteen others as He has ours to do the same so that that church can be built. What better investment can anyone make for the Lord than this?

Sincerely yours,
W. W. Wilson"

Persecution Of A Young Believer In Brazil

One of our brethren here has been subjected to quite a bit of persecution because of his being a believer, the first real persecution that I have ever been connected with in any way. This brother is a very young Christian, being baptized since we arrived in Brazil. He is in the army here and the other day his outfit had a picnic on the beach. Knowing that it would be a drinking party, he did not want to go and told his officer that he didn't care to go. The officer took offense at his refusal and finally ordered him to go. As you know, in any army it is a serious offense when you refuse to obey a superior officer and he finally went, under orders, to the picnic. When they got there, he was ordered to drink wine but refused and when he refused several of the other men were ordered to force him to take it, then after they forced the wine down him they took him into the water and ducked him until he was almost dead. He thought that they were going to kill him but they released him when he was almost exhausted and he just was able to get out of the water without drowning. When he returned to his barracks there was a notice for his arrest stating that he had bought a bottle of wine himself and had gotten drunk, that he attempted to kill his lieutenant and one or two other soldiers, and sworn to by the lieutenant. He was put in prison and then after some time

The Lord has laid it on someone else's heart. The editor of the MISSION SHEETS and secretary of the Mission, H. H. Overbey, has led the church he pastors to be one of the other 14 to give \$100.00 towards this church building. And the editor of The Baptist Examiner, John R. Gilpin, has led his church to give \$100.00. Now, who will be one of the other 12 needed? Send your offering to the treasurer telling him what it is for. Send to Z. E. Clark, Box 215, Cannelton, Indiana.

MISSION NEEDS

Perhaps someone would like to buy the various articles needed by the Smiths for Brazil. Since there is no electricity, they will need a washing machine with a gasoline motor. A new one will cost about \$120.00 crated and delivered to the boat dock. A folding organ will cost about the same. A kerosene operated refrigerator with extra wicks, etc., will cost about \$311. If you should like to buy one or more of these items please send your offering to the treasurer of the mission, Z. E. Clark, Box 215, Cannelton, Indiana, and it will be used as you designate. The time is short so you must act quickly.

SPECIAL OFFERINGS

Church Building In Manaos

Special offerings for the month of August for building a church in Manaos. (Included in regular report).
Bethel Baptist Church, Sugar Grove, N. C. \$ 100.00
(by W. W. Wilson)| Harmony Baptist Church, Detroit, Mich. | 100.00 |
| First Baptist Church, Russell, Ky. | 100.00 |

Offering For Smith's Passage

Special offerings for the month of August to pay for the trip of Lawrence Smith and wife to Brazil. (Included in regular report).
Mrs. M. A. Alstock, Mansfield, La. \$ 1.00
A. C. Morris, Lafayette, La. 35.00
Elder Donald Grollimund, Daingerfield, Texas. 10.00
Lindsey E. Harrell, Edenton N. C. 5.00

brought before his captain (who had no part in all this). He was well acquainted with this captain and a friend of his so when he told his story, by the grace of God, the captain believed him and released him. The last I heard of it, they had papers out for the lieutenant and he was to be brought before the captain for the same thing. Matthew 18: 6-7: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of these offenses: for it must needs be that offenses come; but woe to that man by whom the offense cometh."

