

Have no friends you dare not bring home.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In 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.

VOLUME 16, NO. 43 RUSSELL, KENTUCKY, NOVEMBER 25, 1950 WHOLE NUMBER 649

The God Of The Bible Contrasted With Other Gods

By Roy Mason
Tampa, Fla.

8:4; Psalms 96:5; Psalms 95:3.

Some facts about God and false gods:

1. The god of the Mohammedan is not the God of the Christian.

2. The god of the Christian Scientist is not the God of the Bible. (Their god is not a person, but just a sort of abstraction. Likewise the god of the "Unity" people.)

3. The god of the Universalist and the Unitarian and the Modernist is not the God of the Bible. (They deny the Trinity.)

The character of God contrasted with that of pagan gods:

Many of the false gods of the heathen have had human sacrifice offered to them. (Cf. Moloch.) The worship of other gods, like Diana, was celebrated by means of prostitution. Such

gods as Bacchus, the god of "booze" was celebrated with an all night drunken carousal. The gods of the heathen have no morality. But the God of the Bible is holy. Habbakuk 1:13; John 17:11; Job 34:10.

Many of the gods of the heathen are man-made, hand-made gods. They take a tree and make a god out of a part of it, and furniture out of the rest of it. But the God of the Bible had no maker. He has ever existed. (Ex. 3:14.) He is the living God, while the heathen gods are not alive. (Jer. 10:10.)

God is a Spirit. (See John 4:24.) That is, He is not a material being such as we are, visible to the eye. Men are prohibited from making images to serve as a likeness to God. (See Ex. 20:4.) Catholicism violates (Continued on page four)

AMERICA'S THANKSGIVING

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee,
Standing in the living present,
Memory and hope between
Lord, we would with deep thanksgiving
Praise, Thee more for things unseen.

Not for battleship and fortress,
Not for conquests of the sword
But for conquests of the Spirit
Give we thanks to Thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In the land the people rule.

For the armies of the faithful
Lives that passed and left no name;
For the glory that illumines
Patrician souls of deathless fame;
For the people's prophet-leaders,
Loyal to Thy living Word--
For all heroes of the Spirit,
Give we thanks to Thee, O Lord.
--Author Unknown

Why We Believe The Gospel, God's Means In Salvation

By T. P. Simmons
First Baptist Church
Coal Grove, Ohio

I speak here for myself, for the church of which I am pastor, and for many others of like faith. I write this article in view of the fact that some think that unconditional election rules out the instrumentality of the Gospel in man's salvation.

I. DEFINITION OF TERMS.

1. The Gospel. God has given us an inspired and, therefore, authoritative definition of the Gospel in I Cor. 15:1-4: "I declare unto you the GOSPEL which I preached unto you... how that Christ died for our sins... was buried... and... rose again... and... was seen of Cephas, then of the twelve." The Gospel, then, according to this divine definition, is the

announcement, the message, the good news about what Christ has done for our salvation. Mark well that the Gospel is not Christ, nor the mere fact of His death, but is the message concerning that death, its purpose, and all that is implied by and involved in it. The very meaning of "Gospel," which is good news, shows this to be true. A thing is not news until it is announced. News is information about something that has taken place.

Take a comprehensive concordance and see if you can find one single passage where we are given any evidence that the Gospel means merely the fact or truth of Christ's death rather than the announcement of it. In some cases it is made very clear that this is not the case. For instance: Mark 1:1, "The beginning of the gospel of Jesus Christ." This could not mean the beginning of the death of Christ. Again: I Cor. 9:12, "Lest we hinder the gos-

pel of Christ." This certainly does not mean, Lest we hinder the death of Christ. Furthermore: Phil. 2:22, "Hath served with me in the gospel." No man served in the death of Christ except Christ Himself.

2. Salvation. I use the term "salvation" here in the sense in which it is used in Luke 7:50; Eph. 2:8; 2 Tim. 1:9; Titus 3:5. In each of these passages the salvation of believers is spoken of as having taken place already. In these passages it has reference to the experimental application of the blood of Christ, to justification, comprehending regeneration and being roughly equivalent to conversion.

3. Means. I have reference here, not to the basis of salvation (the death of Christ is that), but to the instrumentality that God employs. By noting the contrast between the means and the basis of salvation we get a clearer view of the difference between the

death of Christ as a fact and the announcement of that fact. Furthermore, let it be noted that I refer to the means rather than the agent. The Holy Spirit is the agent. The Spirit enlightens the mind by his quickening power. Then, implanting the Gospel, he creates repentance and faith in the heart; thus completing the work of regeneration.

II. THE SUBJECT TREATED NEGATIVELY.

Before proceeding to give our reasons for believing that God saves through the Gospel, we wish to disclaim some ideas that some might otherwise attribute to us.

1. Our belief is not based on the idea that we must help God do His work. We detest all talk about helping God. If any are minded to refer us to Judges 5:23, let them first note that these words originated with Deborah and Barak and not with the inspired writer. Further-

more, these words were uttered in song where poetic license is allowable. Let those who bank on these words also read a little farther and note the praise of Jael's treacherous murder of Sisera and tell us if they can agree with Deborah and Barak.

Our God is self-sufficient. He possesses all power. If He needed anything, He would not tell us. Psalms 50:12. God is not "worn out with men's hands as though he needed anything, seeing he giveth to all life, and breath, and all things" (Acts 17:25).

But God has ordained to work through men. I Cor. 1:21; Col. 1:25-29; I Thess. 2:4. This He does, not because He has to, but because He wills to. He could have gotten along without men if He had chosen to do so.

2. Nor do we believe in the preaching of the Gospel with (Continued on page three)

HOW TO TEST AMUSEMENTS

1. Do they rest and strengthen, or weary and weaken the body?
2. Do they strengthen and rest or weary and weaken the brain?
3. Do they make resistance or temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance and justice?
5. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one nearer to or remove one farther from Christ?—Copied.

The First Baptist Pulpit

"THE MOST FAMOUS TRIAL IN HISTORY"

(Read Luke 22:63-23:38).

Going back across the years that you can remember, there have been a number of most famous trials that have been held. I rather imagine that because of the newspaper and radio publicity that was given to it, the most famous trial that you can remember was that of the Lindbergh kidnapping trial. I am satisfied that there is none other that you can recall that has been more famous than the one that I have mentioned, yet, beloved, though that is true of

our day, the most famous trial and the one longest remembered is one that happened two thousand years ago—the trial of our Lord Jesus Christ.

As you well know, in any trial there is the prisoner, there are the judges, and there are the witnesses. There are certain things which characterize the trial. There is the verdict that is rendered, and there are those who are concerned as to the outcome. I want to show you that everyone of those factors is present in this the most

famous trial of all days—the trial of the Lord Jesus Christ.

THE PRISONER — JESUS CHRIST.

Who is He?
If you and I would identify Him, beloved, it wouldn't be necessary that we go to the Rogues' gallery. It wouldn't be necessary for identification that we observe thumbprints of criminals of days gone by for comparison. It wouldn't be necessary that we examine (Continued on page two)

THE STING OF DEATH

By Claude Duval Cole

Text: I Cor. 15:56, 57...

"The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ!"

The Bible is a solemn book. It deals with serious matters. It faces the sternest facts. It gives information upon eternal issues. It tells the truth about God and man. It describes God as the Creator, Administrator, Preserver, and Saviour. It presents Him as the Holy and Almighty One. It sets Him forth as the Supreme and Solitary Sovereign of this vast universe. It describes man as a sinner before God; responsible for his conduct and in awful danger because of his rebellion against God.

The Bible is also a happy (Continued on page four)

"Most Famous Trial"

(Continued from page one)
other Bertillon measurements of like criminals. Rather, beloved, we would turn to the writings of the Word of God to identify this prisoner — the Lord Jesus Christ.

In Matthew 1, He is referred to as Jesus—Emmanuel—"God with us."

