

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.

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RUSSELL, KENTUCKY, MARCH 22, 1952

WHOLE NUMBER 686

Modernism Or Anti-Supernaturalism

By ROY MASON
Tampa, Florida

it?

1. It has captured most of the denominational colleges. Great institutions like Chicago University, once a Baptist school. Here in Florida, Southern College is modernistic. Stetson graduated a class of a hundred a few years back, and their college paper gave a questionnaire handed out to the graduates in one of the classes. Answers to the questionnaire revealed that nearly 50 percent of the graduates were virtual infidels as to their beliefs.

2. It has captured most of the large theological seminaries. This is almost wholly true in

the north, and is becoming true in the south. Our largest seminary—the one at Louisville—recently had two professors who published books that were heretical. A book on Daniel denied Daniel's authorship, and dated Daniel so as to rule the book out as prophecy.

3. It has captured leading churches by the hundreds. In the north, among Baptists, hundreds of churches have pulled out of the Convention because of the modernistic infidelity.

4 It is permeating theological literature of this day. A flood (Continued on page four)



THE LORD ON HIGH IS MIGHTIER THAN THE NOISE OF MANY WATERS. PS. 93:4

The Seven Judgments That Are Given In God's Word

It has been often pointed out that there are at least seven judgments spoken of in Scripture.

The Judgment of the Cross

where the sins of the believer have been judged. Christ, "the Judge of all the earth," assumed the liability of our sins and met by His death all the just claims of God against the sinner. Risen, ascended, and glorified, the Saviour now ever lives to save each guilty sinner who rely upon His finished work, accept Him as his personal Saviour and acknowledge Him as the Lord of his life. See I Pet. 3:18; II Cor. 5:21; I Pet.

2:24; Heb. 9:26; etc.

The Judgment of Self

This is the believer's individual and daily responsibility. The Christian must mercilessly examine and judge himself in the light of God's Word and confess and separate himself from all known sin in his life thus revealed (II Cor. 6:14; 7:1,10,11; Cor. 11:31; I Pet. 4:7).

The Judgment Seat of Christ

This will take place immediately following the rapture of the saints, and believers only will appear before it. Read carefully II Cor. 5:9,10; Rom. 14:10-12; I Cor. 3:9-15. At this judgment the works of the believer are to pass in review and he will be rewarded or suffer loss. It is not a question of deciding whether the believer is saved or not, or of settling his eternal destiny—that has been settled by the judgment of Calvary (Rom. 8:17). The difference between the Judgment Seat of Christ and the Judgment of the Great White Throne is the same difference that exists between a civil action, in which (Continued on page four)

MODERN CHURCHES MIXED WITH THE WORLD, A CURSE

In the first church there was a Simon the sorcerer to be shown up in strong contrast to Stephen and Paul. That condition holds to this very day with the difference that, in the place of the few unbelievers there is a vast multitude of them. If the first church was composed, it must be said that the present-day church is decomposed.

In the church the bone of contention down through the years accordingly has been the opposition of man's will with God's. Men have always wanted salvation, but they want their own way as well, and that is a radical impossibility. What the present generation has accomplished is that it has succeeded in adopting the name of Christ while still having its own way in every essential detail of its life. It can be said, without fear of contradiction, that there are many many churches that do not have a single born-again person in their membership. They do not even believe in being born again—how then can any of them be the possessor's of that experience?

This situation was foretold by (Continued on page four)

How We Can Have A Revival In Present Age

The Need of Christians Being Filled with the Holy Spirit.

Finney used to say that God's people could have a revival whenever they were willing to pay the price. Certainly the difficulty is not with God, or with the Holy Spirit, or with the Gospel. God still loves lost men, the Holy Spirit still convicts of sin, and the Gospel is still the power of God unto salvation.

Moody's, Wesley's, Finney's, Edwards' God is our God—living, omnipotent, and loving. the difficulty is with men. Can God find a channel through whom He can work? Are there sufficient numbers of believers in any given community who will meet the conditions of a revival?

How Can We Have a Revival?

A genuine revival is something costly. There is no easy method by which to obtain it. It costs repentance, tears, and confession on the part of God's people. It must begin with us. We must remove hindrances. We must humble ourselves and confess our failures, our pride,

jealousy, bitterness, and destructive criticism, our sins of omission as well as our sins of commission.

When we are broken before God, the Holy Spirit can convict the unsaved. A study of real revivals will show that they began with humiliation confession on the part of God's children

A Revival Comes in Answer To Prayer

"Praying Hyde" prayed, and revival came to India. Abel Clary prayed, and revival broke out in Finney's ministry. David Brainerd prayed, and the In- (Continued on page four)

HERE IS ANOTHER PICTURE OF ROME

Bookmakers in the local Roman Catholic parish of *Our Lady and All Saints* at Strowbridge, England, are displeased that the church is giving out racing tips that have hit the jackpot seven out of eight times in as many weeks.

To raise \$28,000 needed for a new church school, Bro. J. O'Dowd hit on the idea of running a weekly football draw among his parishioners. Included on the draw coupon was a racing tip by anonymous dopsters.

Since the draw started the racing tips have scored seven times—at 8 to 1. Non-churchgoers have jumped on the bandwagon and the church betting circle has swelled from 1,000 to 7,000.

We understand that betting is legal in England; but even so, it is amazing to learn that a "church" — and the one that claims it is the only true Church, outside of which there is no salvation — is financing a building program by certain phases of gambling!

The Lord Jesus said: "Make not My Father's house an house of merchandise" (John 2:16). What would He say against making a church an house of gamblers?

THREE LAYMEN OF THE N. T.

In the third epistle of John the Spirit of God paints the portraits of three men found in many local churches of the 20th century.

GAIUS

How refreshing to meet this brother in the local church. The apostle writes with great affection of this brother because of his spiritual health (vs. 1,2); his loyal help in the truth (v. 3); and his gracious hospitality in the home (vs. 5,6). Are we acquainted with this good brother in the assembly? Does your spiritual state surpass your physical health, as did that of Gaius? Is your home a modern Bethany where Christ is loved, honored and exalted? While we may not all be preachers or teachers, what a glorious privilege to be fellow-helpers to the truth (v. 8). How much we owe, under God, to the faithful ministry of Christians like Gaius.

DIOTREPHE

The question is sometimes asked, "Was he a Christian?" (v. 9). One thing is certain that he had much power in the early Church, going so far as to re- (Continued on page four)

The First Baptist Pulpit

"GRACE vs. LAW"

(Read Acts 15:1-31).

I have read a Scripture which tells the story of the first doctrinal controversy that ever arose in a New Testament church. It was the doctrinal controversy of salvation by grace on the one hand, and salvation by grace plus works on the other. From the time that this controversy arose in Acts 15, there have been modifications in one form or another of this same controversy in all ages and in all centuries down to the present time.

I can't say strongly enough

that I regret that there has been controversies. I regret, beloved, that they had such controversies in the book of Acts. I regret, beloved, that we have them today. I regret, beloved, that they have had them all through the ages down to this present time. I only wish that all preacher brethren particularly, might believe the Word of God and might stand for the Word of God, seeing it eye to eye and standing shoulder to shoulder for the very doctrines of God Almighty's Book. The fact of the matter is, they dif-

fered back here and we can expect the same thing to be true today, and it is true.

As I say, I only wish that we might have an unbroken fellowship so far as our doctrinal positions are concerned. I think I'd be happier, and I am satisfied that you would be happier, if we could just see everything in this Bible from the same viewpoint and love the Book and stand for it, and contend for it day by day. The saddest thing that I know, beloved, is the fact that some men who are sound (Continued on page two)

A saint needs no halo about his head, but he should have a solo in his heart.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"Grace vs. Law"

(Continued from page one)

one day, doctrinally get on the wrong side of the fence the next day. I know one man that I have repeatedly made this assertion about, when in the past I have been asked, what his doctrinal position was. I have said, "Well, I haven't seen him and I haven't a letter from him today, so I would be afraid to say." The saddest thing I know, beloved, is the fact that you can't tell where some brethren are. Today they are standing for one truth, and tomorrow they are espousing probably exactly opposite positions. I would to God, beloved, that every man and woman who is here tonight might through the study of God's Word this evening be so grounded and so indoctrinated in the glorious principles of salvation by grace, plus nothing, minus nothing, added nothing, subtracted nothing — just grace, grace, grace to such an extent that when you leave this place, you will go away with enough doctrinal fortitude about you to stand from now on until God calls you home to Glory, and shout "Grace, grace, grace" to everyone you meet.

