

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

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SATURDAY, MARCH 29, 1941

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A Discussion As To Length Of Christ's Stay In Tomb And The Day Of Burial

Recently we carried a very challenging article written by Elder L. A. Music of Raceland, Kentucky, entitled "Good Friday! Or Is It? Let's See!" Now Brother Campbell Jeffries of Prestonsburg, Kentucky, offers the following as a reply. To the editor this is interesting. Speak up, beloved, and express yourself.

According to the scriptures Christ was placed in the tomb on Friday, and spent all day Saturday and arose on Sunday morning; thus being in the tomb parts of three days, or about thirty-six hours. Luke gives this account most accurate in chapter 23 verses 54ff, when he shows Christ was placed in the tomb on the even of the day of Preparation, and the women rested on the Sabbath, and then on the first day of the week at early dawn found the tomb empty.

We find according to Mark 15:33 that Christ was on the cross from 12 o'clock to three o'clock our time on the day of Preparation, as in verse 42 of the same chapter we find this was the day before the Sabbath. It is also proven by the following scriptures Matt. 27:62, Luke 23:54, and John 19:31. Dr. Robertson points out in Harmony of the Gospel note 11 (d) that this phrase "Preparation" was really the name of a day in the week, the day before the Sabbath, our Friday. The term Preparation has long been the regular name for Friday in the Greek language, caused by the New Testament usage. Christ then was buried some time between 3 P. M. and 6 P. M. on Friday.

The Sabbath which was a special
(Continued on Page Four)

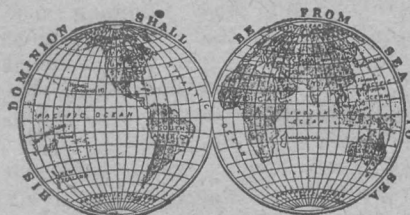
Baptist Persecutions

Years ago, an Elder Clark and Obediah Holmes, were spending a Sunday in the home of a friend near Lynn and it was decided for one of them to conduct a family service. While Mr. Clark was preaching from Rev. 3:10, two officers broke down the door and carried the two preachers away to court. They were tried, convicted, and fined \$100 and \$150 respectively. Mr. Holmes not being able to pay, was whipped unmercifully on the public square of Boston for the atrocious crime of preaching the gospel and denying infant baptism. Swansea Baptist Church, on the border of Rhode Island, several times had the whole membership fined and imprisoned. Once the church door was nailed up by a court order. A Baptist church at Kittery, Maine, was so harried by fines and imprisonment that it was broken up in 1683, and some of the congregation moved to South Carolina where
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HIS DOMINION SHALL BE FROM SEA TO SEA

Truly this is our prayer that "His dominion shall be from sea to sea," and accordingly we are praying, striving, preaching, and working to hasten the day when His kingdom shall be established. It is because of this that we conduct our radio broadcast on Sunday, edit "The Baptist Examiner" weekly, support Elder C. W. Dickerson in Belem, Brazil, and have a part in other mission objects of a lesser nature.

Truly it grieves us that so many thousands of church members have no interest in missions. And yet, we are encouraged that there are likewise thousands of God's own who are interested in the preaching of



the gospel to the lost. We do not expect to bring the whole world to Jesus, but we do know that through the preaching of the gospel, all of God's elect shall be saved.

We therefore covet your prayers, and we invite you to have fellowship with us in our witness to the truth both at home and abroad.

A VISIT WITH THE SAINTS AT RUSSELL

By ELDER R. E. WHITE, San Antonio, Texas



Sunday, March 9, 1941, will live long in my memories of pleasant things in pleasant places. I saw again the saints of God at Russell, Kentucky. Two years had passed

since last I spoke there. Years full of trouble, yet abundant graces too. As I stood to preach it seemed I could not, but after a while the lump in my throat melted and God gave gracious services. Brother Gilpin was in Clendenin, W. Va., in a meeting but the crowds were good and attentive. The Spirit was warm and penetrating. No one could doubt that these people are constantly fed upon the bread of life. They are sound, solid and energetic.

By inquiry I learned that Brother Gilpin continues his habits, going-going, day and night, to preach, to pray, to comfort, to help, wherever he is needed he goes, unsparing of his time and strength.
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A Fine Letter From The Hallums—Missionaries In Iquitos, Peru, S. A.

