

Turn care into prayer.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

WHY NOT USE THE BULLDOZER?

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 JULY 24, 1952

WHOLE NUMBER 704

Talebearing — Gossiping — Tattling

By Roy Mason
Tampa, Florida



ELD. ROY MASON

stirring up of strife.

WHY DO PEOPLE GOSSIP?

There are so many tale tellers, so many tattlers, so many gossips that one is led to wonder why people engage in such. Some reasons might be assigned.

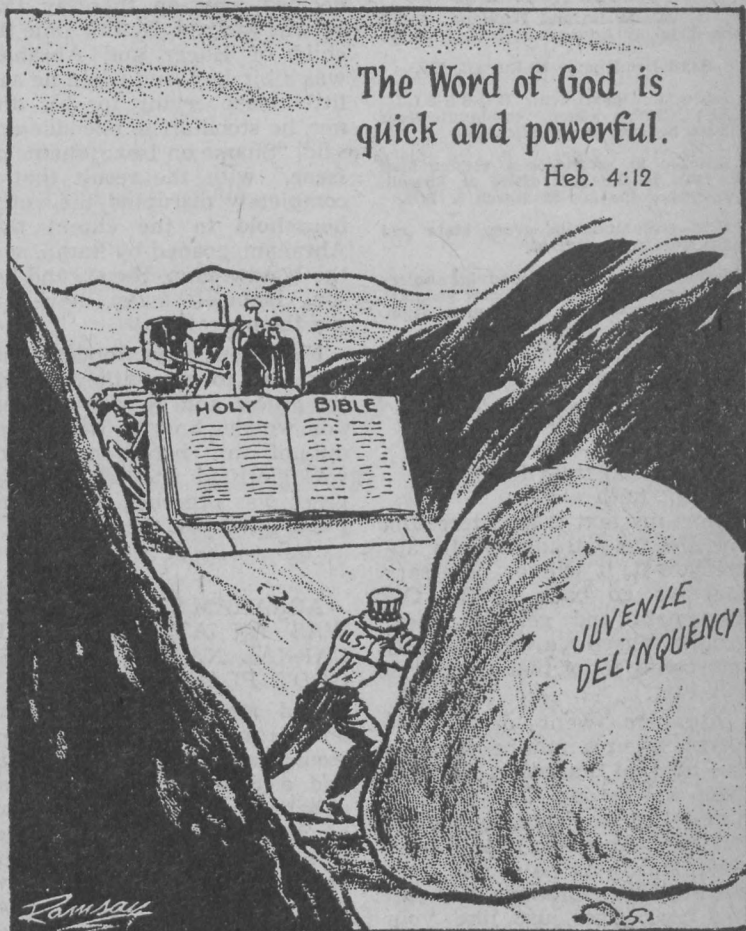
People lend the devil their tongue. That is exactly what happens, for the Lord does not direct or inspire people to gossip.

Many gossip because they cultivate an inordinate interest in other people's business. That always means that they take time off from their own affairs, which they could profitably attend to. The Bible puts meddling (Continued on page four)

TALEBEARING PROHIBITED IN THE BIBLE

Stealing is no more sternly spoken against than talebearing. "Thou shalt NOT go up and down as a talebearer..." (Levit. 19:16) Again we read, "Where

there is no talebearer the strife ceaseth." (Proverbs 26:20) (See also Prov. 11:13; 18:3; 26:22) Even if a story is true, it need not be peddled around to the



The Disappointments Of Life

The disappointments of life are in reality only the decrees of love. I have a message for thee today, My child. I will whisper it softly in thine ear, in order that the storm clouds which appear may be gilt with glory, and that the thorns on which thou mayst have to walk be blunted. The message is but short—a tiny sentence—but allow it to sink into the depths of thine heart, and be to thee as a cushion on which to rest thy weary head: "This thing is from Me."

Has thou never thought that all which concerns thee, concerns Me also? He that toucheth thee toucheth the apple of Mine eye (Zech. 2:8). Thou hast been precious in Mine eyes, that is why I take a special interest in thine upbringing. When temptation assails thee, and the "enemy comes in like a flood" I would wish thee to know that "This thing is from Me." I am the God of circumstances. Thou has not been placed where thou

art by chance, but because it is the place I have chosen for thee. Didst thou not ask to become humble? Behold, I have placed thee in the very place where this lesson is to be learned. It is by thy surroundings and thy companions that the working of My will is to come about.

Has thou money difficulties? It is hard to keep within thine income? "This thing is from Me." For I am He that possesseth all things. I wish thee to draw everything from Me, and that thou depend entirely upon Me. My riches are illimitable (Phil. 4:19). Put My promise to the proof, so that it may not be said of thee, "Yet in this thing ye did not believe the Lord thy God."

Art thou passing through a night of affliction? "This thing is from Me." I am the Man of sorrows and acquainted with grief (Isa. 53:3). I have left thee without human support that in turning to Me thou mightest obtain eternal consolation (II Thess. 2:16-17).

Has some friend disappointed thee? One to whom thou hadst

opened thine heart? "This thing is from Me." I have allowed this disappointment that thou mightest learn that the best Friend is Jesus. He preserves us from falling, fights for us in our combats; yea, the best friend is Jesus. I long to be thy

ANOTHER PREACHER RENOUNCES THE WRITINGS OF PINK

Sometime ago I called attention to the heresies of Arthur Pink's new book, "An Exposition Of The Sermon On The Mount." Since then I've had a deluge of letters from our readers, expressing the same thought. The following is a sample:

Webbville, Ky.
July 16, 1952

Dear Brother Gilpin:

I have examined Pink's statements and found them exactly as you say. I had not read this before. Now I wonder how he expects us to reconcile these (Continued on page four)

confidant.

Has someone said false things of thee? Leave that, and come closer to Me, under My wings, away from the place of wordy dispute, for I will bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6). Have thy plans been all upset? Art thou crushed and weary? "This thing is from Me." Hast thou made plans and then coming, asked Me to bless them? I wish to make thy plans for thee. I will take the responsibility for it is too heavy for thee, thou couldst not perform it alone (Ex. 18:18). Thou art but an instrument and not an agent.

Hast thou desired fervently to do some great work for Me? Instead of that thou hast been laid on one side, on a bed of sickness and suffering. "This thing is from Me." I was unable to attract thine attention, whilst thou wast so active. I wish to teach thee some of My deep lessons. It is only those who have learned to wait patiently who can serve Me. My greatest workers are sometimes those who are laid aside from active

service in order that they may learn to wield the weapon of prayer.

Art thou suddenly called to occupy a difficult position full of responsibilities? Go forward, counting on Me. I am giving thee the position full of difficulties for the reason that Jehovah thy God will bless thee in all thy works, and in all the business of thy hands (Deut. 15:18). This day I place in thy hand a pot of holy oil. Draw from it deeply, My child, that all the circumstances arising along the pathway, each word that gives thee pain, each interruption trying to thy patience, each manifestation of thy feebleness, may be anointed with this oil. Remember that interruptions are divine instructions. The sting will go in the measure in which thou seest Me in all things. Therefore set your heart unto all the works that I testify among you this day. For it is your life (Deut. 32:46-47).

—Help and Food

WHAT IF IT IS SO?