Sometime ago I was called upon to print the four volumes of Arthur W. Pink's "Interpretation of the Gospel of John." It was a big undertaking, involving some \$6,600 in money, but I rejoice for the privilege that we had in our printing shop to bring forth this new edition. I have always read Brother Pink's writings with a great deal of help and with a lot of spiritual blessings having come my way. I have said repeatedly that his little book, "The Seven Sayings of the Saviour on the Cross," is the greatest book that I have ever read next to my Bible, and I would urge every preacher and every layman to get a copy of it and read it because it will be a blessing to your soul as no other book ever will. I rejoice for the correspondence and the fellowship that I have had with Brother Pink through the years. A couple of years ago Brother Pink went on a rampage doctrinally, and some of the things that he has contended for in the past, he no longer believes and no longer contends for. When he brought out his book about two years ago, entitled "The Exposition of the Sermon on the Mount," (Matthew 5, 6 and 7), it was a noted departure from the original position which he had taken in the past. For example, on page 348 of that book, he says:

"It is sometimes said, because God has ordained it, we shall walk in good works. That is true, but it is equally true that we must do so if heaven is to be reached."

On the same page, he says:

"So long as the Christian remains in this world he is in the place of danger: deliverance from Hell is only the be-

ginning of salvation, nor is it completed until Heaven is reached."

On page 349, he says:

"God has made promise of salvation unto his people: Christ has purchased it for them: faith obtains title thereto: good works secure actual admission into the full and final benefits of redemption."

No Campbellite, Methodist or Holy Roller in this world could have spoken such heresy any better; regardless of who speaks it, it is an absolute lie.

On page 350 he goes further to say:

"Second, we insisted that they are necessary, yea, that without them salvation cannot be obtained."

The "them" in that paragraph refers to good works, so that he actually says that without good works salvation cannot be obtained.

I know some old country grandmothers and some illiterate country preachers that know a hundred times more about the Word of God than the man from whom I have just been reading. I know some illiterate, uneducated country preachers that would make college professors in comparison to the backwoods statements that A. W. Pink has made, which I have read to you.

This last summer a man by the name of Rolfe Barnard held a revival meeting over in Ashland. I attended thirteen services. I didn't want to pronounce judgment without giving the man every benefit of the doubt. I had been asked, even before he came to Ashland, to carefully sit in on the meeting and then, if possible, to recommend him far and wide through the columns of THE BAPTIST EXAMINER as America's greatest evangelist. If I were going to do so, I wanted to be certain that I observed carefully what he had to say. He was there for three weeks and I didn't get to attend all the services, but I was there for thirteen of them. The first week of the meeting he preached the sovereignty of God and the doctrine of election, and I reveled and marveled in every message that he preached down through Saturday night. I noticed that he announced on Saturday evening that he was going to preach Monday night on "The Man Who Had To Be Baptized To Be Saved." I thought in all probability that it was some kind of a "catch subject" that he was announcing, but when

he preached his message on Monday night he talked about Nicodemus. He assumed that Nicodemus had made up his mind against John the Baptist and that he had said in his own mind that he was not going to have anything at all to do with the preaching of John the Baptist and he wouldn't submit to the ordinance of baptism as administered by John the Baptist. He went further to say that when Nicodemus came to Jesus, Jesus said, "You have to go back and be baptized by John the Baptist before I will save you." I listened, beloved, startled and amazed at that statement, but my amazement grew when in the same sermon he said, "I don't tell you that you have to be baptized to be saved, but I do say that if you have ever said that there is something that you wouldn't do, you will have to undo that before the Lord will save you."

Now, beloved, the Holy Roller who talks about restitution, and who lies when he says it, could not have preached a greater falsehood than that. When a man tells you that you have to do anything in order to be saved, he is not talking Bible language. I will go so far as to say that you had just as much to do with your birth into the kingdom of God as you had with your birth when you were born into this world. Now, beloved, you know how much you had to do with it. You didn't have anything. Furthermore, you didn't have one bit more to do with your spiritual birth than you had to do with your natural birth.

Now I respect Brother Barnard, although I will say this: The last week of his meeting he preached what any Holy Roller in the country could say "Amen" to, and did say "Amen" to, all over the tent. He said that Pharaoh could have been saved if he had wanted to. He said that Judas Iscariot could have been saved if he had wanted to. He said that Pilate could have been saved if he had wanted to. He said that any man could put off his salvation so long that God wouldn't save him. He talked about a man "sinning away his day of grace." Listen, beloved, no unsaved man has any grace; he hasn't any day of grace. The Holy Rollers all over the building shouted "Amen" to what he had to say, and some weak-kneed Baptists

did just as bad.

In passing may I remind you that all of God's elect will be saved and no one else can ever be saved. "All that the Father giveth me shall come to me."—John 6:37.

Now I respect Brother Barnard from this standpoint. I know there has been an awful lot of easy, mushy preaching on the part of Baptists. I know that there have been a lot of sermons in which the preacher has said, "Now you believe, believe, believe, and you will be saved," without telling a person what to believe. There are a lot of people who have been swept into Baptist churches by the multitudes on a false invitation because they didn't know what they were supposed to believe. I can respect Brother Barnard because I know that he wanted to counteract that falsehood that has been preached, yet, my brother, at the same time he swung to an extreme that was ten thousand times more dangerous when he said that "to believe isn't enough; you have to believe and do, to be saved." Beloved, that is a lie.

Shortly after the services were concluded in the park this last summer, two of our brethren in this association began to preach the same thing. They had swallowed the entire statements of Brother Barnard, and had even gone farther than Brother Barnard did. I speak of Brother Spurlock and of Brother Pemberton.

My God knows, beloved, that I have loved those two brethren. Some of you who are here tonight know that my works in their behalf will prove the fact that I have loved them. You don't recommend men to Baptist churches to become pastors thereto if you don't believe in them. You don't ask your own church to give a man \$100.00 to go to a destitute place to hold a revival meeting if you don't believe in him. I think, beloved, my works in behalf of these two brethren will justify my statement that I have loved them. Beloved, since the revival meeting over in the park they have made statements that are just as false as the statements of Brother Barnard. For example, Brother Spurlock said:

"We must exalt the law. You can't be saved by obedience, but you can't be saved without obedience."

That is just another way of saying that you have to be obedient to the Law if you want to be saved. That being so, there isn't a man in this house tonight that is saved.

Brother Pemberton says that I am "lopsided." It is true that I have "come to the front" a lot in the last twenty-odd years that I have been pastor of this church, but, beloved, I don't believe that I preach a lopsided doctrine. I preach salvation by grace, through faith, plus nothing, minus nothing. I will take my stand on it to face my God in eternity.

In a revival meeting at the Twin Valley Church back of Portsmouth, O., Brother Pemberton said:

"Believing in Christ is not enough to save you. You must believe and do."

When I was a boy I used to go to hear the Holy Rollers preach. I have heard Holy Rollers say things that were a whole lot sounder than that.

On another occasion, Brother Pemberton said:

"You can't be saved by your works, but you can't go to Heaven without works."

I say to you, beloved friends, if a man can't go to Heaven without works, will you tell me where the thief that died on the Cross with Jesus is today? Somebody may say, "Well, he is an exception." Beloved, the

burden of proof is with you. He is not an exception. He was saved just like men were saved in the Old Testament. He was saved just like men were saved in the New Testament. He was saved just like men were saved through all ages down to the present time. He was saved just like you and I were saved—by grace, through faith, without any works. Every man that gets to Heaven will go to Heaven on that basis.

Now each of these brethren—Brother Barnard, Brother Pink, Brother Pemberton and Brother Spurlock—are good men. I love them and I respect them, especially since I know that they say that they are afraid that you don't preach that way, that it will cause people to live any kind of a life that they want to. They say that preaching salvation by grace, and grace alone, will give license to sin. That isn't so. If you owe a debt and are unable to pay it and go to the man whom you owe and pay your debt, that releases you from the original debt, but beloved, you are under obligation then to me.

When Jesus Christ came to the Cross of Calvary and poured out His life's blood, He paid the debt of sin resting against you, that you couldn't pay. My brother, you don't have to worry about that debt. The burden of your heart now is to be faithful to God since He saved you.