The following letter was recently received by Mrs. Gilpin from Marguerite Hallum. The Hallums were sent out by the Amazon Valley Baptist Faith Mission Board, and have done a splendid work in Peru. Although they are supported by another mission agency, we believe in them, and especially since they are the editor's friends, we are happy to share this letter with our readers.

Brother Hallum is located approximately 3500 miles from Brother Dickerson, and it truly is a joy to us to know that these two faithful men of God are laboring, one at the head of the Amazon (Brother Hallum), and the other at its mouth (Brother Dickerson).

Dear Mrs. Gilpin: If good intentions would get letters written, you would have received a letter from me long ago, for I have been intending writing you ever since we arrived. Of course, I can put forth all kinds of excuses, some of which are good, and some of which are not so good.

First, there was the rushing here and there trying to find a house and something to put in it—on foot of course, as there are no street cars and the busses are so slow we can usually reach our destination before one comes along. Then about two weeks after our arrival here, I came down with a siege of typhoid fever which I suppose I got on the Brazilian boat coming up river, as there was a case on board, and they were not too particular about how they washed their dishes. The Lord was very merciful to me and spared me from a long illness. I was only
(Continued on Page Four)

A Word About Lodges

I have read Mackey, Anderson, Preston, Oliver, Krauss, Pike, Hugan, Lucas, Gould, Lyon, Woolford, Drummond, Parvin and others, and after all, I find that the antiquity of Masonry in so far as the Degree of Master Mason is concerned, dates from June 24, 1736, when a by-law was duly passed and recorded in Kilwinning Lodge as follows:

That such as are qualified apprentices and fellowcrafts shall be raised to the dignity of a Master gratis.

Kilwinning, the mother lodge, dates back more than a century prior to the above date, and some of its earliest records were destroyed by fire. The first minutes of those saved from destruction are of the date December 20, 1642. Lyon emphatically states, that this lodge was nothing more than a society of architects and artisans, banded together for the regulation of the building trade; and the relief of in
(Continued on Page Two)

The First Baptist Pulpit

"A DISH OF RED BEANS"

(Read Gen. 25:23-34; Heb. 12:16, 17)

"The character of Esau is a very simple one. In many respects he is much more attractive and admirable than his brother Jacob. He has many qualities which we admire. He was frank, generous, and quick to forgive. He was courageous and athletic. The strength of many a mountain climb is in his limbs and the tan of the summer suns is on his face. He would have been a power on any foot-ball team. He would never stoop to do a mean or ungenerous thing. Even though his brother Jacob sought to supplant him, he never even sought revenge.

Such a character as Esau came in from the fields, hungry and faint. In the excitement of the day he has forgotten his hunger. As he came to the door of the tent, he was greeted by the savory odor of the beans which his brother was cooking. The fumes went to his brain, like the fumes of liquor to the brain of a drunkard. Being thus over-powered he felt that he must have food at once, so he called to Jacob, "Let me gulp down some of that red stuff." Jacob saw his chance. He has heard Esau speak lightly of his birthright. He has heard him make flings at it as a thing of no great value. Jacob thus realizes that his opportunity has come, so he said, "All right you may gulp it down if you will sell me your
(Continued on Page Three)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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MISSION REPORTS

Brazilian Missions

Amount previously reported	\$57.54
Clyde Nance, Lesage, W. Va.	.50
Cherryville Baptist Church, Louisa, Ky.	3.79
Ledbetter Baptist Church, Dexter, Ky.	5.00
W. H. Sego, Macon, Ky.	1.00
Mrs. F. A. Hicks, Utopia, Texas	3.00
W. B. Goff, Plymouth, N. C.	5.00
C. E. Rhodes, Belle, W. Va.	5.00
Goldie Ruley, La Frank, W. Va.	1.81
Anonymously	2.12
Mrs. Patty Jedlicka, Portsmouth, Va.	3.75
Mr. and Mrs. E. V. Lyeon, Russell, Ky.	10.00
Mrs. Bertha Hardiman, Russell, Ky.	.50
W. H. Pifer, Russell, Ky.	1.00
William Milligan, Russell, Ky.	.75
Edward Milligan, Russell, Ky.	1.00
Mrs. W. A. Sutton, Russell, Ky.	.50
Mrs. J. C. Woodard, Russell, Ky.	1.00
J. H. Lowe, Raceland, Ky.	1.00
Frank Patton, Russell, Ky.	2.00
Mary Jo Ball, Russell, Ky.	1.00
Mrs. W. B. Webb, Russell, Ky.	.50
Total	\$82.79