1. What if God does have an ELECT people?
 2. What if God alone can save sinners?
 3. What if God does demand holy living in the lives of His people?
 4. What if God does demand that His people be praying people?
 5. What if God does demand that His people be living witnesses unto His truth?
 6. What if God does send all "empty professors" to hell?
 7. What if God does demand that His people be filled with His Holy Spirit?
 8. What if only the pure in heart see God?
 9. What if your "good works" turn out to be "bad works"?
 10. What if salvation is wholly of the Lord?
- In the light of the above questions, are you sure that your (Continued on page four)

"Nevertheless what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.—Gal. 4:30, 31.

I think that Thomas Boston, who lived a long time ago, and who was one of the great writers on the doctrines of grace a few hundred years ago, has expressed more completely my thought relative to salvation by

grace than I could express it myself. He said:

"He that believeth in the promises of God, glorifies God more than if he had fulfilled the entire law."

I wish that you could remember that statement and that you would ponder it, after you leave this house of God. It is verily true that the man who believes the promises of God, has glorified God more thereby, than if he himself had lived up to the entire law of God. If he had lived up to the entire law of God, that wouldn't bring par-

ticular glory to God; that would bring glory to himself; but when he believes the promises of God, that brings glory to God, because that is showing that he has confidence in Him. I would to God that I might be able to take the thought of that sentence by good old Thomas Boston, and that I might preach it unto thousands of Arminian Baptists and thousands of Catholics and thousands of Arminian Protestants who believe that we are saved by grace and works, rather than by grace (Continued on page two)

The First Baptist Pulpit

"Cast Out The Bondwoman"

THE A, B, C's OF LIQUOR

- A—Arms more villains,
- B—Breaks more laws,
- C—Corrupts more morals
- D—Destroys more homes,
- E—Engulfs more fortunes,
- F—Fills more jails,
- G—Grows more gray hairs,
- H—Harrows more hearts,
- I—Incites more crimes,
- J—Jeopardizes more lives,
- K—Kindles more strife,
- L—Lacerates more feelings,
- M—Maims more bodies,
- N—Nails down more coffins,
- O—Opens more graves,
- P—Pains more mothers,
- Q—Quenches more songs,
- R—Raises more sorbs,
- S—Sells more virtue,
- T—Tells more lies,
- U—Undermines more youth,
- V—Veils more widows,
- W—Wrecks more men,
- X—X-cites more passion,
- Y—Yields more disgrace,
- Z—Zeroes more hopes, than any other enemy of mankind.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"Cast Out The Bondwoman"

(Continued from Page One) through faith alone.

Now my text is an interesting one, but for you to correctly appreciate it, it will be necessary that we go back to the Old Testament and get the background. There is a tremendously interesting story that is back of this text.

Abraham went down into Egypt when a famine came in the land of Palestine. That in itself was wrong. God had told him to go to Palestine, and to Palestine Abraham should have gone, and there he should have stayed. But Abraham was just like you, and just like your pastor. He was a man who sometimes could rise to great heights of fame and other times he could sink down to the valley of despondency and despair, just as badly as each of us. When a famine came, instead of Abraham staying on in the land of Palestine and depending on God, Abraham went down into the land of Egypt. Of course, in the land of Egypt, he was sustained during all the period of the famine, and when he came back from Egypt to Palestine, the Word of God tells us that he and Sarah brought Hagar, an Egyptian servant girl, who was to be a servant within their home. There wasn't anything particularly wrong with that in itself, but it gave rise to a tremendous wrong.

After a while God made a promise to Abraham that he and Sarah were to have a baby born to them. To be sure, they were old and were stricken in years, and it seemed almost incredible to each of them. Sarah even laughed when she heard the promise that God gave, that a child was to be born to her. They went on for months and years and the baby didn't put in its appearance. One day Sarah said, "Abraham, we have evidently been mistaken. Instead of that child being born of me, here is how it could be. That child could be born of you and my servant girl Hagar, and it would be my child by proxy because Hagar is my servant." Acting upon his wife's suggestion, in the course of time a child was born of Hagar by Abraham, whom they named Ishmael.

Now, beloved, that wasn't God's plan, and it wasn't God's purpose. One day God said, "Abraham, we are going to set aside all that you and Sarah and Hagar have done, and I am going to fulfil now my promise to you. The child that I promised is going to be born." When Sarah was past ninety years of age and Abraham was a hundred years old, that child Isaac was born to them.

Time passed by and the day came when little Isaac, the child of promise, was weaned. I im-

agine that it must have made him awfully mad when they took the bottle away from Isaac. I imagine that Isaac showed his temper in a very decided way on the day that he was weaned. By this time the child of Hagar and Abraham was a big boy, and when he saw little Isaac crying for his dinner, he stood off to one side and said, "Shame on Isaac; shame on Isaac," with the result that it completely disrupted the entire household to the extent that Abraham, goaded by Sarah, sent the bondwoman, Hagar, and her son, Ishmael, away, never to see them again.

Now you may wonder what this has to do with salvation by grace, and it may be that you wonder how by the casting out of this bondwoman, God was glorified and salvation by grace was preached. Listen and I will give you the story.

I

ABRAHAM'S EXPERIENCE WAS AN ATTACK OF HIS CARNAL NATURE AGAINST GOD'S PLAN.

God makes His own plans, and He makes those plans apart from human interference. God had a plan, and by that plan a baby, Isaac, was to be born of Sarah and Abraham. That was God Almighty's plan, and any other plan that might have been suggested was an attack upon God's plan. Now when Abraham and Sarah and Hagar decided contrariwise, it was nothing short of an attack of the carnal nature of Abraham on God's plan. He was trying to allow his carnal nature to defeat the ordained plan of Almighty God.

Let me remind you that God has a plan of salvation, and that plan of salvation is by grace through faith, as recorded in all the Word of God. Beloved, when any man tries to be saved by his works, or tries to add works to grace for salvation, that is an attack of the carnal nature of that individual on God Almighty's perfect plan of salvation.

If you will turn to the Word of God, you will see that God has a plan to save His elect. That plan of God, as revealed in the Bible, is a plan to save folk by grace through faith, and without any works or human effort on the part of man.

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS of the law."—Rom. 3:28.

God doesn't need one bit of your help to save you. God does not need one bit of man's efforts in order to work out His plan of salvation. Beloved, if there were 10,000,000 parts to salvation and God did 9,999,999 of those parts and you tried to do one little part, it would be a farce and a failure and a fiasco. The Word of God says we are saved by grace through faith, without the deeds of the law. That is God's plan.

Listen again:

"Now, to him that worketh is the reward not reckoned of grace, but of debt. But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4, 5.

God says if a man works and gets paid or gets rewarded for that work, that that isn't grace—that is just paying a debt. You go out here on the railroad and put in so many hours, at so much an hour, and on payday you will get your check for what you have done. Beloved, that isn't grace; the railroad is just paying its debt. If you could work your way to Heaven, that wouldn't be by grace. God would be just paying His debt to you. He goes on to say that

salvation is not of works, but it is to the man who "worketh not, but believes on Him that justifies the ungodly." Beloved, that is God's plan of salvation.

Here's another individual who lives a good life, who goes to church, who attends services regularly, and is a hard worker in the church, but that man never has been saved. He never has seen the truth that Jesus Christ on Calvary's Cross died for all his sins—past, present and future. He never has seen the truth that the Son of God on the Cross of Calvary paid for every one of his sins, from the first one that he ever committed to the last one he shall ever commit. He has never seen that truth, and he tries to work his way to Heaven. Beloved, he is a lost man.

I am persuaded that better than 75% of Baptists who sit in Baptist pews today are in that class. They are lost because they have never seen the truth as to the plan of salvation. Instead, they are trying to work their way to Glory.