I say, beloved, salvation by grace will not license sin. A man in this world who understands the grace of God will never make such a statement. I am impressed to believe that instead of salvation by grace licensing sin, salvation by grace will bring any man to a closer walk with Jesus Christ than all the threats of the Law could ever bring.

I want to read you some Scriptures that you might see what God says about the Christian's relation to law and grace. "But if the MINISTRATION OF DEATH, written and engraved in stones, was glorious..."—II Cor. 3:7.

This refers to the Law as the ministration of death. Beloved, you will read this Bible in vain to ever find that the Law is spoken of as the ministration of life. I challenge any individual to start at Genesis and read through to Revelation and find in any place where the Law is spoken of as the ministration of life. It is always a ministration of death. You tell me that a man is saved partially by Law and partially by grace and that obedience to the Law guarantees and brings full benefits of his redemption? Beloved, this is utterly absurd; the Law is the ministration of death and not of life.

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. 11:6.

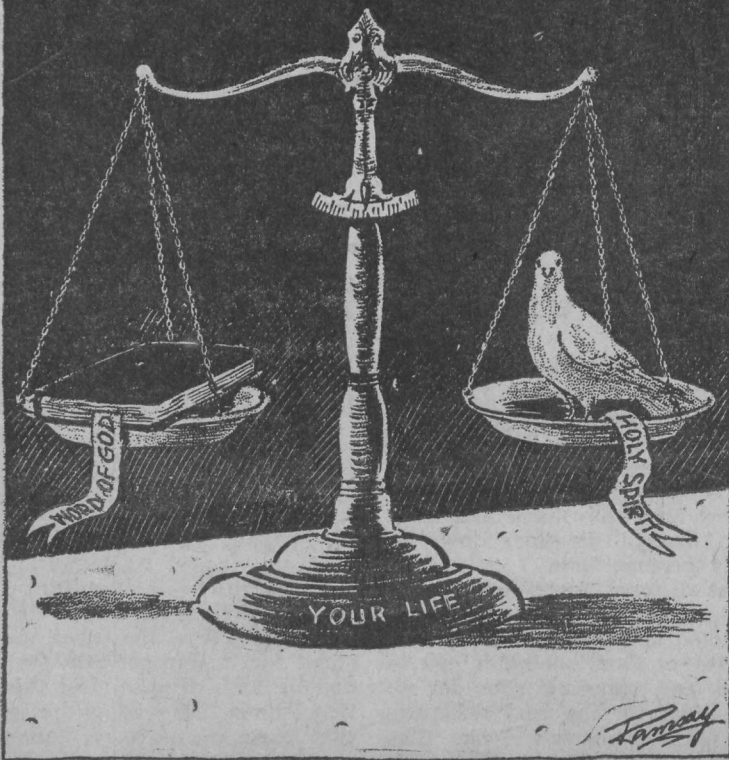
In this verse Paul declares that you are either saved by grace or else you are saved by works. He says that you are not saved by grace and works but that it is wholly by grace or wholly by works. In this verse just before this he gives his conclusion as to which it is, for he says:

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

One of the brethren has used an illustration—an illustration that I heard nearly thirty years ago in Chicago when I was attending Founders' Week Conference at the Moody Bible Institute. He said, "It is like this: You are out in a boat. You are pulling on the oars. If you pull

PERFECT BALANCE

Let the Word of Christ dwell in you richly...
Be filled with the Spirit. Col. 3:16 Eph. 5:8



MISSIONARIES IN BRAZIL

ELD. J. F. BRANDON
ELD. AND MRS. BILLY PARROTT
ELD. AND MRS. L. M. SMITH
MIGUEL IBERNON
CICERO BICIPO
MAIO DUTRO
EUFRAZO SORAES
FRANCISCO SANTIAGO
JOHN DIAS
ZACHARIAS NUNES de ABRIU
GABRIEL SERAPHIN
WALTER FERNANDES
(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

ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
DON SIMON GUIMA
DON JUAN CASTRO
(Spanish Language)
IN COLUMBIA
JOSE TOMAS del CASTILLO
(Spanish Language)

Lewis Conducted D. V. B. S. In Peru For Children There

March 4, 1952
Iquitos, Peru

Dear Friends:

This letter leaves us all well and rejoicing in the goodness of the Lord.

I have preached a few times in Spanish and the more I preach the better I like it. I am not bragging about the preaching of the Spanish, but it certainly makes one feel good to know that he is of some use to the Lord. We have said before and we must say it again, we are what we are by the grace and longsuffering of our great Saviour.

On February 4, Simon Gaima, Juan Castro, his wife and I went to a small village by the name of Police to conduct a 10-day daily vacation Bible school.

Police is between 3 and 5 hours from here using a 10 H. P. motor on Bro. Hallum's boat. If the water is up we are able to make better time as we do not have to watch for logs, snags, etc.

We went to the home of Senor Adolpho Nunes, a man (Next page, Column one)

Last Letter From Bro. Hallum Prior To His Illness

Iquitos, Peru

Dear Brother Overbey, greetings in His Name, the name of our Lord Jesus.

Glad to hear of all the blessings the Lord is bestowing on you and all yours.

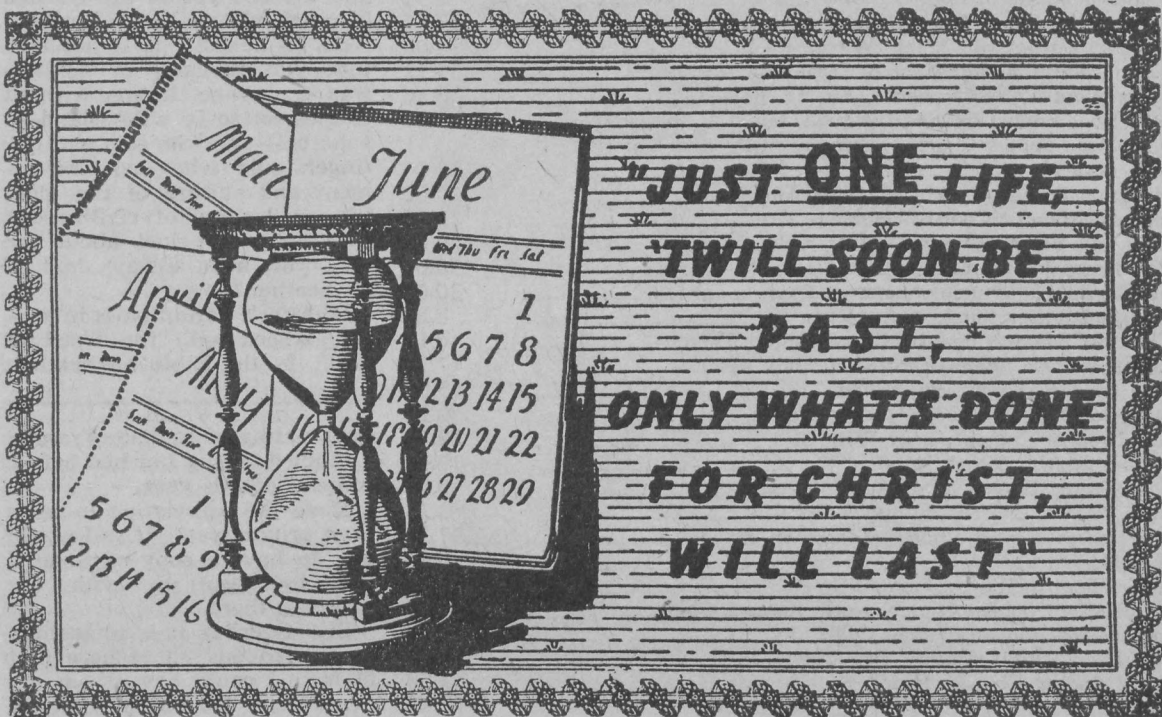
The checks came in due time, thanks for same.

We have reservations for cabin No. 2 on the Gulf Farmer which is due to leave Callao, Peru about April 1 for first US port.