Radio Fund

Amount previously reported	\$38.49
Clyde Nance, Lesage, W. Va.	.50
Burton Pedigo, Williamsburg, Ky.	2.50
W. B. Goff, Plymouth, N. C.	5.00
C. E. Rhodes, Belle, W. Va.	5.00
Goldie Ruley, La Frank, W. Va.	1.67
Mrs. Bertha Hardiman, Russell, Ky.	.40
W. H. Pifer, Russell, Ky.	1.00
William Milligan, Russell, Ky.	.60
Anonymously	5.00
Edward Milligan, Russell, Ky.	1.00
Mrs. W. A. Sutton, Russell, Ky.	.50
Mrs. J. C. Woodard, Russell, Ky.	1.00
J. H. Lowe, Raceland, Ky.	1.00
Frank Patton, Russell, Ky.	1.00
Mary Jo Ball, Russell, Ky.	1.00
Mrs. W. B. Webb, Russell, Ky.	.50
Total	\$66.16

This pays our bill for the month of February (\$64.14) and leaves us with a balance of \$2.02, to apply on our bill for March, which amounts to \$87.80.

The Baptist Examiner

Clyde Nance, Lesage, W. Va.	\$ 1.00
Mrs. Harry Baisden, Wayne, W. Va.	1.00
Cherryville Baptist Church, Louisa, Ky.	1.00
Emily Northup Baptist Church, Louisa, Ky.	1.00

SALVATION BY WORKS OR BY CHRIST?

Ephesians 2:8. "For by grace are ye saved through faith, that not of yourselves, it is the gift of God." Ephesians 2:9. "Not of works lest any man should boast."

I could go on and tell you of many other scriptures that relate to the same topic but we all know, or ought to if we would stop and study awhile, that we can not save ourselves with works. If we could, you know God would not have sent his only Son into the world to die for our sins, and be hung on the cross and suffer like He did if there had been any other way. Common sense would teach us that. We still have preachers who preach we are saved by works, joining the church and paying the preacher, or as they say, "paying your dues."

Brothers and sisters, I want you to know that Jesus Christ paid my way a long time ago. "Saved by works"—Why not say you can be saved by the City Water works!

Ye are saved by believing in Christ. John 3:16. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Does that sound like salvation by works?

Now do not get it in your minds that when you are saved you can still go on serving the Devil. Let us refer to II Corinthians 5:17. "Therefore if any man be in Christ he is a new creature, old things have passed away. Behold all things have become new." Friends, what I am trying to tell you is that you cannot work for your salvation. It is given to you as a free gift. We work for Christ because we love Him and because He told us to tell others. Here is an example: If someone gave you a free ticket to Europe you would take it and after you got abroad the ship some of the sailors got sick and the Captain came to you and asked you to help out and he would pay you well for it. You work as one of the crew and at the end of the journey he gives you a check for your services. You still got your free trip. So it is

Mrs. C. H. Meredith, Kenova, W. Va.	.50
Elder. T. L. Cumming, Byrdstown, Tenn.	1.00
Lindsey E. Harrell, Edenton, N. C.	1.00
W. H. Sego, Macon, Ky.	1.00
Mrs. Gabe Felty, Samaria, Ky.	1.00
Mrs. F. A. Hicks, Utopia, Texas	2.00
Albert Jackson, Williamson, W. Va.	1.00
Burton Pedigo, Williamsburg, Ky.	2.50
W. B. Goff, Plymouth, N. C.	5.00
C. E. Rhodes, Belle, W. Va.	5.00
Subscriptions received during Clendenin revival	12.00
B. L. Jones, Beckley, W. Va.	1.00
Berean Bible Class, Russell, Ky.	3.00
Mrs. Bertha Hardiman, Russell, Ky.	.10
W. H. Pifer, Russell, Ky.	1.00
William Milligan, Russell, Ky.	.65
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Henry Roberts, Russell, Ky.	1.00
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Mary Jo Ball, Russell, Ky.	1.00
Mrs. W. B. Webb, Russell, Ky.	1.00

with Salvation. God gives it to you but you are the way He has of telling others.

Galatians 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Does that sound like you can be saved by joining the Church and giving the preacher your hand? And reforming yourself without the blood of Christ to cleanse you from sin? No brother, you cannot get around being born again before you can get to heaven.