New Preaching Point

We are starting a new preaching point this week, Sunday afternoon, in a place where there are hardly any Christians and no gospel work at all. This place has been and still is to some degree infested with a native spiritualist group (sort of a voodoo outfit, I understand) which has in time been very antagonistic to the gospel and in another part of the city were known to have stoned a missionary couple. This group has not yet evidenced any antagonistic tendencies and we believe that the time is right for entering the area. There are a large number of people there and a great opportunity for us to do a good work there, the Lord willing. Pray with us about it and maybe we will have a permanent preaching point there. There are many other such places here that need working but we are limited by time and lack of workers and the other missionaries don't seem to care to work new areas, only the ones established and in and around them. I will sign off for this time asking prayers for us and the work, especially for the new building that is so badly needed here. The only way this work to progress and grow is through the prayers and interest of those who love the work of the Lord and the commission that He gave to His churches. Every one of God's children should be a missionary. You can be a missionary in a factory, in the field or wherever you are, by supporting a mission work with your prayers, your interest and your offerings. Every believer should have a part in sending the gospel to places like this one. When a city like Manaos that has had missionaries for years, still has places and people within it who have never heard the gospel, think of the many places in the interior in which a missionary has never set foot.

Yours in the service of the Saviour,

Billy E. Parrott

Salvation By Works

(Continued from page two)

rather by and through the Lord Jesus Christ. This fellow came directly to God saying, "I'm glad I am not like other men." Then he selected some characters—members of his acquaintance, whom he was glad that he was like. He said, "I'm glad I'm not an extortioner, I'm glad I'm not an adulterer, I'm glad I'm not like this publican." He was a good man. Mighty few men and women in this house tonight would make the same assertion. But he didn't stop in his prayer. He went on to tell the Lord about his fasting. He said he fasted twice every week. Now, beloved, I believe in fasting. I don't practice it, you can see that, but I do believe the exhortation in the Word of God when God speaks about prayer and fasting. At the same time the Bible says that when you fast, wash your face and go on about your business and don't put on a long face and tell everybody how pious you are. We have some folk who eat mackerel on Friday and fast forty days during the early spring. They try to tell people about how good they get during the forty days when they repress the flesh. The Lord said that if you fast, wash your face and go about your work regularly and not brag about the thing which you do. This fellow came to the Lord and said, "I fast twice in every week."

He continued his prayer by saying, "I give tithes of all I possess." He was better than a lot of you. We have folk in this house tonight who have money in their pockets that belongs to the Lord. One-tenth of everything you have belongs to God. You are a robber if you don't give it to God. You're not nearly as good as this fellow, for he said, "I give tithes of all that I possess." He stopped there, but before he stopped, he might just as well have said, "Lord, taste and see how sweet I am."

Over on the other side of the church, bowed down with the weight of his sin, realizing how wicked and how sinful and uncleanly he is, is a poor old publican, a tax gatherer, who had been unjust and dishonest in all his financial dealings. Weighted down with the burden of his sin, he doesn't even dare to look into God's face, but smote upon his breast and said, "God be merciful to me a sinner."

The word for "merciful" is really "sacrificed," and when he said, "God be sacrificed for me a sinner," he literally said, "Lord, accept the sacrifice of Jesus for me a sinner." You don't hear him telling the Lord about how good he is, but he admitted the thing which this good man refused to do. All this poor fellow could say was, "God be sacrificed to me a sinner."

Beloved, the Bible says that the Father, looking down from the skies, saw these two when they came to church. He saw you tonight. Don't be mistaken about the matter—God sees you every time you come to church. He saw these two. Presently the services were over, the congregation was dismissed and these two went home. God gives His verdict concerning this church service. He said that the good man went down to his house condemned. Thus, the good man went to Hell and the bad man went to Heaven. Why? The

Man is the only created being who bows in humility and adoration.

good man looked to himself instead of to Jesus. The bad man went down to his house justified because he admitted that he was a sinner and trusted Jesus Christ as a Saviour.

Here then was a good man who went to Hell and a bad man who went to Heaven. The man who was depending upon his works, went away condemned. His works would not save, and he went out of the house of God condemned.

III

SALVATION BY WORKS IS A FAILURE WHENEVER YOU COME TO THE JUDGMENT BAR OF GOD.