Listen again as to God's plan of salvation:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast. 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.

"Who hath saved us, and called us with an holy calling. NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

"NOT BY WORKS of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

Beloved, in the light of these Scriptures which I have read and others which I might have read, salvation is by grace, and by grace alone. God's plan of salvation is wholly and solely on the basis of grace, apart from works and merit and effort on the part of man.

God had a plan for the birth of Isaac, but Abraham's experience was an attack of his carnal nature on God's plan. Likewise, God has a plan today of salvation by grace alone, and when any individual tries to save himself or tries to be saved by his works, that is an attack of that man's carnal nature on the plan of Almighty God. All the Campbellites today who talk about salvation by baptism, and all the Methodists who talk about salvation by works, and all the Holy Rollers who talk about salvation on the basis of praying through, and all the Catholics who talk about helping God out in the realm of salvation by going to church and by confession and by saying their prayers on their rosary—all these, beloved, are combining their carnal natures in an attack upon the plan of Almighty God in the realm of salvation.

Listen to me, anybody can see that what Abraham did was his carnal nature working against the plan of God. I contend that anybody that has one bit of spiritual insight can see that when a man tries to save himself by his works, or by any effort on his part, that that is but an attack of his carnal nature. He is actually attacking the plan of God with his carnal nature.

II

ABRAHAM'S EXPERIENCE WAS AN ATTEMPT AT HELPING GOD OUT.

God had made a promise, and

the promise was that a child was to be born to Abraham and Sarah. Time passed by and that child didn't arrive. They were disappointed. They said, "Now maybe we are to do something about it ourselves. God has put Himself into a predicament. He has Himself in a big problem that He can't solve. We will help God out of this problem." Sarah said, "My body is dead. I am absolutely as though I were dead so far as purposes of procreation are concerned. God didn't take that into consideration. God has a big problem on His hands, and in order that God might be glorified, we will have to help God out of this problem that He finds Himself in." Now, beloved, when they did what they did, it was not only an attack on God's plan, but it was worse than that. It was an experience of an individual who was trying to help God out in running His business.

That man who believes that grace is received in the ordinance of baptism or that grace is received by works on man's part, that individual believes and teaches that Jesus brought a helping grace to this world, and that is all that Jesus brought. If God has to have us to help Him out in the plan of salvation, then all the grace of God means to us, is that it is a helping grace, and not a sovereign grace.

Abraham and Sarah put their heads together to help God out, and all the Arminians of the world have put their heads together. One of them says, "We will help God out with the mourner's bench." Another says, "We will help God out by praying through." Another says, "We will help God out by the baptism." Another says, "We will help God out by counting our beads." Another says, "We will help God out by our works." Another one says, "We will help God out by holding out faithful to the end." Another one says, "We will help God out by living up to the commandments." Another says, "We will help God out by keeping the Golden Rule." Another says, "We will help God out by carrying out the Great Commission." Beloved, what is it when it is all boiled down, and summed up? It is nothing else but the attempt of man to help God out in the realm of salvation. God doesn't need any of man's help when it comes to saving people.

"Even so then at this present time also there is a remnant according to the election of grace. 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. 11:5-6.

Does God need your help in the light of this Scripture? He says you are either saved wholly of works, or you are saved wholly of grace, and his conclusion is that it is wholly of grace. Beloved, you must either admit that salvation is all of God or it is all of man, or else tear that chapter out of your Bible; and if you tear that chapter out of your Bible, you just might as well tear the Bible up and throw it away and turn infidel entirely. If I didn't accept all of this Bible, beloved, I wouldn't accept any of it. If I didn't believe all of it was God's Word, I would throw the whole thing away. God says we are saved by grace alone, apart from any works on the part of man.

Most people think about salvation about like they think of a pot-luck supper. One person brings the meat, another brings the dessert, another brings the drinks, another brings the bread, others bring the vegetables, an-

other brings a salad, and he put it all together and he had their dinner. The majority of people think about salvation just about on that basis, and the majority of preachers preaching a "pot-luck" salvation to their congregation on Sunday. Listen, beloved, you do bring a part, I don't bring a part, the church's ritual does bring a part, the baptism does not bring a part, and Jesus does not bring a part. Salvation is on that basis. God says we are saved by grace and not by works, and it is entirely on the basis of grace.

Certainly, Abraham and Sarah thought God was in a "jam." They thought God had a problem that was too big for Him. They thought that God was confronted with a difficulty that even God Himself couldn't solve.

Listen, beloved, Arminians say today that God can't do all by Himself. I say to you that the authority of God's Word is all of grace, or there is no salvation. God took that dead body of Sarah and put a baby inside that womb which was dead, and she gave birth to a child. If God can take a dead womb of a woman who was past ninety years of age and put in it and cause her to bring forth new life, God can, and God does, take dead sinners and put new life in us and make us new by grace, and by grace alone.

III

ABRAHAM'S EXPERIENCE DECLARES THAT MAN CANNOT WORK WITH GOD.

Abraham said in action, not in words, that man and God have to work together. Now you will bring that over into the spiritual realm, spiritual speaking, that is a denial of man's depravity. Whenever an individual says that a person can be saved by his works, that it down, that man doesn't believe in depravity. When he talks about man and God working together, he doesn't believe in the depravity of man. An individual can't work if he is dead—totally depraved and totally dead.

God says: "And this is the condemnation, that light is come into the world, and men LOVED DARKNESS rather than light, because their deeds were evil."—John 3:19.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving NOTHING PURE: but even their mind and conscience are defiled."—Titus 1:15.

"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.

Beloved, I tell you this morning, every man is a depraved human being. Every individual is dead spiritually in the sight of God. When anybody says that man and God can work together, and do work together to perfect and work out one's salvation—when anyone says that, he is just denying the doctrine of depravity on the part of men.

Can a dead man move? Can a dead man walk? A sinner is just a dead spiritually in God's sight as a corpse physically.

Yes, these folk talk about God and man working together. They need to think also in this respect—that such teaching is a denial of the finished work of our Saviour. Jesus said:

"When Jesus therefore had received the vinegar, he said, (Continued on page three)

MISSIONARIES
IN BRAZIL

ELD. J. F. BRANDON
ELD. AND MRS. BILLY PARROTT
MIGUEL IBERNON
CICERO BICHO
MAIO DUTRO
EUFRAZO SORAES
FRANCISCO SANTIAGO
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GABRIEL SERAPHIN
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(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

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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.

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DON SIMON GUIMA

DON JUAN CASTRO
(Spanish Language)

IN COLUMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

Bro. Joe Brandon
Sends News From
Miguel Ibernion

Carville, Louisiana
July 7, 1952

Dear Brother Overbey:

Below is the substance of a letter taken from one received from Irmao Miguel, which I received this past week.

The company of believers left Cruzeiro on the 6th of June, early in the morning, there were eight in the company and they were enroute for Parana dos Mouros, with their baggage and supplies for the journey. They and the canoe to be a little heavy for the best of results from the motor, yet with the blessing of the Lord they made a perfect landing on the late afternoon of the same day. They were very happy to arrive in the favor of the Lord, but no more so than the brethren who lived there were to receive them. This was on Friday, and as soon as things could be put in order they assembled themselves before the Lord to offer thanks for the journey and to seek His guidance for the time



Elder Royal Calley and family who arrived in Manaus, Brazil on Friday June 13, 1952. Pray for them.

they were to be together in the service of the Lord.