The Church cannot get you to heaven, nor the preacher, nor any other thing except the blood of Jesus Christ. Now brother, let us face facts. The only thing you can do is to repent of your sins and believe on Christ and believe that He can and will save you. Depend on Him wholly. All you can do is to be willing and He will do the rest. If you do not put your dependence in Him you are sure to go to Hell for there is no other way.

Hoping whoever reads this will find the way. May God bless you.—Elder. Billie Pitt, Fall Branch, Tenn.

THE BOARD OF ABSENTEES

We are the Board of Absentees; We attend our church about as we please; We judge it will run of itself, you know, And Sundays, we're just too tired to go! We are the Board of Absentees; At business meetings our chance we seize To tell exactly how things should be run, But we do not lift a finger to get them done. We are the Board of Absentees; We like our golf in the morning breeze; Of course the budget should all be paid, "But privately now I'm in the red." We are the Board of Absentees; Men and women of all degrees; "Shall we give up the church O never, never!" "Shall we go today?" Well scarcely ever! We look for a world far better than this, A world of peace and of moderate bliss, A day of right through the Seven Seas— Just now we're the Board of Absentees!

Your paper is the largest paper to be so small that I have ever read. It's right to the point on any subject you write about. I believe you are a blessing to this world in these trying days.—A. M. Sparks, Winters, Texas.

A WORD ABOUT LODGES.

(Continued from Page One)

digent brethren, and that Speculative Masonry did not develop until early in the eighteenth century.

The actual history of Freemasonry may in strictness start with the conferring of the Master's Degree in 1736, though the Grand Lodge of England is known to have been organized in 1717. One thousand seven hundred and twenty-three is the date of the earliest entries in the existing minutes of the Grand Lodge of England, and it is also the year of the publication of Dr. Anderson's first Book of Constitutions. Dr. Anderson's new Book of Constitutions was published in 1738 and was dedicated to H. R. H. Frederick Lewis, Prince of Wales, a Master Mason, and Master of a lodge.—Freemasonry's Source in New Age.

WHEN SANKEY SANG THE SHEPHERD'S SONG

(Based on the story in Baptist Examiner, of Sankey the singer, who worked with Moody, the evangelist.)

Moonlight flooded the sailboat deck And Sankey was asked to sing, He raised his voice in cheerful tone, A prayerful message to bring. "Savior like a shepherd lead us Much we need thy tender care," Touched each passenger to feeling, Of a Blessed Presence there. From out among the crowd there stepped— A stranger, strong and gawny, Faltering he asked of Sankey, "Did you serve the union army?" When Sankey said he had, The stranger told an aged tale How he—then a Confederate, And duty could not fail Saw Sankey in the moonlight. Thought—a Union soldier! Ah rejoice, Aimed his musket with a sureness Just as Sankey raised his voice. "Jesus like a shepherd lead us," Let him finish out the singing, Music always held a charm, And five, ten minutes longer, Could do no further harm. Sankey finished out the song—"We are Thine, do Thou befriend us, Be the guardian all the way, Blessed Jesus, Blessed Jesus, Hear, O hear us, while we pray." The stranger said, "you sang that night Just as you sang it now. And tho I've roamed this world around, I've failed to find just how To save my reckless sinful soul, Else thru that song you lead Me to that Savior Shepherd, That this sheep so sorely needs." Sankey threw his arms around him And led him prayerfully to light And the Union and Confederate, Were equal in His sight.

—Pauline Cave Chenault.



John R. Gilpin

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"A DISH OF RED BEANS"

(Continued from Page One)

birth-right." I doubt if Esau considered the matter for even a fleeting moment. If he did he possibly thought within himself, "What value is it to me anyway? I am about to die and what good would it do me, if I die of starvation?"

A moment later Esau is gulping down the food with rapidity. At last the huge porringer is empty. Then Esau heaves a satisfied sigh, draws the sleeve of his goat-skin coat across his mouth, yawns sleepily, and walks out of the tent. "And he did eat and drink and rose up and went his way" (Gen. 25:34). To dramatize his life would be simple. It would require only two pieces of furniture: a dish of beans and a coffin. It wouldn't take a genius to play the part of Esau. A trained monkey or pig could enact the part. In fact any animal that could eat, walk, and die could play his part. "And he did eat and drink and rose up and went his way." (Gen. 25:34.)

I.

This scripture shows us what life meant to Esau. When I see him stumbling out of the tent after having eaten this dish of beans, I say, "Esau, you have lived your life; what have you accomplished; what has your life meant to you?"