Some of these days everyone of us are coming up before God for judgment. I'm glad it is before God. I'm glad it isn't before man. However, some day every one of us are going to stand before God to be judged. Here's the picture:

"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? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matthew 7:22, 25

Here's the unsaved preacher who comes up before the judgment bar of God to say, "Lord, haven't I preached big sermons in your name?" You say, "Brother Gilpin, are you going to say that there will be preachers who are lost?" I'm not saying it, that's what Jesus said. I'm just His messenger. I didn't write this Book! I'm just the messenger to proclaim it to you. The Lord Jesus Himself said there would be preachers come up to the judgment bar of God, and He would say to them, "I never knew you." You say, "I just can't conceive of a preacher being lost." Listen, beloved, if they believe what they preach, 90 per cent of them are as sure of Hell as though already there, for 90 per cent of them preach salvation by works or salvation by the city's water works. However, this Bible does not say that a man can be saved in any way except by the Lord Jesus Christ. Here comes an unsaved preacher up to the judgment and our Lord seemingly is sympathetic — He doesn't say a word. I'm sympathetic to that fellow who is lost in his religion—to that man who is giving his life maybe in a sacrificial manner to build up false religions.

Then this same preacher continues his plea for mercy by saying, "Lord I have cast out devils in your name," meaning by that he had been instrumental in God's hands in leading others to a saving knowledge of Jesus Christ. You say, "Brother Gilpin, can it be possible that a man can lead somebody else to Jesus if he doesn't know Him himself?" I think so. I think some folk can read parts of the Word of God they don't believe themselves, and lost sinners might hear and believe. Jesus is sympathetic with these, for He makes no answer.

Then this unsaved preacher comes with a third plea: "In thy name have done many wonderful works." Beloved, there is no sympathy on the part of the Son of God for that crowd. Listen: "And THEN will I profess unto them, I never knew you." Our Lord Jesus Christ will listen to that lost preacher somewhat sympathetic it seems to me, and He will listen to that man who make his pleas as to how he has cast demons out of other men, but the Lord Jesus has no ears for the man who brings his works to the judgment bar of

As soon as the man mentions his works, He says, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Oh, beloved, if you are depending upon your works in any respect whatsoever, you can know what your future is. Your salvation by works is a failure at the judgment bar of God.

Let me ask you a question: Why continue with a system like that? You have been trying to save yourself, hold out faithful to the end, do the best you can—you have been mixing grace and works, in the hope that you will get to Heaven when you die. Yet, the Word of God says there is no hope for you. Why go on with such a system? If it won't give you peace when you go to church, and we have seen that it won't because this good man went to church and went away condemned; if it will not give you any hope when you come to the judgment bar of God, then why go on with the system?

Oh, dear sinner friend, tonight, you who are depending upon your own merit to get to Heaven, I have no hope you will ever be there. I have only the stern denunciation of the Lord for you, when He said, "Depart from me, I never knew you." You may be a church member, you may be a good man, but when you come to the judgment bar of God, it will mean Hell for you and all others who are depending upon their works rather than upon the finished work of the Lord Jesus Christ.

In Jesus' day, a crowd gathered around Him and asked a question:

"What shall we do that we might WORK THE WORKS OF GOD?"—John 6:28.

Listen to Jesus answer: "This is the WORK OF GOD that ye believe on him whom God hath sent." The crowd was talking about "works." Jesus said, "Cut that 's' off. It isn't 'works,' it is 'work.'" There is just one work, and that is the work of faith—that you believe on Jesus Christ. That, and that only, will save. I say to you, lost sinner friend, all your works will never avail one particle. The only work that will avail is the work of faith—faith in the finished work—the atoning work of Jesus Christ at Calvary. Don't go away unsaved tonight, dear sinner friend. May God help you to see this truth that it is either Jesus or Hell. If you go out depending upon yourself, you are going to Hell. If you go out depending fully on Jesus, you are going to Heaven, for there is nothing to keep you from Heaven, since Jesus has already suffered your Hell at Calvary. May God bless you.