On Sunday morning at their regular service there were six brethren who had on other occasions made professions of faith. These were examined before the body of brethren to see if they were really in the faith or had received the Spirit

of Christ, which is given to all true believers, Rom. 8:9; I Cor. 2:12. Two others were converted at this service, one of which was a man of a very large family, who lives nearby, perhaps two hours' journey away. His profession was very impressive, and the brethren were much

(Next page, column one)

Brother Royal Calley's
First Letter From Brazil

June 14, 1952
Manos, Brazil

Dear Brother Overbey:

I have completed the things you asked me to do in your letter. The money I was carrying for mid-missions has been delivered to them and I have taken my money out as to my salary and expenses. There is at present 89,429.40 cruzeiros left from the 104,478.80 belonging to Baptist Faith Missions.

I have been very well received by Billy and his fine family and I am anticipating a good fellowship with the Parrots. They seem to be doing a great work here at Manaus in spite of the opposition by the Catholics and other various sects. Billy is opening up a school for the ministers who are supported by Baptist Faith Missions, and for all those who might be led to preach in the future. I would very much like to take a part in this, and I intend to as soon as I can speak the language. I and my wife are going to start taking lessons next week from a teacher of Portuguese, they say that he is the best one in this whole

area. I am very much interested in learning the grammar of Portuguese for I have ambitions to write on the various doctrines of the Bible. There isn't any literature that is sound and so the only means the natives have of studying the Bible is by hearing at the preaching services. Billy also feels the same way and has a very good knowledge of the language, so much so that he is beginning to teach the Brazilians the grammar of their language. They say he speaks better Portuguese than any of the other missionaries.

I also intend to get an accordion as soon as I can save the money to buy one. I know I can learn to play it for I have always been apt to play musical instruments. In the meantime I hope to teach Billy music so that he can lead the singing better. I can't lead at present for I don't know how to pronounce the words.

Remember that I mention you always in my prayers. May God bless you in everything that you undertake for His sake.

Your brother in Christ,
Royal H. Calley

A STATEMENT AS TO POLICIES OF BAPTIST FAITH MISSIONS

Baptist Faith Missions is incorporated under the laws of the state of Michigan as a non-profit corporation. It has seven directors. Harry Hille, pastor of New Hope Baptist Church, Hafford, Michigan is president. Raymond H. Overbey, pastor of Harmony Baptist Church, Detroit, Michigan is secretary. Z. E. Clark, assistant to the pastor of Southside Baptist Church, Paducah, Kentucky is the treasurer. The other four directors are Alton D. Morgan, pastor of Friendship Baptist Church, Lincoln Park, Michigan; Jack Hu- chel, pastor of Ryan Road Baptist Church, Van Dyke, Michigan; Jewell T. Griffith, pastor of Liberty Baptist Church, Toledo, Ohio and Jim R. Master, pastor of Bryan Station Baptist Church, Lexington, Ky. Major decisions are decided

on by the whole board. Routine matters are carried on by the officers of the board. The treasurer, Z. E. Clark, receives all offerings and banks same in the name of the mission. All money is paid out by check without exception. Ledgers are kept showing each offering as it comes in each day, and at the end of each month a list of these offerings are printed in the mission paper as a public receipt. The treasurer also keeps a ledger with a page or pages for each church or individual showing the date the offering was received and all the offerings received from the first one. The treasurer does not receive any salary or pay for his services. He serves as a work of love.

The secretary, H. H. Overbey, handles the correspondence and the business with the missionaries and others when the need arises. The secretary edits the mission paper, the MISSION SHEETS. This paper is also run as a part of THE BAPTIST EXAMINER once each month as a work of love by the editor, John R. Gilpin. The secretary does not receive any salary or pay for his services.

None of the directors receive any pay. There is no office rent. There are no paid stenographers. The directors of Baptist Faith Missions do not interfere with any church or pastor, whether they support or do not support. That is left with them and the Lord. The work is Baptist with no apology. It is free from unionism, modernism and all other isms. All of the direc-

tors believe that Jesus built His church while here on earth in the flesh and before Pentecost and that each true Baptist church is a church of Christ and that each church is a local visible body. We do not believe that the church is invisible or universal. All of the directors believe that the Lord's Supper is restricted to the local church or what is sometimes called "close Communion." We do not believe in "alien immersion" and do not accept members who have received such. All the directors believe in the pre-millennium second coming of

Christ. Before a new missionary is sent out he must live among us until the directors get to know him and hear him preach many times and he gets to know the directors. Then the new missionary meets with the directors and is carefully examined as a preacher is when he is ordained, to determine if he is sound. As careful as we are, we cannot make a man be what he says he is. We cannot make him believe what he says he does, we can only take his word for it. The new missionary may be ordained before he applies to the mission, or he may be or-

dained afterwards. He is ordained by a local Baptist church (not by the mission), and a church grants the new missionary the church authority to do mission work.

Baptist Faith Missions is the legal organization that sends out the missionary, to meet the requirements of the State Department for passports and of the Consulates of the foreign countries, to whom the mission as a corporation has to assure the Consulate that the missionary will not become a ward, etc., of said country. There is a great amount of red tape to go thru with all the time about matters that arise. For example, about a year or so ago, Brother Hallum sent an urgent cablegram for "power of attorney" so that he could take the legal

(Next page, column four)

Resolutions Adopted By
Russell Baptist Church

In view of difficulties which have arisen in our mission work, involving Brother Lawrence Smith and the directors of our mission board, we, the First Baptist Church of Russell, Kentucky, therefore go on record as—

(1). DEPORTING deeply the actions of our erstwhile missionary, Bro. Lawrence Smith, whose apparent reprehensible acts and conversation are far beneath the standard of any Christian, and,

(2). RE-AFFIRMING our faith in the directors of our mission work and its secretary, Brother H. H. Overbey as godly, consecrated men who believe in, and

insist upon truthfulness and honesty on the part of our missionaries, and,

(3). CALLING upon all the lovers of our mission work, asking that each pray more about our mission work, and for our missionaries, and,

(4). CONTRIBUTING here-with our check in the amount of \$500.00 as a special gift of encouragement to our mission board and its secretary, with the prayer that it might especially cause other individuals and churches to rally with us in behalf of this blessed work.

ADOPTED BY VOTE OF THE CHURCH ON WEDNESDAY EVENING, JUNE 25, 1952.

A LETTER FROM
MITCHELL LEWIS

July 1, 1952

Dear Brother Overbey:

We are all well as usual and praising the Lord for His goodness.

The Sunday School attendance and also the church attendance stayed up for the month of June in spite of the rainy weather. The church here is very faithful in their attendance in comparison with some of the other churches. Some of the other churches do not even open the doors on rainy nights. (Next page, column one)

A LETTER FROM
MARGUERITE

June 14, 1952

Dear Bro. Overbey:

Yesterday I went around to the notary public, to inquire again about transference of power of attorney to someone other than father. In the power of attorney given father, he has no authority to name someone else, therefore, this change will have to come direct from the Mission, annulling the one given to father, and naming Mitchell as the new representative of the Mission here. He suggested that

(Next page, column one)

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.

Brandon's Letter

(Preceding page, column three) animated over the conversion of this very influential man. No doubt he will be a great blessing to them.