He is identified again when the Father spoke from the skies, saying:

"This is my beloved Son, in whom I am well pleased."

—Mt. 3:17.

If you would like to identify Him, then see John the Baptist as he stood on the shores of the Sea of Galilee, as he lifted his finger and pointed at Jesus, saying:

"Behold the Lamb of God, which taketh away the sin of the world!"—John 1:29.

If you would identify Him, then listen as the angel of God spoke to Mary, His mother, before that He was born, yea even at the time that He was conceived, when the angel said:

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

—Luke 1:30-33.

Notice that He is called Jesus, the Son of the Highest, and it is said of Him that of His kingdom there shall be no end.

If you would like to know who this prisoner is, then hear Jesus Himself, when He said:

"I and my Father are one . . . the Father is in me, and I in him."—John 10:30,38.

I ask you, beloved, who is this prisoner at the bar? Who is this man Jesus, the Son of the Highest, who is on trial for his life? What had He taught? What was He teaching? Was He a Communist? Was He an Anarchist? Had He made insurrection against the government? Was He in rebellion to Roman authority? Had He sought to overthrow the government or any other form of government?

Beloved, to all of these questions, the answer must be a negation. Nay, the Lord Jesus Christ was no Communist. He had never been a member of any subversive party. He had never taught contrary to the local-existing government. Rather, He had taught that man was a helpless being in the sight of God — so helpless that he couldn't turn to God unaided by the power of the Lord. Listen:

"No man can come to me, except the Father which hath sent me draw him; and I will raise

him up at the last day."

—John 6:44.

Jesus also taught that men were elected and chosen of the Father before the foundation of the world unto salvation, for we read:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

—John 6:37.

Jesus taught that salvation was only in Himself. Hear Him when He said:

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." — John 6:35.

Jesus hadn't left room for salvation to be found any place else other than in Himself, for He said:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

Jesus had also taught that when men are saved, they are positively secure in Him. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

What had Jesus taught, beloved? He had shown that the externals of religion meant nothing. He had laid bare the sham hypocrisies of the multitudes. He had shown that the externals of religion, as held by the Pharisees and the Saducees, were worthless. Though they had religion in the head, though they had said long prayers daily, though they had great religious creeds and oaths, though they were tithe-payers, and though they held to the externals of religion, He had shown them that this meant nothing unless the heart had been cut by the Spirit of God and conviction had begun, which led unto conversion in Him.

What else had this man Jesus taught? He was the one who spoke those Beatitudes. He was the one that told that wonderful story of the good Samaritan. He was the one who had given to the world the story of the prodigal son who had gone astray and had come back to the father's house.

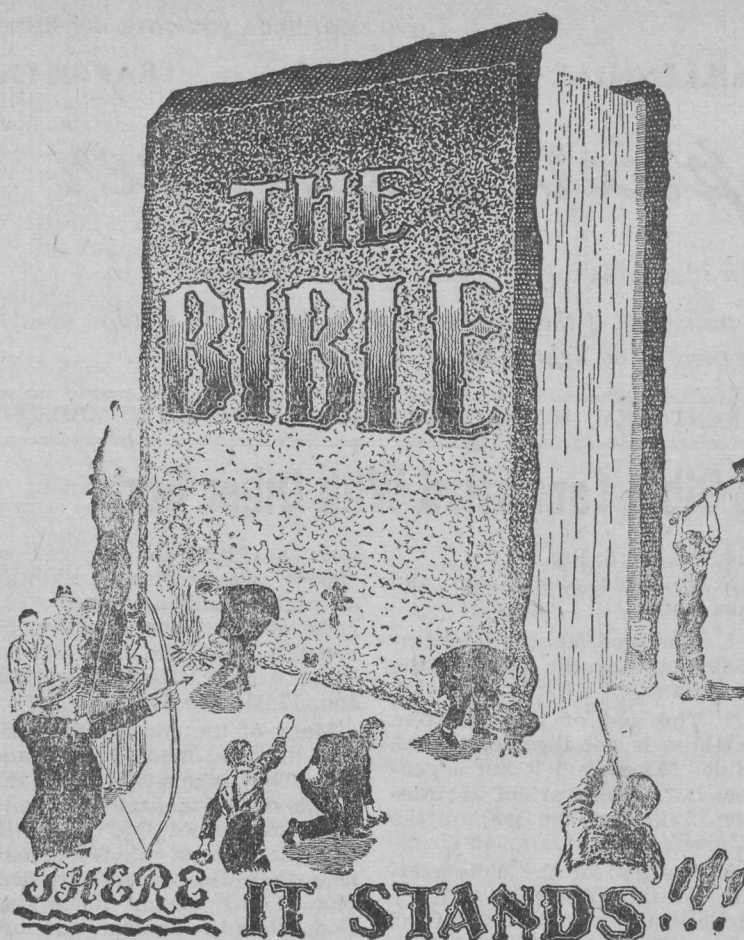
Beloved, if this was what He had taught, I ask you, what had He done? Surely in His teachings there is nothing whereby He should be tried. Surely if these were His teachings, there is nothing in these whereby He should be guilty of even being a subject of trial, to say nothing of being brought to death. What had He done? Is He a criminal? Had He been a delinquent from youth? Was there a tinge and a taint of moral delinquency that had been in Him from the time of His birth that had grown and had been augmented as the days passed by? Had He had a criminal complex all the days of His life? No, beloved, just the contrary, for we read concerning Him:

"For he hath made him to be sin for us, WHO KNEW NO SIN; that we might be made the righteousness of God in him." — II Cor. 5:21.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH and WITHOUT SPOT."—I Pet. 1:18, 19.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the

Friendships cemented together with sin do not hold.



heavens."—Heb. 7:26.

This prisoner, Jesus Christ, is no adulterer, nor murderer, nor thief, nor criminal. He has never violated the moral law of God, to say nothing of the civil law of man. If you would identify this one who has been brought to the bar of justice, you would say that He is Jesus Christ, God in the flesh, without sin, without stain, without moral blemish, without spiritual imperfection—Jesus Christ, the Son of the Highest.

II

THE WITNESSES.

What a contrast to the prisoner are these witnesses! How truly these witnesses characterize the average witnesses that go to court today. Listen:

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days."—Mt. 26:59-61.

The chief priests had hired men to become false witnesses to testify against Jesus. Jurisprudence of Jesus' day was different to that of today. An indictment now must be found by a grand jury, but an indictment in Jesus' day was found if two individuals could testify to the same thing concerning the prisoner. That was why it was they were trying so desperately to get two witnesses whose words were not antagonistic and contradictory the one to the other. They were trying to get an indictment against Jesus so that He could be brought before a Roman tribunal for trial. Hence, these high priests—these Jewish conspirators—tried their best to get two witnesses who would tell the same thing, that Jesus Christ might be brought to trial.

The Word of God tells us, beloved, though many false witnesses came, yet they couldn't find two individuals who would testify to the same thing concerning Jesus Christ. These were the witnesses at the trial of Jesus.

III

CHARACTERISTICS OF THE TRIAL.

There were certain things that stood out about this trial

of Jesus that made it famous. It was characterized by the MOCKING that entered into it, for in actuality the trial of Jesus was mockery from beginning to end. Listen:

"And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate."—Luke 23:11.

That, beloved, took place in the courtroom of Herod in the fifth trial that the Lord Jesus Christ underwent. When He was thus being trial for the fifth time, they put a purple robe on His back, a crown of thorns upon His brow, and a scepter of reed in His hand. They bowed their knees to Him and said, "Hail, King of the Jews." They mocked the Son of God.

Beloved, that hand ought to have held, and will some day hold, a scepter of iron whereby the nations shall be broken asunder. On that lustrous brow where the crown of thorns was worn that day, some day the most lustrous diadem of all the ages shall shine. The knees that were bowed in mockery that day will some day bow, as every knee in the world, not in mockery, but in submission to the Lord Jesus Christ. Beloved, they mocked my Lord and the very things wherein they mocked Him will rise up against those that come unsaved to the judgment bar of God.