A Few Words Concerning Bro. Lakin As To His Use Of The Term "Doctor"

One of our readers writes:

"I notice B. R. Lakin, of the Cadle Tabernacle, refers to himself as 'Dr. Lakin.' How did he become a D. D.?"

There are three ways one may secure the doctorate. First, by academic study on his part, he may earn it. Second, it may be conferred as an honor by a college, university, or seminary. Third, it may be assumed or taken up by the individual, just like a thief picks up anything else and appropriates it to himself.

I've known Bro. Lakin intimately for years and I know that he didn't get the degree by study on his part. It was only recently conferred by Bob Jones college—an interdenominational Holy Roller school.

This should be sufficient answer as to how he got the title, and he's welcome to all the cheap honor that is his by styling himself "Dr. Lakin."

Of course the D. D. sounds good. It is a good ear tickler, but after all it doesn't make a man any more preacher than he was. J. B. Gambrell used to say that the D. D. reminded him of the curl in a pig's tail—a little more beauty, but no more pig.

The D. D. is a cheap honor today. Most any college will confer it, if you make a contribution of \$100 to the college—and many of them will confer it for less.

Lee Rector (blessings on his memory) knew that I despised titles, so as a joke, every time he wrote me, he addressed the letter: "Dr. John R. Gilpin." I told him once that he had saved me fully \$50—maybe a \$100, since for that sum I could have had it conferred.

Jesus said, "One is your Master, even Christ; and all ye are brethren."—Mt. 23:8. If we are all "brethren" and Christ is our only "Master," then it is positively anti-scriptural to call any preacher "Dr.," since this elevates him above his brethren. In this same verse, Jesus said, "Be not ye called, Rabbi."

This isn't a case of "sour grapes" with the editor. Twice since living in Russell, the D. D. degree has been offered him by reputable colleges and has been refused each time on the

en, since Jesus has already suffered your Hell at Calvary. May God bless you.

basis of Mt. 23:8.

Bro. Lakin isn't the only preacher who loves "uppermost rooms," "chief seats," and "greetings in the markets." The majority of preachers fall for such flattery. I noticed the program of the Greenup Association as it was printed in the local daily paper. The majority of those listed were called "Doctor." As I read it, I was impressed that if one were suffering from appendicitis or tonsillitis that it would have been a good place to go for an operation as nearly everyone on the program was a "doctor."

There is another error that is just as great, namely to call a preacher "Reverend." This word is only found once in the Bible: "Holy and reverend is his name."—Ps. 111:9. Here it is an attribute or characteristic of God. Since it is used only once in all the Bible and then as an attribute of God, it is nothing short of blasphemy to apply it to any preacher.

Pastor, Bishop, Elder, or Brother—these are good scriptural names and every Christian ought to use these in addressing a preacher.

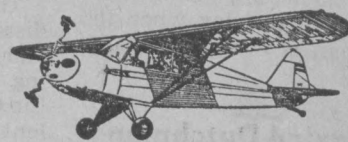
Another word concerning Bro. Lakin: he knows a lot better than what he is doing. Pride, popularity, and money have corrupted him. He knows better than to countenance women when out of their place; he knows better than to conduct union meetings; he knows better than to pray God's blessings on fairs, with their games of chance, gambling, and financial crookedness; he knows better than to preach the universal church—that all the saved make up the church; he knows better than to preach the compromising message that he preaches today.

"Bas" will see this, as a copy will be sent to him, but it probably won't do him any good—he is too far gone on the pathway of compromise. However, there will be others who will be blessed thereby, for He has said: "Them that sin rebuke before all, that others also may fear."—I Tim. 5:20.

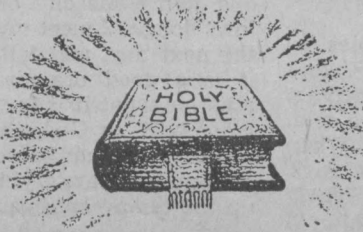
Here is \$1.00 for my subscription to THE BAPTIST EXAMINER. I want to receive the paper as long as it is published. I can't begin to tell you what a great help your paper has been to me." Mrs. Toler, Christian, W. Va.