I have but little news at this writing, two weeks ago two persons (an old lady and a young man) publicly professed faith in the Lord Jesus at the close of (Next page, Column four)

INTERESTING NEWS OF BRANDON FAMILY

Elder and Mrs. John Brandon have a baby girl born Feb. 16, 1952 in Chattanooga, Tenn. Miss Edith Marie Brandon was married on November 17, 1951 to Mr. Charles William Dumas in the First Baptist Church, Alexandria, Virginia. Miss Rebecca Brandon is in nurses training at Owensboro, Kentucky. Miss Betty Brandon is (Next page, Column one)



Parrott's Church-School Is Progressing

February 9, 1952

Dear Bro. Overbey:

I received checks, Nos. 707, 708 and 709 and they have been sold for 28 Cruzeiros on the dollar. We thank you very much for these checks which make possible the carrying on of the Gospel work here. I am enclosing the necessary reports. I sent the two reports for February concerning the school and school building on one sheet of paper because with so many at once it would have cost another stamp to send them all separately. I can send two sheets of paper for each stamp of crs. 3.80.

I was glad to get the check for \$45 for the school because it meant that I would have enough to pay the second teacher without taking it out of my own pocket. You see, our enrollment has gone beyond our greatest expectations and one teacher cannot handle all of the children. We had matriculation day last Monday and enrolled sixty-five children. Since that day eight more have spoken to me about enrolling and will be there Monday the 11th, to enroll. That makes a total of 73 and possibly more will come. Our limit has to be set at 80 because the building will not hold more.

We were particularly surprised at the results because of the fact that the "padres" made a great campaign against us. They started out by visiting the homes themselves, then they set up their loudspeaker and preached against us saying they would excommunicate anyone who sent their children to our school. Finally the bishop signed a declaration saying they were excommunicated and this was mimeographed and passed out by women of the church to all houses. A translation of the paper follows:

DIOCESE DO AMAZONAS — MANAUS

Notice from the Bishop of the Diocese to the Good People of the "Matinha."

We wish to remind all the Catholics, residents of the suburb of the "Matinha," devouts of Santa Luzia, that it not licit to matriculate your children in schools directed by protestants (which we are not!). Having been informed that these HERETICS are opening a school in the "Matinha," we declare that all parents who send their children to this school will be excommunicated, will be deprived of the privileges of receiving the sacraments, serving as godfathers, church burials, and masses of requiem (of the 7th or 30th day).

Manaus, 27 de janeiro de 1952. Alberto, Bispo Diocesano.

I suppose I should thank the "padres" because a number of

NEW SUPPORTERS OF OUR MISSION WORK

The following are new supporters of Baptist Faith Missions that sent in offerings for February:

Shuqualak Baptist Church, Shuqualak, Miss., \$27.00.
The Cole T. Smith Baptist Mission, Allred, Tenn., \$6.13.
Mrs. A. Hanley, Trenton, N. J., for Parrott's school, \$50.00.
South Road Baptist Church, Cadiz, Ky., \$75.00.
Gene Pennington, Great Lakes, Ill., \$5.00.
Dr. Fred Lapham, Detroit, Mich., \$50.00.
The South Road Baptist Church, Cadiz, Kentucky is only three months old. The pastor is Elder Eugene Wyatt.
Yours in Christ,
Z. E. Clark, Treasurer

people who had not heard of the school came and enrolled their children after receiving the propaganda of the "padres."

Interest in the church is already picking up as a result of the school. We are having increased attendance in most every service. Last Sunday we had the best Sunday School attendance we have had to date with 28 present and that night we had the second best night service we have had in the church building with 34 present. Our best has been 40 present. Of course this does not include the many that stand outside and listen. There are at times 20 or more outside, in the door and the windows listening. Our Sunday School will definitely pick up much more after the school gets under way.

I received the check for \$34.60 designated by the Fish Springs church for our church building and have already written to Bro. Souder thanking him and the church for this cooperation. We pray that more will see our need and will help us out with this load here. Now it is necessary to have another teacher because of the great response to the school and we will need about \$20 per month for her salary. There was enough this time to take care of it but next time we will possibly have to pay it ourselves. We pray that some church will see fit to designate a monthly \$20 to the support of this other teacher. We still owe over \$200 on the building and the school is too large for it. We need very badly to put another room on the back of it. I know that the Lord will lay it on the hearts of others to help us in these problems.

I will have Walter get a statement signed by Bro. Braga concerning the money for the church there. I had intended to (Next page, Column three)

Bro. Hallum Is Ill And Needs Prayers Of God's People

On Tuesday, March 4th at 2:30 in the afternoon we received the following telegram from Miss Marguerite Hallum in Iquitos, Peru.

HAFFORD OVERBEY
1210 East Grand Blvd.
Detroit, Michigan

FATHER GRAVELY ILL
HEART PRAY. MARGUERITE.

Brother Hallum has been suffering for several months with a breaking out on his legs and feet as has been reported in the MISSION SHEETS from time to time. The Hallums have spent five years on the mission field in Peru and it is time for them to come home on furlough. They were scheduled to leave Iquitos about March 25th and then by boat from Lima about April 1st for New Orleans. They had planned to come by boat instead of by air so that Brother Hallum could stop off in Bueneventura, Columbia and see Don Tomas and the work there. We trust that every pastor and church will remember this servant of the Lord and his family before the throne of grace.

Marguerite Writes Of Family's Plans As To Return

Iquitos, Peru

Dear Brother Overbey:

This is to acknowledge receipt of the checks for March—ours, Don Tomas' and for Juan Castro. Juan's check from now on should come to Mitchell, and Don Tomas' check should come to him for the month of April, but after that, Mitchell prefers that father continue the correspondence with him from the States. As present plans stand, we expect to leave here about the 25th of March and the boat on which we have reservations is expected to leave Lima the first of April—no definite date (Next page, Column two)

SMITHS AND CALLEYS GETTING READY

The Lord willing the Smiths and Calleys will leave for Brazil about the middle of May. Mrs. Smith is again in good health and the Calleys are finishing up their shots and vaccinations and are getting their things together and packed for shipment. Keep in mind that there are so many things to consider that the time of leaving can easily be changed to a later date.

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.

Lewis' Letter

(Preceding page, Column one) that Bro. Hallum baptized a few months ago. We went prepared to have 30 children attend the school, but as the Catholic priests have been stirring the people up and it was a good hunting season, we only had 10 children enrolled. Six children attended every day and we had an average of 11 throughout the school.

In addition to the school Juan preached every night and after Juan preached, Simon would bring a short message to verify what Juan had preached.

The services at night were poorly attended as most of the men went into the jungle at night to hunt deer, monkeys, wild hogs and birds.

The Nunes family ate by themselves, Juan and his wife by themselves and I cooked my food (the women didn't think I could do it).

The children learned four or five songs and Juan gave a flannel-graph lesson each day from the book of Luke, using material that Marguerite had prepared for him. Each day Simon would bring 3 to 6 children from an Indian village across the river.

Although we did not have the number we expected, we are thankful for the ones that did come. Although I could not understand everything that Juan said I do know that the Word of truth was planted in their hearts. We rejoice to know that God in His time will bring forth the fruit.

I wish that some of the good brethren that get disappointed in their personal work could spend a month here in Peru. I am certain they would go home with a renewed zeal thanking God for the open doors in America.

I am not saying the people don't invite you into their homes here, but they are deceivers. They all promise to come to the services, but not ONE man or woman attended the services at Police.

Two young fellows attended a few nights, one of them professed to be a believer before, when Bro. Hallum preached there, but his father is a drunkard and would not allow him to be baptized.

Another letter will follow telling about the school in Iquitos.

Your Servants,
The Lewises



Brandon Family

(Preceding page, Column one) a senior in high school at Benton, Ky., where her mother lives. Joe, Jr. and wife have a new home in a suburb of Washington, D. C., where he is a mathematical analyst for the government. David finished college at Murray, Ky., in August, 1951 and is now working in Paducah, Kentucky. James will finish college in June, 1952 at Murray. As all our readers know, Brother Brandon took leprosy after serving more than 25 years on the mission field in Brazil. He is still in the U. S. Marine Hospital in Carville, La. We thought that all would like to know about the fine family of these servants of God. Remember all of them when you pray.