The baptism was that same day with eight being buried in baptism with the Lord. All through the week the services were very well attended, much interest manifested but no others converted. When on Friday morning all preparation was made to depart and return to Cruzeiro do Sul, they had all gathered themselves at the river bank, and as is our custom, be dismissed with a word from the Bible and prayer, and as a rule the ones who remain will be singing as the others depart. On this occasion the pastor had read the passage and one of the brethren had led them in prayer. At the end of the prayer there was an outcry from one of the men heretofore not a believer, "I cannot remain silent any longer, I am saved now and I know it, while you were praying I believed and said, 'Jesus, I accept,' and I felt salvation come in."

Such experiences as these make life worthwhile for one who lives in a desert land, but salvation is the same all over the world, and when one has something, he is able to talk, and when they talk like this man it brings back fond memories to all who have made like professions. I Jno. 3:14.

May the grace of the Lord Jesus Christ be multiplied unto them, and may these experiences encourage them to an ever faithful life. Amen.

J. F. Brandon

Marguerite's Letter

(Preceding page, column five) the power of attorney be more ample in the respect that he should have the authority to transfer the power to someone else in his absence and be able to re-assume it on his return. As I said before it would save much delay and red tape here if this could be legalized and translated to Spanish through the Peruvian Consulate there, and registered by him.

Father sits up about an hour each day now, in a chair. Mitchell helps us get him into the chair, as the doctor does not want him to exert himself too much yet.

This is all for now.

Yours in His service,
Marguerite Hallum

Lewis' Letter

(Preceding page, column one)

The people here are afraid to get out in the rain as they might get the "grippe," a cold. When we have a few days of rainy weather it usually gets cold and the people do not have the proper clothes to protect themselves and many of them come down with bad colds.

The "Jehovah's Witnesses" have a congregation going now and one of the young fellows that comes to church told me that they attract a crowd by teaching the people to speak English. This is a favorite tactic that people use to attract a crowd. These Latin Americans are eager to learn English as

FINANCIAL REPORT FOR JUNE 1952

Buffalo Avenue Baptist Church, Tampa Fla.	\$ 25.00
Buffalo Avenue Baptist Church, Tampa, Fla. (Designated)	25.60
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
First Baptist Church, Arabia, Ohio.	13.75
Ahava Baptist Church, Plant City, Fla.	45.00
Mt. Pleasant Baptist Church, North Kenova, Ohio.	6.00
Hopewell Baptist Church, Arlington, Ky.	25.77
Bellview Baptist Church, Paducah, Ky.	81.15
Harmony Baptist Church, Pine Bluff, Ark.	49.46
Friendship Baptist Church, Lincoln Park, Mich.	29.92
Mt. Pisgah Baptist Church, Boaz, Ky.	5.00
Chattaroy Baptist Church, Chattaroy, West Virginia.	15.00
Calvary Baptist Church, Richmond, Ky.	26.43
South Union Baptist Church, Cadiz, Ky.	21.50
Seventh Street Baptist Church, Cannelton, Ind.	43.98
Seven Springs Baptist Church, Dycusburg, Ky.	49.12
Seven Springs Baptist Church, Dycusburg, Ky. (V. B. School children)	6.46
Emmanuel Baptist Church, Centerline, Mich.	50.00
Liberty Baptist Church, Toledo, Ohio.	30.98
Little Obion Baptist Church, Wingo, Ky.	12.09
South Side Baptist Church, Winter Haven, Fla.	55.00
Faith Baptist Church, Lawley, Fla.	7.73
Fish Springs Baptist Church, Carderew, Tenn.	11.00
New Hope Baptist Church, Dearborn, Mich.	41.35
South Side Baptist Church, Paducah, Ky.	158.04
Park Hill Baptist Church, Pueblo, Colo.	50.00
First Baptist Church, Derby, Ind.	25.00
Jordan Baptist Church, Berwyn, Ill.	50.00
Sylvania Hills Baptist Church, New Brighton, Pa.	2.40
First Baptist Church, Coal Grove, Ohio.	20.00
Liberty Baptist Church, Flint, Mich.	7.91
Grace Baptist, Ellaville, Ga.	19.00
Pleasant Grove Baptist Church, Hickory, Ky.	8.30
Ocoonita Baptist Church, Ocoonita, Va.	14.94
First Baptist Church, Woodway, Va.	8.60
Newby Baptist Church, Richmond, Ky.	15.52
Mt. Pleasant Baptist Church, Cadiz, Ky.	105.00
Shuqualak Baptist Church, Shuqualak, Miss.	21.80
Zoar Baptist Church, Fancy Farm, Ky.	19.88
Mt. Zion Baptist Church, Buchanan, Ky.	10.10
Upper Steer Run Baptist Church, Orma, West Va.	3.00
Second Baptist Church, Marion, Ky.	23.72
Mt. Hebron Baptist Church, Lancaster, Ky.	39.77
First Baptist Church, White Plains, Ky.	15.00
Calvary Baptist Church, Greenbottom, West Va.	15.00
Temple Baptist Church, Evansville, Ind. (V B School children)	38.31
Boyd's Hill Baptist Church, Cadiz, Ky.	20.00
Elizabeth Jarrell Baptist Church, Louisa, Ky.	11.82
Hampton Baptist Church, Hampton, Fla.	25.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Hargrove Baptist Church, DeQuincy, La.	10.00
Maranatha Baptist Church, Grand Rapids, Mich.	11.26
Bible Baptist Church, Burnsville, N. C.	50.28
South Road Baptist Church, Cadiz, Ky.	25.00
First Baptist Church, Russell, Ky.	156.40
First Baptist Church, Russell, Ky. (Special offering)	500.00
Harmony Baptist Church, Detroit, Mich.	149.80
Harmony Baptist Church, Detroit, Mich. (For School)	31.09
Port Norris Baptist Church, Port Norris, N. J.	50.00
Mims Baptist Church, Mims, Fla.	30.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Ralph Prince, McLeansboro, Ill.	39.00
Teresa Prince, McLeansboro, Ill.	36.00
Edith Mehoffey, Philadelphia, Pa.	24.00
Floyd Williams, Owensboro, Ky.	5.00
Maude Hunt, Franklin, Ky.	5.00
Mrs. C. E. Benjamin, Orange, Texas.	14.00
Mrs. M. L. Thompson, The Dalles, Oregon.	3.00
Edward Johns, Richmond, Ky.	15.00
Mike M. Bailey, Hood River, Oregon.	3.00
J. H. Kain, West Cape May, N. J.	10.00
Katie Sparks, Vanceburg, Ky.	2.00
Mr. and Mrs. Jesse Willis, Monticello, Ark.	5.00
Mrs. Bona O. Keith, Borger, Texas.	50.00
Mrs. Bona O. Keith, Borger, Texas.	50.00
A Friend in Obion, Tenn.	7.50
G. E. Duncan, White Plains, Ky.	25.00
Linwood Williams, Baltimore, Maryland.	10.00
Mrs. Clemma Stofer, Sharon Grove, Ky.	5.00
Mr. and Mrs. Hager Hensley, Grayson, Ky.	50.00
Mr. and Mrs. Harry Robbins, Port Norris, N. J.	10.00
Total	\$3212.73

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.

The following are the new donors:

Mrs. C. E. Benjamin, Orange, Texas.
First Baptist Church, Derby, Ind.
First Baptist Church, Woodway, Va.
Calvary Baptist Church, Greenbottom, West Virginia
Mrs. Clemma Stofer, Sharon Grove, Ky.

they do such a great volume of trade with the United States.

Bro. Hallum is improving but slowly and I think the plans are now that they will leave sometime in August if at all possible. The plane that makes the trip from here to Lima will have to go a different route so as to avoid the high altitude.