This trial was also characterized by CRUELTY. When Jesus was in the courtroom of Annas for the first of the six trials that He underwent, He was brutally assaulted by the high priest.

"And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest."—John 18:22-24.

If you would see the cruelty of that trial, see Him, beloved, in His second trial when He is led from the courtroom of Annas over to the courtroom of Caiaphas, where He is abused.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit upon his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ! Who is he that smote thee?"—Mt. 26:65-68.

swered and said, He is guilty of death. Then did they spit upon his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ! Who is he that smote thee?"—Mt. 26:65-68.

If you would see the cruelty notice the third trial when He is brought before the Sanhedrin.

"And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him."—Luke 22:63-65.

If you would see the cruelty whereby our Lord was treated then go back to the preaching of Isaiah and see how Isaiah had prophesied this cruelty. Listen:

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isa. 50:6.

"As many were astonished at thee; his visage was SO MARRED MORE THAN ANY MAN, and his form MORE than the sons of men."—Isa. 52:14.

Beloved, there was never a man more bruised than the Lord Jesus Christ. His form was marred more than any man. If you had known Jesus Christ, you wouldn't have recognized Him as the Son of God when His sixth trial came to an end. The beard had been plucked from His face. He had been whipped in the courtroom. His back was a mass of gore and blood. Thorns had pierced His flesh until the blood had run down His precious head. Cruelty characterized His trial.

Likewise SUBMISSION characterized His trial—the submission on the part of Jesus Christ. Can you imagine any individual being able to stand mockery and cruelty such as we have read of and at the same time being submissive and not retaliating against it? The Word of God tells us how our Lord was submissive.

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Mt. 26:52,53.

Oh, how submissive was our Lord when He came to die! He was so submissive to the will of God that even though He could have called to His rescue better than sixty thousand angels, He spurned their offer. Rather, He suffered and suffered submissively to the will of God.

Mockery and cruelty characterized this trial from the standpoint of man. From the standpoint of God, it is characterized by the submission of Jesus Christ—willingly submitting to trial and crucifixion for your sins and mine.

IV

THE VERDICT.

Pilate handed down his verdict very briefly, when he said, "I am innocent of the blood of this JUST PERSON: see ye to it."—Mt. 27:24.

Herod likewise gave his verdict. Listen:

"And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, yet Herod: for I sent you to him: and he hath done nothing against me."—Luke 23:14-15.

(Continued on page three)

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mr. L. M. Smith
Mrs. L. M. Smith
Miguel Ibernon
Cicero Bicipo
Maio Dutro
Eufrazio Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

Go — Make Disciples — Baptize Them — Indoctrinate Them. Mt. 28:19, 20

MISSIONARIES
IN PERU

R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
Don Simon Guima
(Spanish Language)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

Two New Missionaries For Peru

Hallum's Letter Tells Of Work, Problems, Obstacles, Blessings And God's Favor

Iquitos, Peru.
October 16, 1950.

Dear Brother:

Fraternal greetings. This leaves us all well except colds. Marguerite and I have had a siege of it, but are better. The two drafts reached us in due time for October, thanks for same. Don Tomas writes about persecution in Columbia against evangelicals. He was walking on the highway giving tracts to the people and one man attacked him with a machete (a long knife used to cultivate or do most anything instead of an ax). He got off from him by asking him to let him pray before he killed him. An account in one of the papers in Columbia tells of the Superintendent of Education in one town or province who has decreed that all those connected with schools attend all the masses in the Roman Catholic Temple. A failure to do so is sufficient grounds to

close such institutions. Many of the evangelists have been treated very bad there.

Young Peruvian Preaches

We made a visit last week to a place across the Nanay River and had a service one night. A young man of the church did the preaching. His name is Juan Castro. There were four men that made a profession of faith in the Lord Jesus. I was gratified very much with the little service. This is a place I have been visiting for several years occasionally. The river is very low and we got on two sand bars going over, on account of not knowing the current of the river. The river is rising now. I want to make another trip soon and preach in several places. Last night was Sunday night. I came home disturbed and discouraged because of the boys and girls playing and screaming on the corner in front

(Next page, Column One)



Elder and Mrs. Mitchell Lewis. This fine consecrated Baptist couple are giving their lives as missionaries to Peru. They have a baby son a few months old. Pray for them and give to help send them out. Send all offerings in the regular way to Brother Z. E. Clark, the mission treasurer, Box 648, Paducah, Ky.

Hallum's Prayer For Help In Peru Is Answered By Lewises, Who Will Go There

The Hallums have been praying for 15 years for help to come to Peru. Now Brother Mitchell Lewis and family are to go soon the Lord willing. Brother Lewis is 29 years old and was born in Glasgow, Ky. He moved with his parents to Detroit and united with the Grace Baptist Church. After serving in the war he returned and surrendered to preach and began to study hard for the ministry. He married a fine girl from Kansas and moved to Indiana to work with Brother Z. E. Clark near Cannelton. He took two churches that had been closed for years and did a marvelous job as pastor. It was the editor's happy privilege to question Brother Lewis at his ordination and Brother Z. E. Clark preached his ordination sermon. He is a sound Baptist and has proven himself as a pastor. He is a good personal worker and has a wife that is as fine as they come for a preacher. They have a

baby son a few months old. The Hallums, instead of coming home on a furlough in 1951 have decided to stay until the Lewises arrive and get about a year's experience so that they can carry on while the Hallums come home. The Lewises plan to go to Peru as soon as possible, within the next few months, the Lord willing. Every church and pastor will want to have a part in a special offering to help get them on the field. Brother John R. Gilpin has advised that the First Baptist Church, Russell, Ky., will take a special offering for this purpose in their annual Thanksgiving service. The editor's church, Harmony Baptist, Detroit, Mich., plans a like service with a special offering. How many more will join with these two churches? We need money to do so. Let us hear from you as to your plans. Put the Lewises on your prayer list.

Hallums Not To Return For Rest Until Lewises Are Completely Settled

Iquitos, Peru.
September 29, 1950.

Dear Brother:

Your letter of the twenty-second came, in which you ask some questions with respect to our plans or thoughts about a furlough, when, etc. Frankly up to now we have made no plans about the matter nor has a furlough been mentioned. Our first trip here, we were here for four years, the second we were here for five years. As you know we have been praying that the Lord send some true Baptist missionaries here to carry on while we are away. In fact I have thought that I had rather just stay on than to go away again and leave things as they are now. I hope in a few more years we will

have native workers that can carry on the work in the true Baptist way.

Happy About Lewises Coming

Of course we are happy to learn that Brother Lewis and wife are planning to come and believe it is of the Lord. Wife and I have each expressed our convictions about whether they should come before we go or wait and come with us when we return. Marguerite has refrained, or withheld her convictions. We believe that it is better for us to stay on until 1952 if it is necessary and for the Lewises to come on as soon as they can if it is the Lord's will and agreeable to them. It would be much better if they could be here at least 8 or 10 months (a year would be better) in order to get their bearings, speak and understand the language and preach and teach, and something about how to work with the people and pass through the crisis of the change of climate. Regarding a Peruvian Consul (Consulado Peruana) I do not know where the nearest is for you, if there is not one in Detroit. I think there will surely be one in Chicago. As to getting a permit to enter Peru, Marguerite has written to the people who have this matter in charge and has received an answer which

(Next page, Column One)

MARGUERITE IS HELPFUL GETTING ENTRY PERMITS

Iquitos, Peru.
September 29, 1950.