FINANCIAL REPORT FOR FEBRUARY, 1952

Fenton Road Baptist Church, Flint, Mich.	\$ 28.00
Fenton Road Baptist Church, Flint, Mich. (Young People's Class)	10.00
Fenton Road Baptist Church, Flint, Mich.	27.36
Fenton Road Baptist Church, Flint, Mich. (Ladies Bible Class)	30.00
Faith Baptist Church, Lowtey, Fla.	8.46
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Friendship Baptist Church, Lincoln Park, Mich.	40.40
Calvary Baptist Church, Richmond, Ky.	25.85
Buffalo Avenue Baptist Church, Tampa, Fla.	24.75
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Harmony Baptist Church, Pine Bluff, Ark.	47.56
Ocoonita Baptist Church, Ocoonita, Va.	26.44
Shuqualak Baptist Church, Shuqualak, Miss.	27.00
Emmanuel Baptist Church, Center Line, Mich.	50.00
Fish Springs Baptist Church, Carderew, Tenn.	9.81
Liberty Baptist Church, Toledo, Ohio	29.04
South Side Baptist Church, Winter Haven, Fla.	55.00
Richland Baptist Church, Livermore, Ky.	29.55
Bellview Baptist Church, Paducah, Ky.	67.57
Little Obion Baptist Church, Wingo, Ky.	14.00
Seven Springs Baptist Church, Dycusburg, Ky.	37.12
Julian Baptist Church, Gracy, Ky. (B. T. U.)	6.30
New Hope Baptist Church, Dearborn, Mich.	45.84
New Hope Baptist Church, Dearborn, Mich. (For Parrott's Church)	15.00
Hampton Baptist Church, Hampton, Fla.	25.00
Hampton Baptist Church, Hampton, Fla.	25.00
Park Hill Baptist Church, Pueblo, Colo.	50.00
Port Norris Baptist Church, Port Norris, N. J.	50.00
Trinity Baptist Church, Keefeton, Okla.	30.00
Liberty Baptist Church, Flint, Mich.	8.24
The Cole T. Smith Baptist Mission, Allred, Tenn.	6.13
Pleasant Grove Baptist Church, Hickory, Ky.	17.77
First Baptist Church, White Plains, Ky.	15.00
Naborton Baptist Church, Naborton, La.	19.50
Zoar Baptist Church, Fancy Farm, Ky.	20.86
Second Baptist Church, Marion, Ky.	19.60
First Baptist Church, Coal Grove, Ohio	20.00
Bible Baptist Church, Burnsville, N. C.	63.23
Mt. Hebron Baptist Church, Lancaster, Ky.	37.12
South Union Baptist Church, Cadiz, Ky.	20.00
Ahava Baptist Church, Plant City, Fla.	45.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	8.00
South Road Baptist Church, Cadiz, Ky.	75.00
East Main Baptist Church, Des Plains, Ill.	15.00
Hazel Baptist Church, Hazel, Ky.	3.00
Maranatha Baptist Church, Grand Rapids, Mich.	11.86
Grace Baptist Church, Base Line, Mich. (B. T. U.)	2.52
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class for New Missionaries)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Oak Grove Baptist Church, Hazel, Ky.	29.35
Harmony Baptist Church, Detroit, Mich.	126.00
Harmony Baptist Church, Detroit, Mich. (For Parrott's School)	50.00
Good Will Baptist Church, Tampa, Fla.	45.79
Elizabeth Jarrell Baptist Church, Louisa, Ky.	11.48
Oak Baptist Church, Royal Oak, Mich.	94.06
Bryan Station Baptist Church, Lexington, Ky.	15.00
Westwood Baptist Church, Toledo, Ohio	25.57
Water Valley Baptist Church, Water Valley, Ky. (Adult Class)	6.25
First Baptist Church, Russell, Ky.	74.74
Mt. Zion Baptist Church, Buchanan, Ky.	6.00
Miss Maude Hunt, Franklin, Ky.	5.00
J. H. Kain, West Cape May, N. J.	10.00
Mrs. Leslie Stephens, Whitley City, Ky.	5.00
Mike M. Bailey, Hood River, Oregon	3.00
G. E. Duncan, White Plains, Ky. (For Hallum's Return for Furlough)	25.00
A Friend in Worthington, Minn.	5.00
Mrs. A. Hanley, Trenton, N. J. (For Parrott's School)	50.00
Emogene Kiger, Webbville, Ky.	5.00
Floyd Williamson, Owensboro, Ky.	10.00
Miss Georgia Brandon, Benton, Ky.	20.00
Mr. and Mrs. Jesse Willis, Monticello, Ark.	5.00
Mrs. M. A. Ailstock, Mansfield, La.	1.00
Gene Pennington, Great Lakes, Ill.	5.00
B. F. Brown, Tatum, Texas	5.00
Orville Ditchley, Grandview, Ind.	1.00
Dr. Fred Lapham, Detroit, Mich.	50.00
Total	\$2,392.12

As the Lord leads you, send all offerings for mission work to the treasurer of this mission. It is best to send by check or money order. Address all offerings to:

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

Marguerite's Letter

(Preceding page, Column five) yet. Father says that unless something unforeseen comes up to hold our April checks till our arrival in the States.

He has changed doctors, and his legs seem to be improving, at least for the present, but the last few days his heart has been bothering him, and the doctor has ordered a complete rest.

Mitchell has taken over the Sunday night services for the past month. Ruby is taking over my Sunday School class tomorrow. She is a little bit nervous about it, but all she needs is practice, for she has good use of the language.

Yours in His Service,
Marguerite Hallum

Parrott Letter

(Preceding page, Column four) do that but it slipped my mind.

As to the completion of the airport here, you never can tell. The last information I had was that the preliminary work of grading and filling has been done and that a contract for the runway has been let to a company in the south of Brazil. An official of the company is to come to Manaus and study the situation in April or May. He will decide whether the foundation underneath is to be rock or cement and if rock, whether the rock available here in Manaus will do or not, etc. Then after this foundation is built they will cover it with about a

Are The Heathen Lost Without The Gospel?

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.—Gal. 3:8.

Are the heathen lost without the Gospel? Before we answer this question, it might be well to ask and answer another: what is a heathen? Webster says, "An heathen is an unconverted member of a people or nation who does not accept the God of the Bible." What a contrast between this definition and the one you've always had in mind relative to the heathen. Now be honest: is it not true that you thought an heathen was a savage living without clothes on some wild island—a cannibal—one who eats with his fingers and who lacks refinement and culture of the more advanced races of civilization? Now isn't that just about the idea you have always had of an heathen?

Webster's definition is in perfect accord with the Word of God. In the Bible an heathen

foot coating of asphalt. Frankly I doubt its being finished before the end of this year.

Have the association minutes been printed yet? If so I would like to have a copy of them. I like to keep up with the churches there.

Bro. Overbey it is impossible for me to buy shoes here that fit me. I could have them ordered from Rio but they would cost 500 cruzeiros a pair and I can't afford it. Lawrence told mother that he will bring out a few things for us if she wants to fix up a box for us. Of course they can't afford to buy my shoes for me so I told Dad my size and told him to buy two pairs of shoes for me and that I would have you pay for them. I would like for you to take half of it out one month and half the next so that the check would not be short so much at once. I brought two pairs of new shoes out with me and one of them is finished with the other right behind it. I hope it will hold together until I get the new ones. I may have to wear sandals until I get the shoes.

I will sign off now. I don't suppose I will get this in the mail until Monday. It has been raining all day in a steady downpour and I don't think it will let up before night.

(Harmony Church has given the money to buy the shoes. Editor).

May the Lord bless you and yours.

Billy E. Parrott



Hallum Letter

(Preceding page, Column one) message which made us happy.

Brother Lewis, Juan Castro and wife returned from Polis Creek where they had finished a ten-day daily vacation Bible School, I will leave this for Bro. Lewis to report.

The so-called Jehovah Witnesses are in Iquitos doing their best to steal sheep but John 1:3,4,5, is still true as well as the rest of the Word. Any one that wants to know who the true Jehovah Witnesses are can learn by reading Acts 1:8. I believe these are none other than true blue Baptists.

Keep all of us on your daily prayer list.

Yours fraternally,
R. P. Hallum

literally is anyone who has never been born again. This includes the man in China who has never heard the Gospel, the church member in America who is counting upon his church membership for salvation. It includes the man in the darkest jungles of Africa who bows down to an image of wood and stone, just as it includes the unsaved religious man who believing in his baptism of other church ordinance for salvation. In other words a heathen is anyone who has not as yet been saved by the Lord Jesus Christ.