Miss Hallum has written the airline and they will make the longer run at an additional cost of \$280 per hour of flying time. We have heard that the longer route is about an hour longer than the regular flight over the mountains. Tomorrow I am going out to the airport and talk to one of the pilots.

The fact that the airline will make the longer but lower route will be of great aid to the Hallums. If the Hallums had to go through Brazil the hardships upon Bro. Hallum would be unendurable.

Again we want to thank every church and every individual that makes Baptist Faith Missions a reality. May the Lord fill our hearts with love and instruct us in His ways.

By His amazing grace,
Mitchell Lewis

A Statement

(Preceding page, column five) steps to protect the church property at Iquitos, Peru. To do so he had to register Baptist Faith Missions in Peru and put the church property in the name of Baptist Faith Missions. All of us would rather see the church property in Iquitos, Peru in the name of the local church, but this had to be done to keep the property from being confiscated. And it had to be done by the mission as a corporation. All can see that Baptist Faith Missions in carrying on this work, does not interfere with or usurp authority over any church or churches. Sometimes trouble arises with a missionary. For example, he may write or send a cablegram that his wife is sick and about to die and that if the mission will bring him home he will return and repay the mission, etc. Each missionary is supposed to stay on the field for three years the first time and then five years thereafter before coming home on furlough. They may be permitted to come home sooner. For example, we felt that because of the long years of service and the need for a rest, and for the sake of his health, that the Hallums, maybe, should come home after four years and wrote to them about it, but they wanted to stay until the Lewises arrived and learned the language and were able to carry on the work alone. Now when the secretary receives a letter or wire as explained above he contacts the other members of the directors and then they have a difficult decision to make. Suppose that the directors say no, we cannot bring you home, and then the man's wife dies, then the directors are on the spot and it is said that they did not use good judgment. Suppose that the directors say, yes, and bring them home, and then later find out from the doctor that it was altogether unnecessary (as we found out in the Smith case) for his wife to come home, then later find out that the missionary wants the mission to pay their way back to the field and denies that he knew he was supposed to pay his own, even when he agreed to do so in a letter under his signature. Then suppose that the missionary has been and continues to tell tales here and there and says that the mission board has let him down, and has mistreated him, etc. He gets someone to believe his story and someone takes it upon himself to be his advisor and advises him to do or not to do regardless of the advice of the mission board. And if the mission directors do not do what the missionary's adviser thinks they should, and if the adviser is not permitted to interfere and make the decision he tries to cause a lot of trouble. Keep in mind that the mission is a legal corporation and that the directors alone are responsible and must make the final decision. The directors welcome advice and suggestions and many times seek the advice of other pastors or laymen. Now

suppose the board meets with the missionary and it is proved in the meeting that the missionary's conduct has not been what it should be and that the missionary has been working against the mission that he has been drawing his salary from. Now the directors have another decision to make. What shall they do? They must consider every angle. Finally they decide that under the conditions the man cannot be sent back to the field, but they give him an opportunity to repent and apologize and he refuses to do so. Then after this, it is found out that the missionary has misappropriated mission money for his own use that was to pay the salaries of native missionaries. Then the missionary raises the money and repays the mission but still does not repent but says that he did not do wrong as he meant to pay back without the board knowing about it. Now what shall the directors do? Shall they announce that the man has resigned and leave all the people who support the mission to guess? Shall the directors let the mission let the resigned missionary go here and there and tell untrue and still not let the people who gave the money for support know? The directors feel that the people should know even though it may seem hard. That is our policy. We believe that we are right. We insist upon truthfulness and honesty. Also, we do not feel that such a man should be allowed to return to the field of Baptist Faith Missions and try to take over a church or part of the work that is not his. Also, we do not believe that any church should have a part in such a work. The directors of Baptist Faith Missions are grateful for the resolutions and words of encouragement. We still believe that it is the best and soundest mission on earth, and may the Lord add to her number.

Royal Calley And Family Arrive With Safety In Brazil

On Tuesday, June 10, 1952 the Calleys left Detroit, Michigan for the mission field in Brazil. Brother Harry Hille, pastor of New Hope Baptist Church at Dearborn, Michigan, who is president of Baptist Faith Missions, and Brother Hafford Overbey, pastor of Harmon Baptist Church, Detroit, Michigan, who is secretary of Baptist Faith Missions, went to Washington Run Airport to see them off. Brother Calley's father and mother, brothers and sisters and their husbands and wives were all on hand also. It was a touching scene as the father and mother and brothers and sisters bid them goodbye for a three year stay in Brazil. They flew from Detroit to New York City, then from there to Belem, Brazil at the mouth of the Amazon River. Here they were met by Brother Billy Parrott who had flown down river to meet them and took over as the language is now Portuguese. After a day in Belem, they flew 100 miles up the mighty Amazon River to Manaus, Brazil where they were taken into the home of Brother Billy Parrott. Then they received a wire of their arrival. The Lord willing, the next issue we will have an article by Brother Calley telling of the trip in detail. They took what they could in the plane in suitcases and their furniture and other things were shipped by boat and are now on the way.

"Cast Out The Bondwoman"

(Continued from page two)

FINISHED: and he bowed his head, and gave up the ghost."

—John 19:30.

Jesus was dying upon the cross. They opened the wounds in His hands and in His feet, and in His side and forehead. The Son of God was bleeding. In a moment's time He was going to dismiss His spirit back to the Father and just before He dismisses that spirit, He says, "It is finished." What was finished? Beloved, He finished the plan of salvation. When that was done, God Almighty had done everything that needed to be done, that could be done, that ought to have been done, and that should have been done, for our salvation. There wasn't another thing that could have been done for our salvation other than what God had done in Jesus Christ when He died. Everything that was necessary for you and me to be saved was done the day Jesus Christ died on the Cross.

Here stands a man today in the pulpit who says that it was not all finished back there. He says that faith saves the sinner, but works saves the Christian; to use another expression, we will talk about how grace obtains salvation, but our works obtain salvation. Beloved, it is all grace. Salvation of any person, sinner or saint, is all grace. Salvation is obtained and re-obtained all by grace—not by works on the part of man. The man who says that man and God work together not only denies the depravity of man, but he denies the finished, sovereign work of grace that was completed by Jesus Christ at Calvary.

Abraham said, "We can work together. We can just put our hands and our heads together, and we can work together in this matter." My brother, Abraham was as badly wrong as the heretic today who says that man can help God out in the realm of salvation.

IV

ABRAHAM'S EXPERIENCE PRODUCED A CHILD, A WILD MAN, WHO WORKED AND THREATENED ISAAC.

God said that he would be a wild man, and that his hand would be against every man, and every man's hand would be against him. It was thus as God had said concerning Ishmael.

Look at him on the day when Isaac was weaned. That was a big day in that little boy's life. It was a most cruel and terrible thing to do to him, so he thought. So far as little Isaac was concerned, he couldn't think of anything that was any worse, and he cried. His problem to him was just as big as our problems are to us today. Ishmael didn't feel sorry for or sympathy for his little half-brother, but stood off to one side and made fun of him and mocked him.

Beloved, just like that experience of Abraham's produced a child who mocked and threatened Isaac, so Catholicism and Protestants and Arminians of all descriptions and some weak Baptists produce those who are wild men to the grace of God. They are just as much bastards spiritually, as was Ishmael. There are many in Baptist churches today who have never been saved. They are exactly on the same plane and the same basis as Ishmael. They mock and make fun and ridicule and scoff at those who believe in salvation by grace. Ishmael mocked and made fun of little Isaac, and these spiritual bas-

The gem can not be polished without friction, nor the child of God perfected without adversity.

tards today do the same thing.