Dear Brother Overbey:

Regarding entry permits for missionaries, for some years now, ever since the ban on missionaries was lifted, there has been an agreement between the Peruvian government and the National Evangelical Council of Peru that all applications for entry be presented through them. The government agreed to consider such applications. My understanding is that they do not recognize applications made otherwise. The council presents the applications of all Missions though the Mission is not a member of the Council. I am enclosing the reply received to a letter I wrote to Dr. Her-

(Next page, Column One)

NOTICE

Brother Z. E. Clark, Treasurer of Baptist Faith Missions, has moved from Cannelton, Ind., to Paducah, Ky. Please send all offerings for the mission work to his new address, which is:

ELDER Z. E. CLARK,
Box 648
Paducah, Ky.

This Letter Shows That Lawrence Smith Is Proving To Be A Great Missionary

Manaos, Brazil.
October 10, 1950.

Dear Brother Overbey:

Received your letter containing the check for October. We are still continuing well and happy. Barbara Jean is one year old now and walks all over the place and talks in English and Portuguese—she has a few words in each language. She enjoys going to the store with the cook (the pastor's daughter) and the store keeper gives her cookies and she sticks out her hand and says "da da da," the Portuguese for give. When she sees the cat in the house she says "passa, passa, passa," what the Brazilians say for "get." In our business meeting last night there was some changes made that are of interest: The Tabernacle Baptist Church of Manaos raised Brother Santiago's salary 500 Crs. and John Dias' 120 Crs. This was done at my suggestion. I didn't tell them how much to raise their salaries, but I told them that in the face of rising prices that they needed a raise, etc., and with the 1000 Crs. income of the church now they could begin to help support their workers as they were getting the benefit from their labors.

Interesting Experiences

Some interesting things happened this past month. One man ready to die with TB made a

profession in bed at home. He only lived nine days afterwards. He as most all here was Catholic. The priests came to him before his death to hear him confess—he said that he had already confessed to Jesus and that all his sins had been forgiven and there wasn't any more need for him to confess. This was a very great testimony in front of many unbelievers. The house was full of his family who are Catholic. Also he said that Jesus was the only way to heaven. This surely makes one's heart rejoice to hear such a testimony; this is the real testimony and the only testimony. When he was dying they lit a candle and put it in his hand but he said he didn't need the candle for Jesus was his Light

(Next page, Column Two)

STARLINGS WISH TO GO TO BRAZIL

Elder George Starling was born and raised in Winter Haven, Fla. His home church is the South Side Baptist Church of Winter Haven, Fla., and his pastor was Bro. R. H. Malcolm. This church has supported this mission work regularly each month for many years. Mrs. George (Rennie) Starling was born and raised in Florida. This young couple have made appli-

(Next page, Column One)

PARROTTS ASK TO RETURN TO BRAZIL

Brother Billy Parrott and wife have made application requesting that they be accepted and returned to Brazil. They returned because of the illness of Mrs. Parrott several months ago. They realize that they acted hastily upon the advice of the Brazilian doctor instead of waiting upon the Lord. They ask forgiveness and to be accepted again. Pray earnestly that the Lord's will be done.

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.

Hallum Letter

(Preceding page, Column two) of the church house. One man went out and tried to settle them but didn't succeed. Another went out but did not help the situation. These fellows somehow do not have the will and courage to do anything; they are too soft and timid. These people have to be treated rough to make them do anything. We used to get help from the police, when the administration was in sympathy with the evangelicals, but now it is not and the police don't care.

Anxiously Waiting

We are waiting anxiously to learn when you plan to send Brother Lewis to Peru. I suppose that you get mine and Marguerite's letters giving our opinions also about getting permission to enter the country. This matter is in the hands of a council of evangelicals in Lima. They can do more with the officials than others because of an understanding reached some years ago between them.

Yours as ever,
R. P. HALLUM.

P. S. Enclosed is a report for the month of August sent to me by Don Tomas. I think you can get an idea of the report. Above at the top of each column I have written date, place, conversions, Scriptures read, tracts given out, professions of faith, obstacles. (This report from Don Tomas shows a place visited each of the 31 days of August with 179 conversations. Seventy-five tracts were given out. The following Scriptures were read in the personal work: I John 1:1-10; Luke 4:3-18; Mt. 4:1-11; Mark 7:1; Deut. 28; 1-15 and John 1:1-18. One profession of faith with six obstacles.—Editor).



Starlings

(Preceding page, Column One) cation to go to Brazil as missionaries in the spring of 1951, the Lord willing. Pray that the Lord's will may be done. Brother Starling has been the full time pastor of Antioch Baptist Church, Kensington, Ga., for the past year and a half and he did a good job.



Hallum Letter

(Preceding page, Column two) she will send to you so you may understand more clearly how this is done. We hope you had a great association these days.

Yours as ever,
R. P. HALLUM.



Marguerite's Letter

(Preceding page, Column 3) bert Money, Secretary of the Council, in which I asked for information regarding the necessary procedure for the presentation of applications. Mr. Money handled the presentation of our application for re-entry permit the last time we went home on furlough and did everything he could to help us get our papers fixed up, etc., and I be-

lieve he will help all he can in this case, too. Perhaps it would be a good idea, after the Lewises have been accepted, for you to write me asking for application for their entry permit to be made. (This has been done—Editor). I suggest this be done on a Mission letterhead and I will forward your letter to Dr. Money, and in that way the request will be made in the name of the Mission rather than our name. As to father's statement about my not expressing myself regarding our staying on until 1952 and waiting for the Lewises to come and get settled—I just had not considered it necessary. I presumed that it was understood that I was in agreement. We hope if it is the Lord's will that they come here, the way will be opened for them to come soon, so that they can get settled before time for us to go.

Yours in His service,
MARGUERITE HALLUM.



Smith's Letter

(Preceding page, Column 5) and gave more than the candle and threw it on the floor. This man according to the Catholic priests went to hell. Like I imagine the Jews thought Lazarus went to hell because he was poor. The Catholics think if you don't confess and submit to the extreme unction and candles in the hands, you are bound for hell and they strike your name out of their roll.

Another Interesting Experience

Another man who has children coming to our S. S. and BTU and refusing to let them make a profession of faith or enter the church has been sick of heart disease. The doctor that he called gave him some medicine but would not come back because he had no money. He was getting very bad and we were told by the children. We went to see him and preached the Gospel, to which up to the present he wouldn't listen to. He was saved and encountered about the same as the other man with TB. He gave his testimony of salvation to the priest that came for confession and every time I am there he gives a testimony of his new found faith in the Lord and he always wants to hear the scriptures read and pray. His legs were swelled up like two and pained him very much and his liver had quit functioning properly and the gas in his stomach was so great that he could hardly breathe. I called a doctor that I knew well and he has been treating him with quite a lot of success. The swelling in his legs is all but gone down and he has begun to eat some. He is talking of going to church now and is very much better. The Catholics would have left him to die. None of the priests cared enough about him to pay a doctor to come and see him and buy his medicine—no, not even to pray to the Lord to heal him. This has been a great blessing to that man. It would do every church member (of the mission) good to hear this man with his tongue all swollen and cracked from lack of water (not able to drink because his stomach was full of gas) praising God and thanking Him for salvation. I never in all my life saw anyone that was so thankful for salvation. The joy that he had in his heart made him forget his sickness and pain. He saw how wrong he had been and how right he is now. This fact alone can make a person happy when he is sad, strong when he is weak, and feel well when he is sick. One can get a

glimpse what the Psalmist David meant when he cried unto the Lord to give him back the Joy of His salvation and how important a thing this joy is when one has an opportunity to see a man in the condition described.

Trip to Cruzeiro Do Sul

Well, the trip to Cru. do Sul will be made, the Lord willing, in the middle of November, by plane. (A later letter advises that he was to leave October 31.—Editor). The report for the past month is rather low but we encountered some difficulties and under the circumstances isn't so low. Brother Santiago's wife has been operated on again for the third time in the American hospital here. Also he fell in a big hole in the street and almost broke his leg. A water valve sticking up, stuck into his leg to the bone and for almost a week he could hardly walk. John Dias had another bad spell of the flu. I have been fairly well, but my right foot has been bothering me some; the arch is giving down and my leg at night hurts quite badly from walking.