In view of this fact I want to offer some reasons why that the heathen without the Gospel are lost.

All persons have the same nature. "And hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). That nature is sinful. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psa. 51:5). "The Lord looked down from Heaven upon the children of men, to see if they were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psa. 14:2,3). "But the Scripture hath concluded all under sin." (Gal. 3:22). "For all have sinned and come short of the glory of God." (Rom. 3:23).

If the heathen are not lost without the Gospel, then belowed, we should not send the Gospel to them. If they are not lost now, then missions is an injustice to them. If they are not lost without the Gospel then we should recall all missionaries and allow them to continue in their heathen practices. Furthermore if the heathen without the Gospel are saved and safe, then let us tear up our Bibles, tear down our churches and kill off all Christians and heathenize America as soon as possible. If the absence of the Gospel would mean the salvation of the heathen then let us get rid of every vestige of the Gospel around the world as soon as possible.

God is most careful to declare to us through the Apostle Paul that the heathen are lost without the Gospel. "For as many as have sinned without law shall also perish without law." (Rom. 2:12). In the light of this verse we must see that the heathen have sinned without the law. Then they shall likewise perish. Of course there will be a tremendous difference as to the degrees of punishment for a sinner in Russell and the punishment that will fall upon a man who has never heard the story of Jesus Christ.

Both Sidon and Tyre were sinful cities. They sinned without Bible before them. No Gospel was ever preached and there never was a church in either of these cities. Both of these cities were destroyed by fire and brimstone. In contrast Chorazin, Bethsaida, and Capernaum were cities in which Christ ministered. Though he preached and prayed without their gates listen to His Word. "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Mt. 11:24). These words indicate degrees of punishment at the judgment.

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"Grace vs. Law"

(Continued from page two)

on one oar all the time, you will go around and around and around. If you pull on the other oar, you will just go around and around and around in the other direction. Salvation is just like that. One oar is grace and the other oar is works. If you pull on one oar by itself, you won't get any place, and if you pull on the other oar, you won't get any place. You have to pull both—works and grace—at the same time."

Now, beloved, that might be a good illustration if you are going to Heaven in a rowboat, but there isn't one word of truth in it in the light of this passage of Scripture which I have just read. God said that you are either saved by grace, or else by works, and He says that His conclusion is that it is by grace.

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

If you will study carefully wherever you find grace and wherever you find truth in the Bible, and if you will study with an analytical mind you will find that they are inseparably joined in every instance. Grace, beloved, produces truth. The teaching of all the New Testament is that the grace of God produces truth. In the light of that, grace will not lead to a careless life. It will not lead to a careless living. Grace, beloved, will lead men to walk in the truth of the Word of God.

I read again:
"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:20.

Beloved, the Law was never given to produce truth; it was given to reveal sin. I challenge you to read this Bible from beginning to end and to find any place where the Law was ever spoken of as producing truth. The Law says, "Shut your mouth." It is a mouth-stopper. I reveals sin. My brother, it was never given to produce truth.

Listen again:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"—John 1:29.

It doesn't say that there is one thing for a sinner to do to be saved. It doesn't say that there are any works that he is to do to be saved. It doesn't say that there are any works that he is to do in order to get the benefits of redemption full and complete, but rather it says, "Behold the Lamb of God, which taketh away the sin of the world."

Again we read:

"But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:23, 24.

How does justification come? By faith. Through whom? Through the Lord Jesus Christ. What part did the Law have? It was merely the schoolmaster to conduct us up to Christ that we might be justified by faith in Jesus Christ. Now when a man talks about the fact that you have to keep the Law to be saved, and that you have to be obedient to the Law to be saved, and when he says that nobody will get to Heaven unless he works, he isn't talking Pauline language. He isn't talking the language that Paul spoke when he wrote to the churches of Galatia, for Paul said that we are justified by faith in the Lord Jesus Christ.

Again:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

Not one word is said about keeping the Law. Not one word is said about a man working, but rather, beloved, Paul declares that the life he now lives as a Christian is a life by faith in the Son of God.

I tell you tonight, beloved, I am not working to go to Heaven, and I am not planning to go to Heaven on the basis of any works that I have ever done in my life. The life I now live is a life, beloved, by the faith of the Son of God, who loved me and gave Himself for me.

We read again:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Mt. 22:37-40.

This was in answer to the question of the Pharisaic lawyer when he asked Jesus, "Which is the greatest commandment in the law?" Jesus said that the first commandment is to love God, and the second commandment is to love your neighbor as yourself. Beloved, on the highest plane possible, that is nothing but human love. Keeping this Scripture in mind, let's read again:

"A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another."—John 13:34.

This is a different love, beloved. Under the Law the commandment was to love another individual as you love yourself; under grace we are to love each other as He has loved us. What a contrast between Law and grace! A child of God is under grace; Law hasn't anything to do with his salvation. He is under grace, and one that is under grace no longer loves with a human love. He loves now with a divine love—the same kind of love with which the Lord Jesus Christ loved me.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us HOW YE OUGHT TO WALK AND TO PLEASE GOD, so ye would abound more and more."—1 Thess. 4:1.

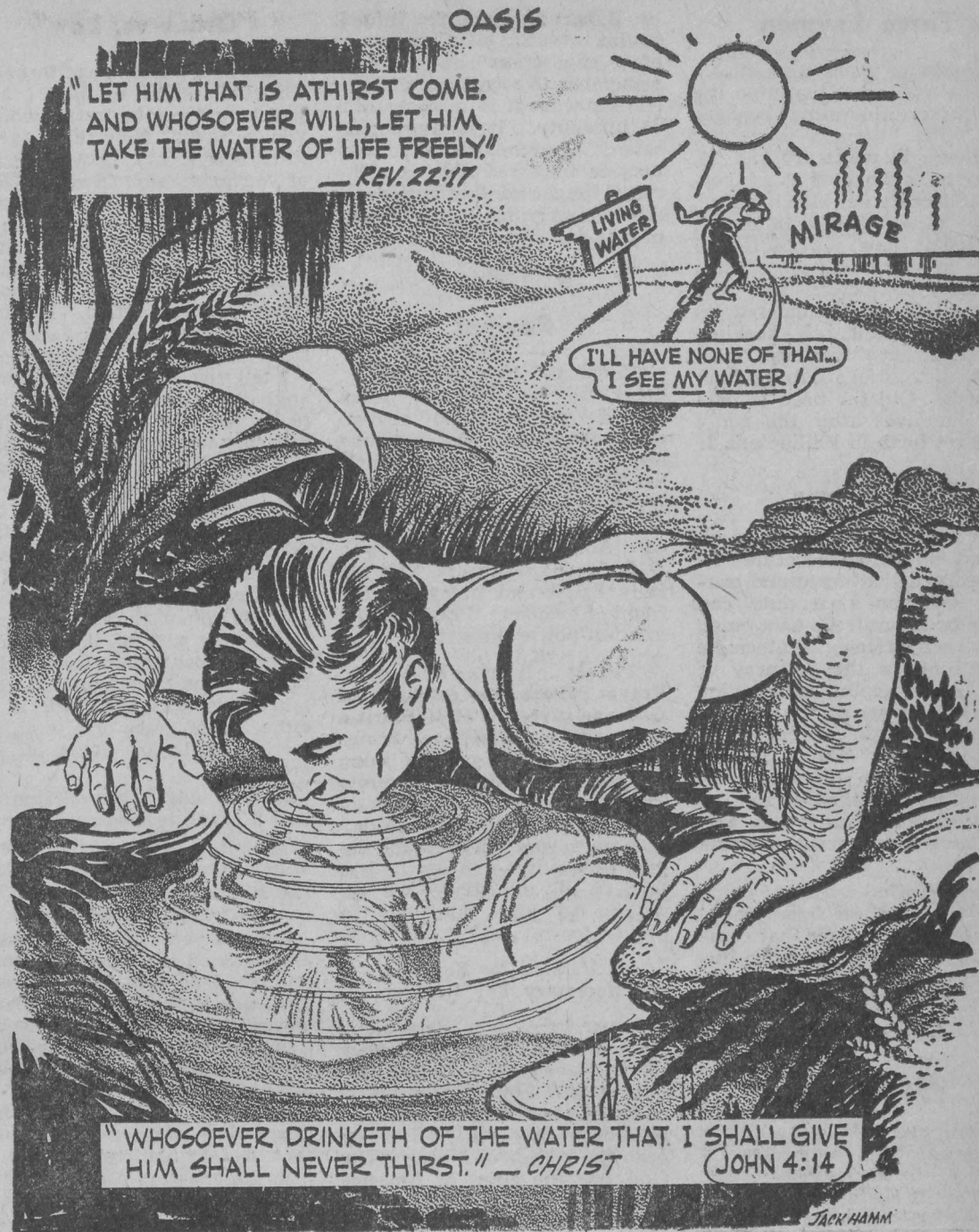
The law says "thou shalt" and "thou shalt not"; grace says "ye ought to walk and please the Lord." Oh, my brother, there is a world of difference between the demands of the Law and the exhortations of grace!