If I ask Moses what life has meant to him, he can point to a nation of slaves which he led from bondage to freedom, and from Egypt to Canaan. If I ask Joshua the same question, he can point to that nation which he led across Jordan and then though they were untrained in the art of warfare, he conquered the nations of Canaan and settled these Jews within the land.

If I ask Paul as to what life has meant to him, he can point to the entirety of the New Testament land which he has dotted with New Testament churches wherein he has preached New Testament doctrine and which churches are now made up of New Testament believers. Listen to him as he would give his own testimony, "So that from Jerusalem and round about into Illyricum, I have fully preached the gospel of Christ" (Rom. 15:19). If I were to ask Solomon as to what life meant to him, he might point to a glorious reign as a king over Israel. He might tell me of a temple which he has built, the like of which the world has never seen and might point with pride to his works as king.

Suppose I were to ask Jesus as to what life meant to Him. From the throne in the skies today He would point back to Calvary, where He was bruised for our iniquities, and to the wounds of His body. Life to Him meant a sacrifice that others might live. But when I press Esau with this question, he can only point to an empty dish and say, "When I began, that dish was full of steaming hot beans. It is empty now. That is what I have accomplished."

What an awful failure Esau was. Life to him meant just what he personally got out of it. But before you throw stones at him, look at yourself. Have you done any better? Before you shout, "fool!" across the centuries at Esau, look at your own life. Maybe you can whisper that word into the ear of your own soul. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mt. 16:26.)

I am sure that Esau got more out

of life than many do. At least he got a good square meal, which is more than most sinners get. Though Jay Gould amassed great riches, perhaps more of the wealth of the world than anyone else, he said, "I suppose that I am the most miserable devil on earth." After Lord Byron had lived a life of profligacy, being controlled entirely by the flesh, he wrote:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker, and the grief,
Are mine, and mine alone."

Even Alexander the Great who lived for himself only, sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer. How this reminds us of Voltaire who lived a life of infidelity and died saying, "I wish I had never been born." Or here is a woman who is far more gross than Esau. She lives for pleasure alone. She flits about from one social engagement to another. She isn't getting nearly as much out of life as did Esau. In the end she will be compelled to say,

"Pleasures are like poppies spread,
Touch the flower, the bloom is dead;
Or like a snowflake on the river,
A moment white, then gone forever."

II.

A question arises: Why was Esau such a failure? First of all he was a sensualist. "Lest there be any fornicator as Esau, who for one morsel of meat sold his birthright" (Heb. 12:16). Fornication possibly means more and is of a wider scope than the word is ordinarily taken to mean. It means that his life was entirely dominated by the flesh. The spirit of God did not operate within his life. Instead he was a sensualist—being controlled by the flesh—living only for the world and what he could get out of it.

Further, Esau's life was a failure because he was profane. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. 12:16). The word profane as used in this case likewise has a different meaning than its ordinary use of today. It does not mean that he was a blasphemer altogether, possibly he may have been. It simply means that he did not care for spiritual things. The word profane is a compound word; pro means in front of, while fane means a temple; so that the word profane means "in front of the temple" or literally that his life was lived outside of the plane of spiritual influence. He does not care for spiritual things.

Is not this true of every person outside the Saviour today? Jesus Himself said, "Men love darkness rather than light, because their deeds were evil" (Jn. 3:19). Mr. Moody used to illustrate the carnality of unsaved folk by telling how a beautiful swan came swooping down from heaven and lighted upon a body of water where a crane was standing on one leg and scooping up snails with its long bill. "And where did you come from?" asked the crane. "From heaven," was the reply, and the swan began to describe the beauty and glories of heaven. When a glowing description of Heaven was finished, the crane said, "Are there any snails there." And in agast the Swan said, "Why no, there are no snails there." To this the crane replied, "Then you can have Heaven, I want snails." This is just like every man outside of Jesus today. It is just like Esau. The unsaved care not for spiritual things. To him they are just foolishness. "But the natural man re-

ceiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). He can never care for nor appreciate spiritual things until regenerated by the spirit of God.