Nineteen Professions of Faith

The report shows 80 homes visited, 60 tracts distributed (we have run out of Gospels), 98 personal invitations and preached personally, 31 appeared in church from the invitations and 19 gave personal testimony of salvation (but none in church). The average church attendance for the month was 63. Please continue to pray for us and the work and that the Lord will have His own way in the work. After I come back from Cruzeiro do Sul I will have a very definite and important proposal to make about the work.

Yours in His service,
LAWRENCE SMITH.



A BRIEF LETTER FROM BROTHER BRANDON

Carville, La.
October 20, 1950.

I received a letter yesterday from my wife, telling of your visit to West Kentucky and to my home. I did not know your brother but heard much of him in the past, and do regret to hear of his death. I suppose the funeral was conducted by the Campbellites. I also had a letter from Brother Washer saying that you had visited him and was making inquiry about me. I have not had any correspondence from Brazil since June. I think that was the last and I gave the information that I had received which wasn't much. I thought that they had perhaps gone to Cruzeiro do Sul by me not hearing, but when the MISSION SHEETS came it seems different. I do not know why the pastor has not written. As for myself, I have not been so well lately; we have lost a good doctor recently, in fact the best one that was here and still another is going soon. A young man with no experience with this malady is coming in to do the work of two. He may not stay long either. Hope you are well and prospering. Remember me to the brethren who would be interested. With best wishes and the Lord's blessing for all.

Sincerely,
J. F. BRANDON.



The enemy never can defeat God's people until some Achan tries to hide his sin in the camp.

FINANCIAL REPORT FOR OCTOBER 1950

Ocoonita Baptist Church, Ocaanita, Va.	\$ 12.11
Liberty Baptist Church, Central City, Ky.	10.21
South Side Baptist Church, Winter Haven, Fla.	55.00
Little Obion Baptist Church, Wingo, Ky.	23.41
Micanopy Baptist Church, Macanopy, Fla.	5.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Oak Baptist Church, Royal Oak, Mich.	73.51
Oak Baptist Church, Royal Oak, Mich., Ladies Bible Class	10.00
South Side Baptist Church, Paducah, Ky., B. Y. P. U.	14.61
Macedonia Baptist Church, Ripley, Tenn.	6.51
Bellview Baptist Church, Paducah, Ky.	45.71
Friendship Baptist Church, Lincoln Park, Mich.	22.71
Buffalo Avenue Baptist Church, Tampa, Fla.	48.21
Buffalo Avenue Baptist Church Tampa, Fla., Hope Bible Class	50.00
Big Creek Baptist Church, Wayne, W. Va.	7.51
Big Creek Baptist Church, Wayne, W. Va., Junior Class	1.00
United Baptist Church, Muncie, Ind.	10.00
Seven Springs Baptist Church, Dycusburg, Ky.	32.51
Second Missionary Baptist Mission, Pennington Gap, Va.	2.21
Fenton Road Baptist Church, Flint, Mich.	5.00
Fenton Road Baptist Church, Flint, Mich., B. Y. P. U.	22.41
New Hope Baptist Church, Dearborn, Mich.	18.51
Raiford Baptist Church, Raiford, Fla.	5.00
Richland Baptist Church, Livermore, Ky.	17.31
North Side Baptist Church, Mayfield, Ky.	45.11
Mt. Pleasant Baptist Church, Cadiz, Ky.	35.00
Mt. Pleasant Baptist Church, Cadiz, Ky., by Forest Guier	100.00
Park Hill Baptist Church, Pueblo, Colo.	75.00
Pleasant Grove Baptist Church, Hickory, Ky.	19.11
Mt. Hebron Baptist Church, Lancaster, Ky.	54.41
First Baptist Church, White Plains, Ky.	15.00
Second Baptist Church, Marion, Ky.	13.31
Willisburg Baptist Church, Willisburg, Ky.	40.00
Ahava Baptist Church, Plant City, Fla.	45.00
South Union Baptist Church, Cadiz, Ky.	11.00
Seventh Street Baptist Church, Cannelton, Ind.	30.00
East Main Baptist Church, Des Plains, Ill.	10.00
Elizabeth Jarrell Baptist Church, Louisa, Ky.	16.61
Harmony Baptist Church, Detroit, Mich.	72.11
Fish Springs Baptist Church, Carderew, Tenn.	18.51
Fish Springs Baptist Church, Carderew, Tenn.	18.51
First Baptist Church, Russell, Ky.	122.00
Grace Baptist Church, Base Line, Mich.	62.11
Faith Baptist Church, Lawtey, Fla.	5.11
Grace Baptist Church, Base Line, Mich., B. Y. P. U.	3.91
Maranatha Baptist Church, Grand Rapids, Mich.	17.71
South Bristol Baptist Church, Bristol, Tenn.	5.00
Liberty Baptist Church, Toledo, Ohio	28.11
Miss Georgia Brandon, Benton, Ky.	10.00
Mike M. Bailey, Hood River, Oregon	3.00
Miss Maude Hunt, Franklin, Ky.	5.00
B. R. Matheny, Clendenin, W. Va.	5.00
R. E. Adkinson, Lexington, Ky.	10.00
Robert Jordan, Louisa, Ky.	5.00
L. W. Page, Lawtey, Fla.	10.00
L. R. Reynolds, Yuma, Colo.	15.00
J. R. Kain, West Cape May, N. J.	10.00
A Friend from Newtonville, Ind.	10.00
Joseph I. Sproles, Benhams, Va.	2.00
R. E. Murphey, Castor, La.	5.00
Mrs. M. A. Ailstock, Mansfield, La.	1.00
Gus W. Randolph and Family, Cane River, N. C.	15.00
Total	\$1518.51

As the Lord leads you, send all offerings for 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 envelopes. Place return address on the corner of the envelope. Address:

Z. E. CLARK, P. O. Box 648, Paducah, Kentucky

SOME QUESTIONS AS TO OUR MISSION WORK

After you have read these letters from the missionaries and noted that they are personal direct to you through this mission paper, can you name a mission where you had rather put your money? Heartaches, sickness, happiness, anxiety, preaching, praying, ministering to the sick, trying to get entry permit for new missionaries, attacked by a man with a machete, calling a doctor and ministering to the dying and leading the lost to Christ, all this and more in these letters in this one issue. Doesn't it make you want to do more for missions? Doesn't it make you want to tell others about this New Testament Baptist Faith Mission work? Doesn't it make you want to send out others? Doesn't it make you want to help send out the Lewises to Peru. Now aren't you happy that this is your mission work and you know where your money is going and what it is accomplishing?

PARENTS MADE ME

Now and again I hear men and women who speak sneeringly of their parents' efforts in this direction. They allege that they don't go to church now because they were made to by their parents. They feel quite clever when they say that they went to church and Sunday school so regularly when children that if they never went again their average would be a pretty good one. Ungrateful slanderers of the dearest and best influence in their lives, unworthy sons and daughters they are when they thus speak. Their parents made them bath and clean their teeth, and tell the truth, and go to school. They had a pretty good average in all this when they were young. Does this mean that they have ceased all these things because they are now old enough to do as they please? Let no one of us ever speak slightly of the consecrated efforts of our parents to plant us by the rivers of water.

"Most Famous Trial"

(Continued from page two)

him; and, lo, **NOTHING WOR-
THY OF DEATH** is done unto
him."—Luke 23:13-15.

Do you want to know more
of the verdict, beloved? Then
listen to the man who has be-
trayed Jesus into the hands of
the chief priest, the man who
is humanly responsible for the
agony that He underwent, when
he said:

"I have sinned in that I have
betrayed the **INNOCENT
BLOOD**."—Mt. 27:4.