Is the Christian today under Law? Must the child of God go back and live under the Law? It is quite obvious that Paul gives the answer, when he says:

"For sin shall not have dominion over you: for YE ARE NOT UNDER THE LAW, but under grace."—Rom. 6:14.

I can't see how any individual could be disturbed or upset in any wise at all in the light of this Scripture, when Paul says that we are under grace and not under Law. My brother, I want God's people to live just as closely to God as possible. I want them to live in the light of this Bible. I want them to walk just as near to Jesus as they humanly can. However, I am not going to hold a cudgel over any man and say that he has to do this in order to get to Heaven. I am going to preach to the contrary and say that you are saved by grace, you are kept by grace, and that you are

The world will never be saved by the pink teas of the churches.



no longer under the Law but you are now under grace; and as a Christian saved and kept by grace, you are to walk in the grace of God.

My preacher brethren say that if we preach thus, people won't walk as closely to the Lord as if we hold the Law over them, and that it is the Law that causes people to walk closer to the Lord Jesus Christ. I challenge that statement in the light of Paul's statement to Titus. Listen:

"For the grace that bringeth salvation hath appeared to all men, TEACHING US that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:11-13.

Let's analyze this verse briefly. What brings salvation? The grace of God. What happens when that grace of God brings salvation? It teaches us? Now what does God's grace that brings salvation, teach? It teaches that we are to deny ungodliness. It teaches that we are to deny worldly lusts. It teaches us that we should live soberly. It teaches us that we should live righteously. It teaches us that we should live godly. What teaches us? Law? No, ten thousand times no. The grace of God that brings salvation teaches us. We should live soberly, righteously, and godly—soberly as unto ourselves, righteously as unto others, and godly as unto Him, whose we are and whom we serve from day to day.

Now, what teaches me that I am to deny ungodliness and worldly lusts? What teaches me that I am to live soberly and righteously and godly? What teaches me that I am to look

for the blessed hope and the appearing of Jesus Christ? What teaches me thus? Beloved, it is not the cudgel of the Law that is held over my head, but rather the grace of God that has come into my heart.

"For my 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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

The Word of God, it seems to me, is obviously plain when the Apostle Paul, by inspiration, says that we are saved by grace through faith; that we are not saved by works, but rather we are the workmanship of Jesus Christ; and as His workmanship, He who has saved us has already ordained that we should walk with good works as the characterization of our lives from the day that we are saved.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. 4:10.

Go back to the creation. God worked six days, then ceased from His work and rested on the seventh day. There was no rest for God until He first worked, and when He ceased from His work He rested.

Go back to Calvary. The Lord Jesus Christ worked out our salvation. Beloved, it was work that produced salvation—not my works, but the finished work of Jesus Christ on the Cross. It was work in Gethsemane when He sweat great drops of bloody perspiration. It was work, beloved, when the Son of God underwent that laceration in Pilate's judgment hall. It was work when they nailed Him to

the Cross. Beloved, there was no rest for Jesus until He came to the end of that seventh saying, when He said, "Father, into thy hands do I commend my spirit." When He quit work, He came to rest.

Listen, beloved, God worked six days, then quit working and rested. Jesus Christ came to Calvary and worked out our salvation. He quit working and entered into rest. This Book says that the man who has entered into his rest, he has also ceased from his works, just like God ceased from His. As God the Father and Jesus Christ the Son entered into rest on the cessation of their works, so a repentant sinner enters into rest, soul rest, when he ceases from his work and depends fully on the finished work of Jesus Christ at Calvary.

Let me ask you to follow me in a supposition. Suppose tonight that those of you who are professing Christians would quit reading your Bible—When this service is over you would close it and near read it again. Suppose that you were to quit going to church and never attend another service in your lifetime. Suppose that you who are tithers would quit tithing, and you who make offerings regularly for the cause of missions would quit giving your missionary money. Suppose that you were to quit living generally with the deportment that we expect on the part of a Christian. Suppose that all of that were true, I ask you a question: If you were to quit reading your Bible, quit tithing, quit going to church, quit praying, and quit living like a

(Continued on page four)

THE BAPTIST EXAMINER

MARCH 22, 1952

Page Three

Three Laymen

(Continued from page one) pudiate the apostle's authority, and reject itinerating evangelists. His littleness is vividly portrayed in verses 10 and 11, where he is depicted as a bigoted, self-centered, domineering, carnal, vicious gossip. In church life today, how sad to realize there are descendants of this unseemly character. How the cause of Christ is hindered by self-opinionated, self-seeking, self-important "overseers" who adopt dictatorial Diotrephesian methods. Oh! the need to pattern our lives after the godly order set forth in Philippians 2:3,4.

DEMETRIUS

His contribution to the work of God is invaluable because he has learned that creed and conduct; doctrine and duty can never be separated. As a quiet, godly, self-effacing brother he follows on in the pathway of faith, ever keeping before him, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thank God for men in church life who have not only a testimony in the midst of the Church but also in a wicked and crooked world (v. 11).

Would to God we might study the lives of these men anew, and seek the wisdom that cometh from above so that our lives might be a worthy example of the truth of God.



Modernism

(Continued from page one) of modernistic literature is pouring off the presses today. Our Baptist chain of book stores sell and help circulate this stuff.

The Case Against Modernism And Anti-Supernaturalism

1. It denies the foundation truths of Christianity, hence destroys real Christianity. What are some of these foundation truths?

(1). The Genesis story of creation. (Note Gen. 1:26-27). The Bible teaches that man was created as a direct creation. In the "image of God." Modernism holds to evolution.

(2). The unique inspiration of the Scriptures. (II Tim. 3:16). They admit only such inspiration as they say Shakespeare or Longfellow had—which was no inspiration. They make the Bible to be an evolutionary growth—not a revelation.

(3). The absolute deity of Christ. They deny the eternity of Jesus—His virgin birth—that He was God manifested in the flesh. Likewise they deny supernatural regeneration, as well as future eternal punishment.

2. Modernism is a revival of the old Saduceism, condemned by Jesus. He said, "Beware of the leaven of the Saducees." (Matt. 22:29). This reference just named, shows that Jesus charged the Saducees with ignorance of the Bible and of the power of God.

3. Modernism is really Unitarianism crept over into Baptist ranks.

Let us face the fact that we must either accept the Bible in entirety or else we have no certainty about religious truth at all. If the Bible is to be divided up into true and false, then every man may make a different division, and the result is religious chaos. Modernism is almost identical in its teachings with the things taught

by Robert Ingersol the infidel, in his attacks on Christianity of a generation ago. Always remember to recognize Modernism for what it is—a rank form of infidelity. It is thoroughly satanic. Churches die when they become tinctured with it. The moral plight of this nation today is largely due to the inroads of this evil.



Revival

(Continued from page one) dians were evangelized. Evan Roberts prayed, and revival came to Wales. A city missionary prayed in New York, the Fulton Street Prayer Meeting was started, and the great revival of 1857 came to America. Aunt Cooke prayed and D. L. Moody was filled with the Holy Spirit and became the flaming evangel. Prayer is the greatest power on earth.

"Prayer changes things." Prayer releases the resources of God and gives the Holy Spirit a chance to work. Prayer brings conviction. The greatest thing we can do for God is to pray. The greatest thing we can do for man is to intercede. A day of prayer was followed by the greatest revival the writer has seen in his ministry. Are we willing to give ourselves to prayer for revival?

A Passion for Souls Is Necessary For Revival

Jesus wept over Jerusalem. Do you ever weep over your city? Have you a vision of a lost world? Have you a vision of Calvary and what it cost God to redeem lost men? Do you echo the prayer of Moody: "Oh, God, stir the cities of America once again? Can you say with Paul: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved?"