You have heard people say, "So you are one of those Baptists who believe in once in grace, always in grace." That is just like Ishmael saying, "Shame on Isaac." Or you have heard them say, "I just can't see that doctrine of once in grace, always in grace." That is just an echo of Ishmael making fun of Isaac. You have met up with that crowd who have no use in this world for us because we say that when Jesus Christ died on the Cross, He died for all of our sins—past, present and future—and we are saved fully by what Christ did and not by anything we do ourselves. You have met such people, beloved, who just turn up their nose and make fun of you for saying it.

Several years ago when I was holding a revival meeting at McRoberts, Kentucky, a preacher came for the services on Sunday from another so-called Baptist church. During my message when I preached that we are saved forever by the grace of God, he sat back in the house and laughed and reeled first to one side and then to the other, and he patted one man on the back on his left and another on his right, as if to say, "Did you ever hear such rotten stuff?"

Beloved, that was just exactly like Ishmael did to Isaac two thousand years before the birth of Jesus Christ. Ishmael was a wild man and he mocked him. He was born according to the plan that Sarah and Abraham and Hagar used, but he wasn't God's heir of promise. Ishmael mocked Isaac, the heir of promise.

I tell you, beloved, every man who is a follower of the Lord Jesus Christ and who believes in the grace of God today can expect these wild Ishmaels who don't believe in salvation by grace to mock you. The only thing that will keep one from laughing at you and making fun of you, and even getting mad at you, is the fact that the Holy Spirit has begun to work within his heart.

V

THIS BONDWOMAN HAD TO BE CAST OUT.

Hagar couldn't remain under the same roof with Sarah. Her child, Ishmael, couldn't remain in the same house with Isaac. Abraham couldn't even compromise the matter. He couldn't even build a little house off to one side for her and let Sarah occupy the same house with him. He couldn't perhaps fix a small tent for Hagar and the child of Hagar and allow them to live by themselves and allow Sarah and Isaac to live with him. He couldn't make a compromise in any way at all. The fact of the matter is, they couldn't even have her as a servant girl in the house for a few hours of the day. God said, "Cast out the bondwoman and her son."

So it is with us today. We can't make any compromise with these individuals who believe in salvation by works. We can't in any wise at all compromise with them. God said to cast out the bondwoman. What does He say to us? Listen:

"Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them." — Rom. 16:17.

"Having a form of godliness, but denying the power thereof: from such TURN AWAY." — II Tim. 3:5.

"If there come any to you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his

EQUIPPED FROM WITHIN



"FOR GOD HATH NOT GIVEN US THE SPIRIT OF FEAR; BUT OF POWER, AND OF LOVE, AND OF A SOUND MIND!"

—II TIMOTHY 1:7

evil deeds." — II John 1:10-11.

Beloved, that is mighty plain, and it was mighty plain back yonder in Abraham's day too. God said to cast out the bondwoman and not to compromise with her, and not even allow her to work in the house as a servant for a few hours each day. God says for you and me who believe in salvation by grace through faith, without works on the part of man, to take a line of complete demarcation and absolute separation from that crowd that believes otherwise.

That is why we don't have union meetings. That is why it is that we don't have fellowship with other denominations. That is why that any man who is a true Baptist who stands up for the things that he believes, contends against them. God said, "Cast out the bondwoman and her son."

VI

WHEN THE BONDWOMAN AND HER SON WERE CAST OUT, SARAH AND ISAAC APPEARED IN FULL GLORY.

Up to that time Sarah and Isaac had been somewhat overshadowed by Hagar and Ishmael, but now Abraham is with his wife and his child that God has given him. Hagar is forgotten about; Ishmael is forgotten about. The one wife that God gave Abraham and the one child that God gave Abraham—Sarah and Isaac—stand out now. They shine out in full glory. Why? God was with them.

I tell you this morning, if you want to see sovereign grace in all of its sovereignty, then get rid of every vestige of works. Separate yourself from those who believe in salvation by works, and if you are tainted or tintured by it to the slight-

est extent, remove it far from you, beloved, so that grace, grace, grace, sovereign grace, omnipotent matchless grace may shine forth in all the glory of God, that you might see that God deals not in a mixture of grace and works, but that God's dealings are on the basis of grace, grace, grace.

CONCLUSION

This book of Galatians is an interesting book to me. It is interesting to know of its background.

The day that Jesus died on the Cross the veil of the temple was rent in twain from top to bottom, signifying that henceforth they didn't need a priest to officiate. Each person is his own priest and the Lord Jesus is the High Priest. When that veil of the temple was rent in twain, that said to the world, "You are your own priest; Jesus Christ is your High Priest. He is the only priest you need."

Do you know what those old Jews did in the days of Jesus when the veil was rent in twain? They got a ladder and needle and thread and sewed that veil up right quickly. If anybody said anything about Jesus dying, they just didn't know anything about it. If anybody mentioned the fact that the veil of the temple was rent in twain, there it was in its patched up form. Thirty years passed after Jesus's death, and Paul wrote the book of Galatians in order to answer those Jews who sewed up the rent in the veil of the temple. Those Jews wanted to bring everybody back under the law. They wanted to say to everybody, "You have to still live under the law." They didn't want to take the Jesus way. They didn't want to take the

position that Jesus had finished once and for all the plan of salvation when He fulfilled the law and died in our behalf. They didn't want to accept that. Paul wrote this book of Galatians as an answer to those Jews who thus tried to bring early Christians back under the law.

Beloved, we have folk today who are trying to do the same thing. We have preachers today who are legalistic and who want people to go back and live under the law. Beloved, I thank God this morning I am not living under the law; I am living by the grace of God. I am saved by grace, I am kept by grace, I am living by grace, and it is the grace of God, so Paul says, that keeps us every day.

May God's grace rest and abound with you every day!

Study In Privacy And Learn At Home

Study in the privacy of your home, recite by correspondence. For preachers, Sunday-school teachers and others who are not privileged to attend school. Prepare to give the devil a struggle. New Testament Greek, English grammar and homiletics. Full details for self addressed stamped envelope. Also my book, The Seal of God And The Mark Of The Beast, sent postpaid for 60c. C. O. Baker 2810 Denver Blvd., Pueblo, Colorado.

THE BAPTIST EXAMINER

JULY 24, 1952

Page Three

Why I Never Use Intoxicating Liquors

By W. W. Francisco
Louisville, Kentucky

I will not attempt to describe in this article the harmful effects of alcoholic drinks, as practically everyone is more or less well informed on the subject. My idea is to point out how harmful it is from a moral

standpoint.

Personally I have never used intoxicating liquor for more than one reason. They are all very good reasons, too. It is a well known fact that anyone who indulges in the habit is very apt to become intoxicated from time to time, breaking the commandment in the Bible in regard to drunkenness.

I feel certain that anyone who has given the subject any serious consideration will be compelled to agree with me that the habit doesn't break just one commandment, but a whole list of them.

Take the average drinking man who occasionally drinks too much and becomes intoxicated for example. He is setting a bad example for others in addition to doing his part in helping to create a demand for the sale of liquor, therefore he is breaking the commandment in regard to putting a stumbling block in his brother's pathway, which the Bible tells us very plainly not to do.