The two judges who had the
right of death, and the power
of life and death in their hands,
and the man who sold Him into
their hands for trial, declared
Him innocent. That was the ver-
dict concerning Jesus.

V

INTERESTED PERSONS.

No man ever went to trial but
what somebody was interested
in the outcome of the case. Who
is interested in this, the most
famous of all trials in history?

Those Jews were interested.
Jesus had laid bare their hy-
pocrisy, time and time again.
They wanted revenge. They
wanted to see Jesus out of the
way.

Pilate's wife was also inter-
ested in the outcome of the trial,
for we read:

"When he was set down on
the judgment seat, his wife sent
unto him, saying, Have thou
nothing to do with that just
man: for I have suffered many
things this day in a dream be-
cause of him."—Mt. 27:19.

The Centurion was interested
in the outcome of the trial. This
was the man who after the trial
was given the task of crucifying
Jesus—the man who drove the
nails into the palms of His
hands and into His flesh and
feet. Look at him as he finishes
his task, when he said:

"Now when the centurion saw
what was done, he glorified
God, saying, Certainly this was
a righteous man."—Luke 23:47.

Who else is interested in this
trial? Look, beloved, at that
man who was supposed to die.
Three crosses had been made.
Three thieves had been sen-
tenced already. One of those
thieves had an opportunity to
escape death. The crowd clam-
ored for the blood of Jesus. That
third thief, Barabbas, heard
them as they said, "Don't re-
lease that man Jesus," and when
asked whom they should re-
lease, they answered, "Barab-
bas." Barabbas was interested
in knowing whether he would
go on that cross or whether
Jesus was going to take his
place on the cross.

Beloved, may I remind you,
you ought to have the same in-
terest in the crucifixion of Jesus
Christ that Barabbas had. You
ought to be concerned just the
same as Barabbas as to whether
you or Jesus is going to pay
your sin debt.

VI

THE PUNISHMENT.

Three times Pilate begged for
the life of Jesus, and three times
the crowd clamored for His
death. Ultimately, as you well
know, they led Him to Calvary
and there He was crucified.

I ask you, beloved, why was
He thus treated? Why did He
die? The Word of God tells us.

"For I delivered unto you first
of all that which I also received,
how that **CHRIST DIED FOR
OUR SINS** according to the
Scriptures."—I Cor. 15:3.

That is why we sing:

"Amazing grace! how sweet the
sound,

That saved a wretch like me!

I once was lost, but now am
found,

Was blind, but now I see."

Beloved, that trial, the most

famous trial in history, came to
a close by the Son of God being
nailed to the Cross, and when
He was nailed there, it was for
all your sins and mine. The pun-
ishment should have been ours,
but thank God, He bore it, to
save you and me from a Devil's
Hell.

May God bless you!



The Gospel, God's Means

(Continued from page one)

the idea of adding to the num-
ber that God will save. We be-
lieve in eternal, unconditional
election. We believe it as
strongly as any man that ever
lived. None will be saved except
those whom God has elected,
and all that have been elected
will be saved. Nothing is going
to prevent the salvation of any
of this number and nothing is
going to add one soul to it.

Thus as we work we are not
as Uzzah, who thought that the
ark of God was about to fall and
that he must prevent the ca-
stastrophe. 2 Sam. 6:6.

3. Furthermore, we are not
prompted by the belief that God
has done all He is going to do
for the salvation of sinners and
that the rest is up to men. We
believe that God must draw
every soul that comes to Christ.
John 6:44. God must regenerate.
John 1:13. God must keep.
I Pet. 1:5. All of these things
are just as necessary as was
the death of Christ. Salvation
is of the Lord from the begin-
ning in election to the end in
glorification.

4. Moreover we are not de-
ceived into thinking that men
by nature and apart from the
regenerating power of God can
believe the Gospel. We believe
that men are totally depraved
(Isa. 1:5, 6), dead in sin (Rom.
5:12), and, therefore, wholly
unable to turn from sin (Jer.
13:23) or receive spiritual
things (I Cor. 2:14). God must
give men the ability to come to
Christ. John 6:65. This He does
by sovereign act in compliance
with His elective purpose. Rom.
9:15-18.

5. Finally we do not proceed
with the idea that Christ paid
the ransom for all the descend-
ents of Adam without exception.
All for whom Christ died, died
representatively in Him. 2 Cor.
5:14. Our God would not collect
the ransom and then refuse to
let the prisoner go free. Christ
died for the world in the sense
that He died not for Jews only,
but for Gentiles as well. He
died for all without distinction,
not for all without exception.
We could take the Modernistic
view of Christ's death as easily
as we could take the view that
He died for those that will be
cast into Hell. The Modernistic
view does not more greatly dis-
honor the death of Christ.

III. THE SUBJECT TREAT- ED POSITIVELY.

We believe that the Gospel
is God's means in saving men
because:

1. We read that "it pleased
God through the foolishness of
preaching to save them that be-
lieve" (I Cor. 1:21). It is un-
derstood here, of course, that
the reference is to the preach-
ing of the Gospel. We believe
also that the word "save" is used
here in the sense given in our
definition.

2. Paul said of the Corin-
thians: "I have begotten you
through the gospel" (I Cor. 4:
15). This can mean nothing less
than that the Corinthians had
been saved through Paul's
preaching of the Gospel.

3. Furthermore Paul declares
that we are saved through faith
(Eph. 2:8); that "faith cometh
by hearing, and hearing by the
word of God" (Rom. 10:17);

and asks, "How shall they hear
without a preacher" (Rom. 10:
14). Without faith men are lost.
See John 1:11, 12; 3:18; Rom.
11:32; I John 5:11, 12; Rev. 21:
8. Without hearing the Word of
God there can be no faith. With-
out a preacher there can be
hearing of the Word of God.
This is exactly what Paul af-
firms. And it proves the neces-
sity of the gospel in salvation.

4. Moreover Paul gives his
missionary motive thus: "I en-
dure all things for the elect's
sakes, that they may also obtain
the salvation which is in Christ
Jesus with eternal glory" (I
Tim. 2:10). This shows God's
use of the preacher in saving
the elect. Will anybody say
that Paul speaks of saved elect
and that the salvation here
mentioned is merely temporal
salvation, or salvation as it re-
spects this life? If so, let that
person note that the salvation
here alluded to is that which
issues in eternal glory.

5. All whom God foreknew
as His own in eternity (as a
consequence of election), He not
only predestinated, but **CALL-
ED**, justified, and glorified in
His purpose. Rom. 8:29, 30.
This means that He purposed
their calling, justification, and
glorification. Let the one who
denies this and affirms that God
actually called and justified
men in eternity be reminded
that he will have to affirm the
same thing with respect to
glorification. Yet it is plain
that believers are not yet ac-
tually glorified, which means
simply that we do not yet have
glorified bodies. We will not
have these until the resurrec-
tion. Rom. 8:17, 23; I Cor. 15:
42-54; Phil. 3:20, 21. Note from
John 7:39 and 12:16 that Jesus
was not yet glorified while he
walked here among men in His
natural body.

How, then, are men called?
Paul answered this question
long ago when he spoke of the
Thessalonians as having been
chosen from the beginning "to
salvation through sanctification
of the Spirit and belief of the
truth" and then added: "Where-
unto he **CALLED YOU BY OUR
GOSPEL**" (II Thess. 2:13, 14).
What have we here then? To
sum it up briefly we have just
this: All whom God elected in
eternity He calls in time, and
the gospel is His means of call-
ing men "to the obtaining of the
glory of our Lord Jesus Christ."
This does not mean that the
gospel alone is sufficient to call
men effectually. The Spirit
must open the heart and make
the gospel effective by his
quickening power.

The same truth here set forth
by Paul was affirmed by Christ
when he said: "Other sheep I
have . . . and they shall hear my
voice" (John 10:16). In other
words, He said these other
sheep would be called.