IT HAPPENED SEPTEMBER 7, 1911

The first successful trans-continental flight was started from New York City by C. P. Rogers. He landed in Pasadena, California, on November 4th, his actual flight time being 84 hours and 2 minutes.



In 1945 an Army plane flew coast to coast in 5 hours and 17 minutes.



No matter what progress has been made in science, industry, or material things, the need of God's Word is greater today than ever before.

What Should Be Expected Of A Christian?

(Continued from page one)
things of the flesh are put away. If his attitude towards life is the same he IS NOT a new creation—hence not genuinely converted.

2. He is constrained by love to live henceforth unto Christ. (2 Cor. 5:14-15). It does not irk one to live for one he loves. Lack of love for Christ is back behind the mumbling and grumbling about "too strict."

3. He comes to have a dislike and distaste for the things of the world. (1 Jno. 2:15-17). How can a saved person love those things that exist to tear down the Lord's cause in the world? How can a loyal soldier of one country sneak over into the territory of the enemy and help that enemy in their warfare against his country? That's what church members are doing when they play bolita, go to shows, dances, bridge clubs, etc. The Lord says that if a person loves all of that stuff that is of the world, that the love of God is simply not in such a person.

People who want to go to heaven, but want their pleasures to come from the devil, are not going to heaven—neither will they rule with Christ over the new earth. If you have to go to the devil for your fun, you are going to have to go to him for that future home. When nothing satisfies people but the things of the devil, that shows that he is their "daddy."

4. He is willing to be faithful unto death. (Rev. 2:10).

That means, faithful to the point of dying if need be. Millions have died as martyrs through the ages. When we think of those who have suffered everything rather than forsake the Lord, it ought to make us sick to hear the whine of these miserable, worldly, little cowards who bawl for their movie or their bottle of beer like a baby crying for its bottle. Some heroes—these weaklings who can't give up anything for the Lord without taking on as if they were killed!

Plenty church members don't think anything about their employer expecting them to be on hand every day for work, but they think it a terrible thing if they are expected to be present at church for a few hours a week. The truth is, churches are filled with weaklings who need to get a real case of genuine conversion. The fellow who has to be urged and pulled to do and serve—and who really wants to be serving the devil—he is just an unregenerate, that's all, and there is only his breath between him and hell.

Recommendation For Sin

(Continued from page one)
stroyed them all: Even thus shall it be in the day when the Son of man is revealed" (Luke 17:29).

A Puzzled Dutchman

(Continued from page one)
oder pashage is dat vish saish, plessed are dey who ebey dese commandments, dat dey may have a right to de tree ob life, and enter in through the gates into de city. Oh, tell me I shall gets into de city, and not close py or near to, shust near enough to see what I have lost, and I shall pe so glat I vash here tonight!"

HELL-FIRE INSURANCE



One of the saddest things relative to Christianity today is that with the vast majority of folk religion is only a sort of Hell-fire insurance policy.

Now, get this straight. Religion never saved anyone. Salvation comes by redemption which was wrought for us by Jesus Christ at Calvary. Religion doesn't save. Jesus is the only SAVIOUR.

It is true that when one is saved, he is insured against loss in the Great Judgment Day fire. However, salvation is more than this. Be sure to read Brother Mason's article in this issue.