He invariably annoys others as a result of drinking, robbing them of their peace of mind or well being—another commandment broken, as anyone with any intelligence whatsoever should know that robbing others of intangible things like their peace of mind for example, is just as much of a robbery as robbing them of tangible things like money. It is a well known fact that robbing others of intangible things is frequently worse than robbing them of tangible things like money, as people usually prize the intangible things even higher than tangible things.

In addition to that the drinking man frequently buys the vile stuff with his hard earned money, and neglects to buy necessities for his family, therefore he is indirectly committing another robbery whether he realizes it or not. By robbing others in the manner described, the drinker is not treating them as he would care to be treated—another commandment broken, as he certainly wouldn't enjoy being robbed either.

Anyone should know that the habit is abominable—another commandment broken, as the Bible classes the abominable along with other undesirables. The drinker is definitely unkind to others around him—another commandment broken as can be seen.

I believe that the ones who take up the habit have an erroneous idea that it stamps them as being not only very sociable, but smart and up-to-date as well. If they were to give the matter serious consideration, they would be compelled to agree with me that the principle stamp which it puts on them is that it stamps them as having the same abominable habit that countless millions of thoughtless people have the world over.

Why should I take up this abominable habit, breaking all the commandments which have been enumerated, and at the same time taking a chance of it affecting me as unfavorably as it is known to have affected others, when it all can be so easily avoided by the very simple expedient of merely leaving the vile stuff alone?

Why should I spend my good money so foolishly, putting more money into the pockets of the ones connected with the liquor industry, who do all they can to induce gullible people to drink their product, when there are so many ways I can spend my

money that will benefit me and others? Why should I drink the vile stuff when there are so many other drinks that are not only pleasant to the taste, but beneficial as well? Why should I follow the example of these thoughtless people instead of following the commandments in the Bible?

Why should I be foolish enough to take up such an abominable habit, causing me to lose my self respect and the respect of my fellow men, and probably land in Hell when I die, when it is easy enough to live a decent life. Why should I take up this abominable habit and run the risk of becoming so intoxicated that I might inadvertently do something that would cause me to spend the rest of my life in prison? That is something that has been done far too often already.

Why should I break all of these commandments day after day and year after year, breaking them until the very day I die, and then fully expect to be received immediately into Heaven, be welcomed with open arms, be presented with a brilliant halo, an immaculate robe, a golden harp, and a spacious mansion in which to live, and be told that I had lived a most wonderful life while living here in this world, while in reality the only wonderful thing in connection with my life here would be that it was wonderful that so many people were long-suffering enough to put up with my all-out, unadulterated cussedness, and had sufficient self-control to refrain from knocking me in the head. Why, even an imbecile should know better than to harbor such ridiculous ideas which I pictured myself as harboring.

I heard a very famous radio preacher say that at the resurrection which the Bible speaks of, that the whiskey-soaked bodies will still be whiskey-soaked after they are resurrected. I am very much inclined to believe it, too. Does it stand to reason that such people will receive a warm welcome in Heaven?

My advice to everyone is to leave all alcoholic drinks alone, and force the ones who handle the vile stuff to go into some other business.

The devil has to work hard for all he gets in the home of a praying mother.

BOOKS YOU SHOULD OWN

"ALIEN BAPTISM AND THE BAPTISTS"
By William Nevins
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"TEACH ME"

Teach me, dear God, to love even as you love me,
Teach me to have patience, even as you have been patient with me;
Teach me to be merciful, for you have been merciful to me;
Teach me your truth, for you are all truth.
Teach me to bear witness of thy matchless grace and goodness,
Teach me all things, for thou alone art wisdom;
Teach me, dear God, for I am thine to move as thou see fit,
O! unconquerable Light, teach me from thine goodness.

The above was written by Brother D. W. Kitchen, a lay-member of the Pollard Baptist Church of Ashland, Kentucky. Brother Kitchen was a Catholic until about a year ago, and by God's sovereign grace he was saved. To be just a babe in grace, he is one of the most profound Bible students the editor has ever known. It is indeed a joy to have him visit with us often in the printing shop.

What If It Is So?

(Continued from page one)
salvation is real or a counterfeit? I beg you in Jesus' Name not to trust any goodness of your own but to claim the help of the Lord, for true salvation is in no other.

The Writings Of Pink

(Continued from page one)
statements with much that he has said in his book "The Sovereignty of God" and with many other statements of his made heretofore. No wonder he says "they will accuse you of being inconsistent." If he isn't grossly inconsistent then I must confess I do not and cannot understand him. He himself is like the "foolish" Galatians and is teaching others to be so. Pink's teaching here is like whipping an unwilling mule to put him under fear so he will work. The law has done nothing for us except to show us the exceeding sinfulness of our sins at the time of conversion, but thanks be to God, Grace came in and released us from its terrors. Since then Grace has been amply sufficient for all our needs. Your sermon was excellent. If I had a thousand of them I would place them where badly needed.

I am now through with recommending Pink's books, and shall tell Herendeen so. I believe my salvation from first to last is due to the sovereign Grace of God. Grace elected me in eternity, called me effectually in time, worked repentance and faith in me, has taken care of me 44 years already, and I know He will never leave me nor forsake me and I am very bold to say "The Lord is my helper and I shall not fear what man shall do unto me."

May the Lord bless you in all you are doing to the glory of His name.

Yours in humble service,
J. S. Hunnicutt

This book by Mr. Herendeen never have been printed. It is definitely legalistic to the core. His earlier writings on the Gospel of John, "The Seven Sayings Of The Saviour On The Cross," and "The Sovereignty Of God," are wonderful. It is too bad he ever published this last book. We printed those mentioned above but I refuse to have ought to do with this new one.

I have begged Mr. Herendeen of Swengel, Penna., who handles Pink's writings in America to destroy the copies he has on hand and announce to the world that he has done so. It is the only way that he can continue to be recognized as the seller of sound literature.

THE JOY OF GROWING OLD

My mouth is full of laughter and my heart is full of joy. I feel so sorry for folks who do not like to grow old and are trying all the time to hide the fact that they are growing old and who are ashamed to tell old they are. I revel in my years. They enrich me. If I should say to me, "I will you begin over again, and may have youth back of me," I should say, "O Lord, if Thou dost not mind, I prefer to go on growing old."

I would not exchange peace of mind, the abiding joy of soul, the measure of wisdom and bitter and perplexing experiences of life, nor the firm faith I now have in the unfailing mercies of love of God, for all the but uncertain hope and tumultuous joys of youth.

These are the best years of my life, the sweetest and most free from anxious thoughts. The way grows brighter, birds sing sweeter, the wind blows softer, the sun shines more radiantly than ever before. I suppose my outward may be perishing but my inward is being joyously renewed by day. Some lessons that I have learned or partially learned here pass on:

1. "Have faith in God." His providence, in His superintending care, in His unfailing love.

2. Accept the bitter with the sweet and rejoice in both. Bitter may be better for us than the sweet. Do not grow impatient or fretful. If you fall into divers temptations count it joy, knowing that the trial of your faith worketh patience and let patience have her perfect work, that you may be perfect and entire, wanting nothing. Victory is to be attained through the joyful acceptance of our trials and petty vexations as a part of God's discipline (James 1:2-7).

3. Keep a heart full of love toward everybody. Learn to be patient with folks who try to be patient. If you cannot love them with compassion, pity, but love them. Pray for them and do not carry about with you hard thoughts and feelings toward them.

4. Do not waste time and treasure away faith by living in the past, by mourning over failures of yesterday and the long ago. Commit them to God and go upward and onward. "Forget the things which are behind," said Paul, "and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."