6. Consequently we hear Paul
declare that the gospel is "the
power of God unto salvation to
everyone that believeth." (Rom.
1:16). This means that the
gospel is the means by which
God's power operates. It is
the gospel, under the power
of God, that incites the faith of
the quickened soul. And let us
note in passing that Paul says
that the gospel's power is limit-
ed to those that believe. Then
reflect upon a fact noted for-
merly that "faith comes by
hearing." So it is the preached
gospel that God uses as His
means in salvation.

7. We find our Lord as He
prayed for the apostles, also
praying for His own down
through the centuries thus:
"Neither pray I for these alone,
but for them also **WHICH
SHALL BELIEVE ON ME
THROUGH THEIR WORD**"
(John 17:20). Thus our Lord, as
he looked down through the

THE BLESSINGS THAT REMAIN

"There are loved ones who are missing
From the fireside and the feast;
There are faces that have vanished,
There are voices that have ceased
But we know they passed forever
From our mortal grief and pain,
And we thank Thee, O our Father,
For the blessings that remain!

"Thanksgiving, oh, thanksgiving,
That their love once blessed us here,
That so long they walked beside us,
Sharing every smile and tear;
For the joy the past has brought us,
But can never take away,
For the sweet and gracious memories
Growing dearer every day,

"For the faith that keeps us patient
Looking at the things unseen,
Knowing Spring shall follow Winter
And the earth again be green;
For the hope of that glad meeting
Far from mortal grief and pain--
We thank Thee, O our Father,
For the blessings that remain.

"For the simple joys of living,
For the sunshine and the breeze,
For the beauty of the flowers
And the laden orchard trees;
For the night and for the starlight,
For the rainbow and the rain--
Thanksgiving, O our Father,
For the blessings that remain."

--Sel.

years, recognized none as His
own except those that should be
saved through preaching. Is
not this one passage conclusive
on this matter?

8. The word of God is the in-
strument of the Spirit in re-
generation. "Of his own will be-
gat he us with the word of
truth" (James 1:18). "Being
born again, not of corruptible
seed, but of incorruptible, by
the word of God which liveth
and abideth forever" (I Peter 1:
23). It is plain in both of these
passages that the word spoken
of is the preached word and not
Christ the incarnate word. Only
blinding prejudice will cause
one to fail to see this, especial-
ly in the light of all the Scrip-
tures already given, and in the
light of the fact that Peter de-
fines his meaning by saying:
"And this is the word which by
the gospel is preached unto
you."

The teaching of these passages
in the light of the total depravi-
ty of human nature make it
clear that regeneration has two
phases: quickening and bring-
ing forth. No man can receive
the gospel while dead in sin.
See Jer. 13:23; John 6: 44, 65;
12:39, 40; I Cor. 2:14; II Cor. 4:
3, 4. The word of God, then,
finds its instrumentality in the
second phase of regeneration.
The quickened soul receives the
gospel, and thus unbelief is cast
out. In this way "the washing
of regeneration" is accomplish-
ed. See Titus 3:5. This wash-
ing is "the washing of water
by the word" (Eph. 5:26). The
two phases of regeneration and
the method of their accomplish-
ments are further confirmed by
II Thess. 2:13, wherein we read
that we are saved through
"sanctification of the Spirit and
belief of the truth." It is by
quickening that men are drawn
and enabled to come to Christ.
It is by believing the gospel that

men do come to Christ. The
whole of regeneration in instan-
taneous.

9. God's word reveals that all
men in their natural condition
are lost and, if they continue as
they are, they will perish, no
matter whether the word is
preached to them or not. This
is the unmistakable teaching of
Rom. 2:12—"For as many as
have sinned without the law
shall also PERISH without the
law; and as many as have sin-
ned in the law shall be judged
by the law." This passage means
that all unbelievers will perish,
regardless of whether they
know what God's demands of
them or not. The heathen,
therefore, without the gospel is
lost. None of them will be saved.
Some one may say, is it
not likely that God has some
elect among the heathen? If so,
He will see to it that some one
carries the gospel to them in
harmony with the teaching of
I Tim. 2:10; Rom. 8:29, 30; John
10:16; 17:20. No strain is put
upon our God in Perfectly fit-
ting His appointed means to or-
dained ends.

10. To all the passages given
here can be added every pas-
sage that makes faith a condi-
tion of salvation, such as Luke
13:3; John 3:18; 6:53; 17:3; I
John 5:12. I CHALLENGE
ANY MAN ANYWHERE TO
PRODUCE ONE HINT FROM
THE WORD OF GOD THAT
AN UNBELIEVER ANY-
WHERE POSSESSED SALVA-
TION OR ETERNAL LIFE. If
there is no such teaching in the
Bible, is it not presumptuous, is
it not going beyond what is
(Continued on page four)

The God Of The Bible

(Continued from page one)
this.

But God can manifest Himself in visible form. (See Jno. 1:32.) He has revealed Himself in the form of an angel. (See Gen. 16:7, 10, 13.)

God has revealed Himself fully and finally in the person of Jesus Christ. Heb. 1:1-3; Jno. 1:1-4; Coloss. 2:9.

Why did man need a revelation of God such as was furnished by Jesus Christ? Because by looking upon, seeing, observing and beholding God as manifested in human form, humanity could get a more definite conception of what God is like.

The greatness of God:

We need to realize how insignificant and puny we are and how great and holy God is. If we do this, we shall be more reverent in the use of God's holy name, and concerning the things of God. We are not dealing with trifling things when we deal with the things of God.



The Gospel, God's Means

(Continued from page three)
written, is it not darkening counsel by words without knowledge to believe or affirm such?

IV. OBJECTIONS ANSWERED.

Let any that may oppose my contention in this article meditate upon the fact that this is one of the very few Bible teachings against which there cannot be offered some passages that seem on the face of them to be contradictory. When we preach election, there are passages that men array against us. The same is true when we preach salvation apart from works and the security of the saved. But here we have a teaching of Scripture against which no man can array a single passage of Scripture that even remotely seems to teach the contrary.

What objections, then, can men offer? I know of only two:

1. *The case of Old Testament saints.* It is said that they were saved without the gospel. But such is not the case. They did not have the full and explicit report of the gospel, but they had it in germ and in type. In germ the gospel was preached to Abel (Heb. 11:4; Rom. 10:17) and to Abraham (Gal. 3:8; Gen. 12:3), to wit, that all nations should be blessed through him. Mark you, the Scripture says that this was the gospel. Gal. 3:16 shows that the way all nations were to be blessed through Abraham was in the giving of Christ through Abraham. Thus Christ was announced to Abraham, even as He had been announced long before immediately after the fall of the race. Gen. 3:15. Then the gospel in type was possessed, not only by the Jewish nation, but also by man in the beginning as is evidenced by the fact that Abel's offering was made by faith (Heb. 11:4) and faith comes by hearing the word of God. Furthermore Paul told Timothy that the holy Scriptures he had known from a child, that is, the Old Testament, were able to make him wise unto "salvation through faith which is in Christ Jesus." II Tim. 3:15. Just as the Spirit now quickens men and enables them to receive the gospel, so then He quickened men and enabled them to see and receive



**I have esteemed
the words of His
mouth more than
my necessary
food. Job 23:12**



the gospel contained in germ and in type.

2. *The case of infants.* Those who deny the indispensable necessity of the gospel in conversion point to the case of infants who die as sustaining their contention. We believe that all that die in infancy or native idiocy will be saved, even though they are incapable of faith in this life. But the case of the normal man, even though he has not heard the gospel preached, is different from that of the infant. Man, by nature, is *spiritually incapable* of exercising faith, while infants and imbeciles are *naturally incapable*. The incapability of the adult man was incurred by the fall of the race, for which man is responsible. Rom. 5:12. The incapability of infants and imbeciles is due to the constitution of human nature, with which man had nothing to do. In John 9:41 Jesus clearly stated that *natural incapacity* eliminates responsibility for sin by saying to the Pharisees: "If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth." It is only the man who can truthfully say, I see, that is, in the sense of being mentally able to grasp what ever degree of light God has given, who is responsible for sin and unbelief. Then and then only can he act willfully in rejecting light.