Church And Lodge

(Continued from page one)
newspaper, or on a public platform, almost never will you find a secret society mentioned. Many do not like to say so, and yet the secret society system is one of the strongest factors for good or evil in our country. There are five hundred thousand Masons in this country, and as many Odd-fellows. The majority of these men are not in Christian churches; they tell you plainly that they don't care for the church. The secret society system of the United States, which puts up such temples as there are in Boston and Philadelphia and New York, which puts up its lodges in every town, and seeks to attach to itself every young mechanic and merchant and lawyer, and tells him that if he joins a secret society he will be able to serve his country better, or will be helped in his industrial pursuits, or receive a life insurance—such an organization is a tremendous power for good or evil, and the church of Christ should find out which it is, and then should see that every young man may be warned if it is evil, and urged to join it if it is good. There are lodges for almost every purpose under heaven. They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press, and the platform is, in general, as silent as the grave. Now we are told to examine. I Thess. 5:21, "Prove all things; hold fast that which is good," and to inform men. "Ye are the light of the world." Matt. 5:14.

Ignoring the Example of Christ
I submit to you a few doctrines which determine absolutely the character of these secret lodges.

They all require members to disregard the example of Christ, and His example is just as binding as His Word. Assume that the Good Templars are an excellent organization for promoting temperance, or that the Freemasons promote faith in God, hope in immortality, and charity to all mankind. What right then has a Christian man to hide that work from his wife and children?

Christ told His disciples to proclaim on the housetops what He had told them in private (Matt. 10:26, 27). Now a man is initiated into a lodge. When he comes home his wife says, "Where have you been tonight?" "I have been initiated." "I didn't know you were going to join. Tell me about it." "I am not permitted to tell you." "Was

there anything wicked?" "No." "Anything ridiculous?" "Nothing at all, my dear; it was very solemn." "Well, then, why can't you tell me about it, if there is nothing wicked in it, and nothing ridiculous?" He is compelled to say, "I have obligated myself not to."

The question as to whether it is good or bad may be a matter of taste. Jesus Christ knew how to promote the temperance cause, faith in God, the hope of immortality, and charity toward all men; the Saviour that turned His head on the cross to say to John, "Take care of My mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her husband has been taken from her and she is left to provide for herself. Jesus knew how to promote friendship and love and liberty, and you and I, if we are Christians, are bound to do Christ's work in Christ's way. Christ said, when asked as to His teachings, that He spoke openly to the world in the synagogue and in the temple, and that in secret He said nothing. No man can be a secret society man and follow the example of Jesus Christ.

But not only does a lodge man necessarily disregard the example of Christ, but he is compelled to violate His express command. He said to the disciples, "I am the light of the world," and "Ye are the light of the world;" you are to show mankind the difference between right and wrong. "Let your light so shine before men that they may see your works and glorify your Father which is in heaven." Suppose that every secret lodge is doing good; put in the Jesuits, the Ku Klux Klan, the Knights of the Golden Ring, the Whisky Ring, and assume they are all doing good.

Are men in secret societies letting the good which they do shine out? They go into the second or third stories, curtain the doors, and let no one come in unless he will obligate himself not to tell those outside what they do inside. Christ says, "Let your light shine," and I go off and join a Mason's or Odd-fellows' lodge. I meet my neighbor the next day, and tell him that it is a good organization. He asks me what it is for. "To promote faith in God, the hope of immortality, and charity to all mankind; we are trying to build up the temperance cause."

"What do you do?"

"Go and pay our secretary twenty-five dollars to be ini-

tiated, and you can find out." Unless he will do that, he can know nothing of the good we are doing.

Having Fellowship With Unbelievers

Again, in these organizations you have good men and evil men together. I had a very pious and worthy elder in a church in which I was preaching, who was an Odd-fellow. I said to him one day, "How many Christians are there in your lodge?" He said, "I and Brother Woods." "How many members?" "About a hundred." "Don't you feel rather unequally yoked? Can you and Brother Woods pull against so many men? When they had that ball last winter, did you want it?" "No." "Why did they have it?" "Because we were out-voted." You may join any lodge you please and you will find anywhere from seventy-five to eighty per cent are not professing Christians.