In the case of Esau, the birthright was of spiritual value. It gave the possessor the right to act as priest for the family. It gave him furthermore a double portion of the father's wealth. Read Deut. 21:17. The promises of the satan-bruise as given in Gen. 3:15 was in behalf of the first born who owned the birthright. This is likewise true of the promise of the earth-blessor as recorded in Gen. 12:3. All of this is of spiritual value, but Esau was profane. He did not care for spiritual things. As perhaps many of my audience know, my chiefest hobby is the raising of pedigreed collies. There are some things which we can enjoy together. We can eat, chase rabbits, frolic, and play together. My dogs can enjoy these just as much as I. But when I preach and pray they cannot enter into it. They don't growl, bite or bark, they just do not care for these things. So it was with Esau. He probably would not have persecuted one who was spiritual; he just refrained from spiritual things.

But there is another reason why he was a failure; namely, his deeds were such that they could not be undone. "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12:17). This verse does not mean that he could not have repented to be saved. It means instead that his repentance could not change the deed that was already done; namely, the selling of his birthright. During the world-war, a soldier said to an attendant, "Nurse, can you undo?" On questioning him she came to learn that there were experiences in his life which he would like to have changed. There were things in his past he would like to have undone had it been possible. This was Esau's experience, but the sale of the birth right could not be undone.

"The moving finger writes, and having writ moves on;
Nor all your piety nor wit can lure it back to cancel half a line;
Nor all your tears wash out a single word of it."

III.

In view of the experience of Esau, how thankful you ought to be. First of all if your life isn't a failure like Esau's then you ought to thank God for it. I visited the city jail in Richmond, Virginia, a few weeks ago and talked with a man who has spent about 20 years there for drunkenness. He was just past forty years of age. As I looked upon him I said to myself, "But for the grace of God it might have been me." But for the grace of God your life and my life might easily be as great a failure or even greater than the life of Esau. If it isn't, then thank God today because of it.

Then too, thank God that you are yet alive and that you may serve Him. I visited recently a home for incurables. There were folk there of every description, suffering from serious ailments and maladies, with both physical and mental afflictions. I never felt so glad and happy in my life, that I was yet alive and that I had a whole body and that I might serve the Lord, than when I saw this group of folk. Even though

your life hasn't been thus far what you would like for it to be, may you thank God that you are still in the flesh and that you still have the opportunity to serve Him.

Again you ought to thank God tonight that you have a brother by whom you may gain back your spiritual birthright. Esau didn't possess such a brother. Though he had a brother in the flesh, namely, Jacob, he could not get back his birthright from his brother. How I do rejoice tonight that though I, by sin, lost my spiritual birthright, that through my elder brother, the Lord Jesus Christ, I have gained it back. Truly in Christ we gain far more than we lost in Adam.

Likewise we ought to thank God for the privilege of living so as to radiate Christ to others. Esau never knew this joy. He thought only of himself. Did you ever stop to think how many souls there may be who are traveling life's way with you who are perplexed, downcast, and who are desirous of sympathy along life's way. Many a one is saying,

"Give me a rose today
A yellow rose or one that's red,
I'd rather have just one today
Than 10,000,000 when I'm dead."

How true it is that there are multiplied thousands who are in need of a friendly hand and a helpful lift on the elbow. When those friends who stand in need of assistance are in their casket all that you may say or do for them will be meaningless then.

"If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers upon my hair,
Would smother it down with lingering caress—
Poor hands, so empty and so cold tonight.
If I should die tonight,
My friends would call to mind, with loving thought
Some friendly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped;
The memory of my selfishness and pride
My hasty words would all be put aside
And so I should be loved and be mourned tonight."

Ah friends, I pray tonight.
Keep not your kisses for my dead cold brow,
The way is lonely; let me feel them now.
My faltering feet are pierced with many
Think gently of me; I am travel-worn,
Forgive! O hearts estranged, forgive, I plead,
When ceaseless bliss is mine I shall not need,
The tenderness for which I long tonight."

What a glorious privilege it is to be able to radiate Christ and happiness to others. How thankful you and I should be for this blessed privilege.

Likewise we should thank God that there is a sovereign God controlling the affairs of the universe and that He in His own wisdom is bringing to pass the events of our lives. In reality the sale of Esau's birthright was a part of God's program and the parts which Esau and Jacob played were only the working out of God's plan for the life of each. Before Jacob and Esau were born, God had made a revelation unto Rebecca, their mother. "And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). "As it is written, Jacob have I loved, but

(Continued on Page Four)

"A DISH OF RED BEANS"*(Continued from Page Three)*

Esau have I hated" (Rom. 9:13). Thus God reveals that Jacob was to be stronger than Esau, and God's choice for life. In this we can see that God is sovereign. God above is controlling the affairs of life.