Because of the radical difference between adults and infants, the case of infants affords no criterion for determining God's method of dealing with adults. **GOD'S WORD MAKES IT ABUNDANTLY CLEAR THAT ALL ACCOUNTABLE ADULTS ARE LOST APART FROM THE CONSCIOUS RECEPTION OF CHRIST AS REVEALED IN THE GOSPEL.**

Hence unconditional election is not against scriptural missions and evangelism, but, when held in its proper relation to other Bible teachings, furnishes to all men, as to Paul (II Tim. 2:10), the highest motives in seeking the salvation of the lost everywhere through the world-wide proclamation of the gospel.



The Sting Of Death

(Continued from page one)
book. It tells of glorious things. It has in it the grandest news that can possibly come to human ears. It tells of salvation from all the evil and dangerous effects of sin. It tells of One who is mighty to save. It traces

the saved man from nature to grace and from the grave to glory.

The chapter from which our text is taken is about the resurrection of the saints. It is a paean of victory. It is a shout of triumph as Paul, with the eye of faith, sees the redeemed rising from their graves — their vile bodies fashioned like unto the glorious body of Christ. And in holy ecstasy, he exclaims: "O death where is thy sting? O grave where is thy victory?" He then faces the facts of sin and death, but says, "thanks be to God, which giveth us the victory through our Lord Jesus Christ."

What Is The Sting Of Death?

Why is it such a dreadful thing for some men to die? Why is it that lost men will dedicate all their possessions in an effort to keep from dying? What gives death such a terrible sting?

1. The sting of death is not physical suffering, though many think there is much pain in death. Many still alive have suffered far more pain and suffering than those who have died. If the sting of death were physical suffering, the physician could remove it with a hypodermic needle. The doctors can make death look easy enough from this side of the veil, but they can not make it easy for the lost soul to go into the presence of the sin-hating and sin-avenging God. The beasts of the field die physically, but there is no sting of death for them. This is because they are not sinners and have no moral responsibility before God.

2. The text tells us that the sting of death is *SIN*—unforgiven sin—something that has to be accounted for after death. "It is appointed unto man once to die and after that the judgment." The sinner is not through with his sins when he dies. Death seals his destiny. When the sinner dies, the voice of justice cries, "Seal up the fountain of blood, stop the stream of forgiveness; he that is unrighteous, let him be unrighteous still."

In the National Gallery of England, there is a picture of Perseus holding up the head of Medusa. In mythology all persons looking upon this head turned to stone. There is a warrior there with a dart in his hand; he stands stiffened, turned into stone. There stands another with a sword beneath his robe, about to stab; he is now the statue of an assassin—motionless and cold. This is the way with death. What I am when I die, such will I be for-

ever. If I am a lost sinner, then will I forever remain a lost sinner. In this life in the darkest night of sorrow, adversity, or sin, aspirations may be cherished and hopes may be entertained for a brighter and better tomorrow. Oh, but he who enters eternity without Christ will experience the words of Dante, "All hope abandon, ye who enter here!"

What Is The Strength Of Sin?

What is it that makes sin such a terrible thing? What is it that gives sin such damning power—the strength to inflict eternal misery and woe upon the sons of men? Our text says, "The strength of sin is the law."

1. The inflexibility of the law gives strength to sin. The law can not be bent to meet the imperfections of the sinner. The law will not abate one tittle of its stern demands. The law will not forgive; it knows no mercy. The ten commandments have a curse after them, but no provision of pardon. He who would live before the law of God must be as good as Jesus Christ, and keep the law as He kept it. The law represents justice; "Obey and live, sin and die."

The law exacts punishment for every transgression. It never remits a farthing of the sin debt. It links sin and punishment together; not sin and mercy, for mercy comes in the Gospel. Let the sinner come to the house of justice to be weighed. Justice holds a pair of scales and puts a certain sin into the balance. The sinner cries, "Can't you forget that?" "No," says justice. The sinner pleads that there are sins he has never committed. Justice answers, "I will be fair with thee; I will not punish thee for what thou hast not done." Justice puts another sin in and says, "Sinner, do you not remember this?" The sinner begs for mercy; justice answers, "Mercy has its own palace; I have nothing to do with forgiveness here; I am to uphold the law of God. Mercy belongs to Christ; go to Him for mercy." And justice goes on to say, "I have to exact the penalty for sin; if you can find a substitute I will exact punishment of that substitute, but even 'at his hands I will have to exact full penalty for every sin.'"

The spirituality of the law gives strength to sin. The law of God not only relates to overt actions, but it has to do with inward thoughts and desires. Christ has said not only "Thou shalt not commit adultery" but also "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Not only does the law say "Thou shalt not kill," but it also prohibits unrighteous anger. The moral law of God requires perfection from every man in thought, word, and deed. The Spirituality of the law makes every man hopeless who remains under the law. Hear Paul in Gal. 3:10, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth in all things which are written in the book of the law to do them." Under law a man must give perfect and perpetual obedience or be cursed.

Oh, my dear sinner, can you hope to satisfy justice? Can you expect to be saved by your character or conduct? If you think so—if you are so self-righteous, go and try it—go and twist thy rope of sand; build thy pyramid in the air; build thy house of bubbles; and see yourself in Hell in spite of all thou can do. What is the answer, what is your brighter future?

**Victory Through Our Lord
Jesus Christ**

Under law the sinner, every sinner, faces certain defeat; but under grace there is certain and glorious victory through Christ. Christ is the Champion who can meet the dragon of sin and pull his sting. The poor sinner need not despair; there is *HOPE* in Christ. There is help for the helpless and hope for the hopeless. There is One mighty to save. There is a specific for sin; a lamb for sinners slain.

How does Jesus save? Salvation is through a satisfied law. If the strength of sin is the law then the law must be satisfied and justice vindicated, else God is either unjust or impotent. He is unwilling to enforce His law He is unjust; if He is unable to enforce His law, He is impotent. Violated law is the only source of danger; satisfied law is the only source of security. Christ must make us right with the moral law of God if He will save us. Christ died to satisfy the law that all of us have violated, and His suffering (only His) has saved us.

1. By a redemptive death. "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4). And again, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Jesus, as surety of the better covenant, was made responsible for our sins, and therefore, bare the guilt of our sins in His own body on the tree. The believer in Christ look back to Calvary's Cross and see the sentence of death against himself executed on the person who stood for him. If a criminal be condemned to die his execution is either before him or behind him; the believer's execution is behind him, having been inflicted on Christ who was punished in his place.

2. By a righteous life. Men are sinners and lost because of their unrighteousness. They are unrighteous because they have not obeyed the law of God. They must have a righteousness to be saved. Christ provided this righteousness, and it is made over to the believer. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "He made sin for us that we might be made the righteousness of God in Him" (II Cor. 5:21).

Christ was and is a representative person for His beloved sheep. He did not exist as a man on His own account. He was God, and became a man—with-out ceasing to be God—to represent men who were in trouble with the law of God. God dealt with all men through two representative men—the first man called Adam, and Christ who is called the second man and the last Adam. "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (I Cor. 15:45). Christ as the second man or last Adam, was a public person acting for us. He had no obligations of His own—He was God—so He could act for others. The human race could not provide a Saviour for each human being had his own obligation of sin before the law. God went into His own family and selected His own Son, and laid your sins on One that was mighty to save.

But it must be emphasized that Christ's righteousness is only for the one who takes the place of a helpless sinner, condemning himself, and looking to the Lamb of God that taketh away the sin of the world. He that believeth not *SHALL BE DAMNED*. Oh sinner, look to Christ and live!

Place your hand in the nail-scarred hand!