In many towns, I know of not one prayer-meeting man connected with the Masonic Lodge. Here is a Christian man, redeemed by the blood of Jesus Christ, and desiring to be a man separated unto God and His service, and yet he joins with men who are unbelievers and some of whom are profane, and they are all brethren together. When a man enters a lodge, he takes his chances he yokes himself with unbelieving men.

A Christian ought not to do that. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" 2 Cor. 6:14. The church is God's light to shine out in the world, that men may see the ditch before they fall into it; that they may see the trap before the foot is fast.

Teaching Immorality

Once more, the morality taught in these organizations is un-Christian and wicked. Take for example the Masonic oath, which binds the Mason not to wrong or defraud a Mason, knowing him to be such; or the other clause which binds the Mason not to have "illicit carnal intercourse with the wife, mother, sister, or daughter of a Master Mason, knowing them to be such." I was once lecturing in a university, and met a number of the ladies, among them the lady principal.

She said, "I know nothing about this subject. I have been thankful many times that my brother was a Mason. I have been self-supporting from my girlhood, and, when I left home, my brother gave me a Masonic token, and told me to wear it when I was alone. Three times I have been approached by men, apparently with evil intent, and three times they have turned away at that sign." The unthinking man says, "Isn't that splendid?"

That is as splendid as the devil. The devil is satisfied with a morality of that kind. God says, "Thou shalt not steal." Jesus Christ says, "If you look lustfully, you are an adulterer; you must not only abstain from outward crime, but you must have a clean heart, a clean eye." Masonry says, "Don't steal from a Mason; don't commit adultery with the relative of a Mason." A church deacon once said to me, "Is that so very bad?" "How old is that boy who put out your horse?" I asked. "Twelve years," I said, "If you were to say to that lad, when he was starting for the city, 'You must not take any watches from the store on the right hand side of the street,' what would he understand about the watches on the left side?" "Why," he said, "I suppose he would understand that I would-

n't be very much offended if he took some of the watches from the left side."

An organization that binds a man to partial morality speaks against Jesus Christ and imperils the moral standards of the community.

Charity Miscalled

The charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out anyone who is likely to need anything. Anyone who wants to join must be a good and true man, sound in mind, and with sufficient means for the support of his family, and for the support of the order. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness.

Denying God's Plan of Salvation

Once more, these organizations put the plan of salvation aside, and in its place put mere moral teachings enforced by material symbols. This whole system is a plan to do away with the atonement of Jesus Christ, and to lead the poor sinner to trust man in the awful day of judgment, with no hope except what his miserable, paltry righteousness has been able to get for himself.

We have members of lodges by the million, learning to believe that they can be saved without the blood, by practicing temperance, or friendship, or then they teach such moralities as is involved in those obligations of the Master Mason. Good works are indeed necessary, but are not sufficient.

Excluding Christ

These lodges not only exclude Jesus Christ by inference, they exclude Him by form. In Masonic rituals, they choose the names which do not contain the name of Christ at all. They have two passages which contain the name of Jesus Christ, one of them 2 Thess. 3:6 f. He called the name Lord Jesus Christ twice, but if you will flip the Masonic book you will find that whole name deliberately stricken out, that name which is above every name, and which is the only hope of the saved. When you ask the reason, they say that a great many conscientious members do not believe in Jesus Christ, and it would offend them. So that a man who goes into a Masonic Lodge only leaves his wife and children at the door, but he leaves his Saviour there, too.

Cowering Before This Foe

Why do not the churches take this matter up, and warn you men who by the thousands are being ensnared every year.

What does God care for religion if it does not lead us to protest against these evils? we will not open our mouths to do away with evil and bring the good, ought not the church to die? God calls the church to a life of faith, and around and wondering what will happen, and how God will make right. But the thunderbolts of his right hand are plenty number.

When He sees fit to wipe out iniquity, He will do it and if we do not do our part in fighting against evil, the judgment, when it comes, will take some of our blood with it. God make us faithful.—An Old Tract.