Oh yes, He is still on the throne. "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6). It is true that there are many things in life that are wrong today. There is sin on every hand. The political life of the nation is corrupt to the core; morality has changed to immorality; women are out of their places; the churches in the main are dying or dead; spirituality is on the wane; yet God is still on the throne. The same God of sovereignty and power who was watching over Esau and Jacob, is still today guiding our destinies.

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadows
Keeping watch upon His own."

Do I speak to an Esau tonight?
Ere you go to sleep, may God help
you to turn back to him that your
soul may be saved and the life be
not wasted. Will you heed now the
words of Jesus: "Repent ye and be-
lieve the Gospel" (Mark 1:15).

AWARD TIME IN HOLLYWOOD

The Academy of Motion Picture Arts and Sciences kept its decisions for 1940 secret until its annual banquet which was held February 28 in Los Angeles.

Practically all Hollywood attended the affair. Millions of dollars worth of jewels flashed as the stars dined.

For the first time in its history the Academy was honored by an opening address from the President of the United States.

The occasion was so tense that many of the glamorous audience actually wept.

What were the awards? Movie-dom's highest honors—shiny, slim, gold-plated statuettes, dubbed "Oscars."

Let us change the time, place, persons and awards in anticipation of another day of awards.

The Lord Jesus said: "Behold, I come quickly, and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

Salvation is "by grace, through faith and not of works" but rewards are according to works, faithfulness, suffering and sacrifice.

The time of awards will be "at His coming," the place "in the air," the persons, "they that are Christ's," the rewards, crowns and places of honor in the coming kingdom of our Lord and Savior, Jesus Christ.

It is not yet too late to accept the gift of salvation as a result of what He has done in death and resurrection; then, love, live, labor, suffer and sacrifice for Him until His "well done" is heard.

The eternal glory of that crowning day will cause Hollywood's glamor and glitter to pass into oblivion by contrast. Will you be there? Will you be rewarded?

In the morning praise God for opportunity but make some use of it before the morning goes.

A FINE LETTER FROM THE HALLUMS—MISSIONARIES IN IQUITOS, PERU, S. A.*(Continued from Page One)*

in bed three weeks. This disease here is very often fatal, and the doctor himself (a specialist in intestinal diseases) marveled at the way I recovered so quickly, which only goes to prove the Lord's miraculous healing power, and care for His own.

Since that time we have been very busy trying to get down to business again after a year's absence. I guess I could continue through the rest of this letter making excuses for not writing sooner, but I won't.

We found the little church carrying on with the regular services. In the Wednesday night service after our arrival on Tuesday, they sang a special welcome song which they had been practicing on ever since they learned we were on our way back. Two of the members (women) died while we were away—one just about two weeks before we arrived. We miss them greatly in the services but are thankful we had a part in bringing them the Gospel. On New Year's night two more were baptized—one the wife of one of the men members, and the other the daughter of one of the women members. There are three generations of that family who are members of the church now. The old grandmother is quite old, and can't read, but her daughter, the mother of the girl who was baptized, teaches her verses of the Bible, and she learns them by memory. I took a picture of the three together the other day. If it is any good I will send you a copy when I get the roll developed. The old lady suffers from rheumatism and cannot attend the services regularly, but used to be one of the most faithful attendants, and comes now when she can. We have a women's meeting every Thursday night and they seem to enjoy that part of the work. The Catholics, of course, are always busy. Recently in my Sunday school class when I asked one of the girls if she had studied her lesson, I was very much surprised when she told me "no," for they all seem to enjoy preparing their lesson when they have a quarterly. When I asked her why she hadn't studied it she said that the Sunday before as she was going home some woman in the street had taken her book away from her and tore it up—saying "We are Catholics we don't need that!" About the same time one of the little boys of my class said as he passed by our house one day, "I am not coming to the Sunday School any more." I asked him why and he said he was going to start going to the Catholic. I suppose his mother or someone saw his Sunday School book, and what he was learning and decided to put a stop to that, or maybe the priest saw the book, and tore it up and forbade him to go to the Sunday school any more. They tell them the devil will get them, and all sorts of things to scare them out of coming.