Are you ready to pray: "Lord lay some soul upon my heart, And love that soul through me, And may I humbly do my part To win that soul for Thee?"

Surrender Needed

A surrender to God that will result in the infilling of the Holy Spirit will bring a revival. We are talking about something that is sane and wholesome, something that gives a cool head and a hot heart, not a hot head and a cold heart. We are talking about an experience that is normal and genuine, and that produces fruit in the life and ministry.

Moody had this experience, and so has every real man of God. It is an experience that glorifies Christ and makes one's life speak and work in the energy of the Holy Spirit. It comes in response to an attitude of surrender and trust.

"The world has yet to see what God can do through one man who is wholly surrendered to Him," was the statement made in the presence of Moody, and he determined by the grace of God to be that man. The world knows the result! It is said that through Moody's ministry a million souls came to God.

"What is the secret of your life?" asked Chapman of General Booth. "God has all there is of me," was the answer. "God is looking for a man to whom He can entrust more power than He has yet given to any man," said Moody. Can God trust you with power?

"Lord, send a revival,
"Lord, send a revival,
"Lord, send a revival,
And let it begin in me!"

—Paul W. Rood

"Grace vs. Law"

(Continued from page three) Christian ought to live, I ask you, would you be lost or would you be saved? Now think carefully before you answer. Some of you might say, "Brother Gilpin, I'd be lost." No, beloved, you would not be lost; you are lost NOW. That just shows that you are depending to a certain extent on some one of those things for salvation. It just shows that you need to be saved right now by the grace of God.

I tell you, beloved, there isn't anybody in this world who believes more in works than this preacher who is standing before you, for a Christian. There isn't any man in this world who believes more in salvation by grace than this preacher as far as a lost sinner is concerned. If there were one million parts to salvation and Jesus Christ did 999,999 of those parts and I did one part of it, I would still be a lost sinner. I would be trying to be saved to that extent by works. Beloved, it is either all of grace or else all of works. Paul says it is all of grace.

I have one other Scripture that I want to read.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5:4.

Several years ago I preached a sermon on the subject, "Some Baptists Who Fell From Grace." That was what they were. There weren't any Holy Rollers or Campbellites or Methodists back there to fall from grace. They were all Baptists. Paul said that this group had fallen from grace. Now who was this group that had fallen from grace?

In the chapters preceding this Scripture, Paul reveals that they were individuals who were trying to be saved by their works, who were "plusing" the redemption of Jesus Christ with their own works. Paul says that any man who adds his works to the finished work of Jesus Christ, has fallen from grace. He has fallen completely away from the system of grace.

Beloved, as much as I hate to say it, and I weigh my words when I say it, I say to you candidly and frankly, I pray for my brethren who have fallen from grace, and I pray that God may restore them to grace. To me this is a serious matter. There are some people through this section that have been very much upset by it. It is a serious thing.

Oh, may it please God that every person who is here might go out tonight to exalt the grace



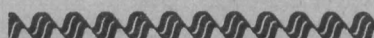
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of God and might go out saying, "God helping me, by the grace of God I am what I am, and by God's grace I'll live and die as an exponent, a preacher, and a teacher of the grace of God."

May God bless you!



The Judgments

(Continued from page one) the case and not the individual is tried; and a criminal action, in which the individual is charged, proved guilty, sentenced, and executed.

At the Judgment Seat of Christ the motives of our service for Christ will be revealed (I Cor. 4:4,5). Much that has passed muster and earned the commendation of our brethren will be found to be so much "wood, hay, and stubble" in that day. All true service, motivated by love for Christ and done with a single eye to His glory, will be rewarded. With this thought of the Judgment Seat of Christ before him the believer ought to think soberly, act justly, serve lovingly, speak truthfully, pray fervently, study diligently, and anticipate longingly the coming of the Lord Jesus. Paul spoke continually of "that day" when the rewards should be given (II Tim. 4:6-8).

The Judgment of the Nations

This is to take place when Christ appears with His saints at the close of the great tribulation, when the living nations are to be judged according to their treatment of the Jewish remnant (referred to by Christ as "My brethren") during this tribulation period (Matt. 25:31-46; Joel 3:1,2). It is distinguished from the Judgment of the Great White Throne by many features. There is no resurrection spoken of; the subjects of the judgments are living nations; the place is on earth; no books are opened; and three classes may be distinguished: "sheep . . . goats . . . brethren."

The Judgment of Israel

This will also take place at Christ's appearing with His saints to usher in the Millennial Kingdom. Israel will be regathered to stand before Him and be judged as to whether or not they are fit to enter the land of Palestine to enjoy the glories of His personal reign. See Ezek. 20:33-44; cp. Ps. 50:1-21.

The Judgment of the Great White Throne

This, as has been already pointed out, will take place at the close of the Millennial reign. See Rev. 20:11-15; John 12:47, 48; Matt. 12:41,42. (1) The Subjects, "The dead small and great," i. e., the wicked dead who have died in their sins (John 8:21,24). Not one will be missing in that day. This is the Divine and, therefore, unescapable "appointment" (Heb. 9:27). (2) The Judge, Christ (John 5:22; Rev. 6:16,17). The One Who might have been their Saviour has now become their Judge. (3) The Evidence, "The Books" (Rev. 20:12; cp. Matt. 12:36,37). The record of each life with all its lies, evil thoughts, words, deeds, and attitudes, will be produced as evidence; and perfect justice, unmixed with mercy, will be the portion of all. There will be no bribing of this Judge, no tampering with the witnesses; no falsification of the evidence; and no interruption in the course of justice. (4) The Sentence, "The second death" (Rev. 20:14), or eternal separation from Christ and the glories of heaven. (5) The Execution (Rev. 20:15), "Cast into the lake

of fire." How solemn is this! Let each reader make certain that he will never stand before this Great White Throne. For now to Him, Who as the Saviour, is able to save to the uttermost all who come unto God by Him (Heb. 7:25). As a lost and guilty sinner, believe the message of the gospel that Christ died for your sins and then receive Him definitely as your personal Saviour and own Him henceforth as the Lord of your life. Then Christ Himself will give you the guarantee that you shall not come into this judgment (John 5:24).

The Judgment of the Angels

The angels who rebelled under Lucifer (Isa. 14:12-17; Ezek. 28:11-19) shall be judged in "that great day" (II Pet. 2:4; Jude 6). Christians will be associated with Christ in this judgment (I Cor. 6:3) and will rejoice to see "Statins bruised under their feet" (Rom. 16:20) "that God may be all in all" (I Cor. 15:28).

—The Prophetic Digest



Mixed With World

(Continued from page one) the Lord Jesus Christ, and must be dealt with in the light of prophecy. As long as the Word of God is preached in the power of the Holy Spirit, all will be well in the church. The believers in the church will feed upon the Word and will grow strong and fat spiritually. The unbelievers will get more and more disgusted with the passage of time and, if they do not quit altogether, will cease to take an active part.

The trouble arises when a man gets into the pulpit who does not know the Lord or preach His Word with power. Under such treatment the sheep get more and more weak and sickly until they either have to withdraw or disappear in the whirlpool of disintegration. Under such treatment the unbelieving professors of Christ are more and more satisfied, for that is the sort of thing upon which they love to feed.

That is the reason that most of the churches of America have fallen into the hands of those who do not believe the Word of God. If a man happens to get into one of these pulpits who preaches the Word in power after it has been occupied by one who does not, there is bound to be trouble right away. What happens is that the born-again people suddenly begin to take on a new strength that they have not known for a long time. The people who are only professors begin to get hit by the Word and accordingly begin to become angry. Ultimately the issues in a quarrel between the believing and the unbelieving elements, the result of which is the exclusion of one or the other, whichever may be the more numerous. Under the preaching of the Word the two elements cannot live peaceably together.

It is for this reason that Bible preaching ministers are called "church splitters." The Convention tries to prevent them from getting into the pulpits of their churches for they prophesy that as soon as they arrive they will cause a split—and that is usually what happens.

Now it is not the preacher who are responsible for such splits, but the condition of the churches to which they are called. They are in no position to stand up under the preaching of the Word. This is the fault of the church that has too long condoned the presence of those who have a form of godliness but deny the power thereof.

—The Tabernacle Trumpet