They have just gotten over three days of madness—Carnival, or Mardi Gras, as they call it in New Orleans. Here they celebrate by throwing water, and smearing starch, paint, and anything else they can get their hands on on other people. They have little balloons which they fill with water—sometimes clean, but most of the time not—and they go through the streets throwing them at any one they see. Usually the men throw at the wo-

A VISIT WITH THE SAINTS AT RUSSELL.*(Continued from Page One)*

By means of the radio he is pastor of all people within its radius. His seems to be the shoulders that all lean for help for troubles the flesh is heir to in this world. His Lord is great, his people are great, his opportunities are great, and from all I could see and hear he and his people are busy at the Lord's work.

In the afternoon I was driven to the little church in Coal Grove, Ohio, which Bro. Gilpin organized. The people are meeting in a small dwelling that has been arranged for the purpose. It was full of men, women and children. As I listened to Bro. Spence teach the Men's Bible Class, the Lord gripped my soul. Then as I spoke the Lord gave liberty and all were melted in the sense of God's presence. It was one of the most gracious hours of my ministry. All too soon the day passed and Monday found me in Clendenin with Bro. Gilpin and Bro. Howell, pastor of the Calvary Baptist Church there. I wish I might write of that church but others will I am sure. I love John R. Gilpin and the hours we were together were over all too soon.

At the evening service God gave John a wonderful message and at the invitation three came for baptism, came quietly, slowly and in tears, but with shining faces. I tell you brethren, it was good to be there.

men and vice-versa. They also fill their pockets with dry starch, and colored powders which they smear in people's faces—aiming for the eyes and hair. This lasts for three days, and towards the last they start playing—that's what they call it—with mud and any other filth available. At night they have big masked balls in various parts of the city, and everything goes wild. They are three days of hibernation for us. After the three days of Carnival they have forty days of lent and try to be good. On good Friday they have a big procession which starts from the Catholic church and goes through the main street towards the cemetery. Leading the procession is someone carrying a big wooden cross. After that comes a bunch of women carrying the statue of Mary dressed in mourning, and surrounded by flowers. Last is a big glass coffin with the image of Christ with a crown of thorns on His head. Thousands and thousands of people are following along behind the procession—it is one of the big events of the year. They go a certain distance towards the cemetery then return to the Church where they hang their dead Christ back on the cross so I am told to stay till the next year. I've been told the women consider it a great honor to carry the image of Mary through the streets—in fact, a favor to be allowed to do it. This is what we have to contend with here. Please pray for us here, and these ignorant people that they may receive the Gospel before it is too late. Lovingly yours, Marguerite.

P. S.: Kindest regards from all to all your family. We still remember the good time we had during the few hours we were in Russell, and your kindness to us then. M. H.

I am anxious to have your wonderful paper in our home. Your "I Would Like to Know" helps me so much in teaching my children.—Mrs. Olla Wilson, Collinwood, Tennessee.

A DISCUSSION AS TO LENGTH OF CHRIST'S STAY IN TOMB AND THE DAY OF BURIAL*(Continued from Page One)*

high day during the Passover was the only full day of twenty four hours He spent in the tomb. According to John 19:31 they were rushing the death of Christ so He would not be on the cross during the Sabbath; which according to Matt. 27:62 was on the morrow the day after the Preparation, and according to Luke 23:55f was the sabbath when the women rested according to the commandment. The Sabbath was never celebrated on any other day except the seventh or our Saturday. They even changed the day of Atonement, but never the Sabbath. They had special sabbath days, but they were always on the seventh day.

There is little argument that Christ arose on the first day of the week, very early in the morning as all of the gospels record this fact. We find Mark's records in chapter 15:2 "And early on the first day of the week they came to the tomb when the sun was risen," here they found an empty tomb, which points to Christ being raised sometime earlier on this day. Therefore it is safe to say according to the above proof that Christ was in the tomb about two hours Friday, twenty four hours Saturday, and about ten hours Sunday. This gives us parts of three days, and has Christ being raised on the third day.

This would be fine if we did not have to deal with Matt. 12:40 "So shall the Son of Man be three days and three nights in the heart of the earth." There are those who would have us believe this means literally three full days and three full nights, or that Christ must have spent seventy-two hours in the tomb. However, Matt. 16:21 uses this phrase, "and the third day he raised up," which we interpret to mean on the third day Christ was raised. There are seven of these references in the gospels, and Paul helps us in I Cor. 15:4 when he uses the statement "and that he hath been raised on the third day according to the scriptures." This "on the third day" is according to the above scriptural account, and could not be seventy-two hours or after three days on the fourth day. This is a definite contradiction until we find that the Jews considered a part of a day as a whole. He was in the tomb parts of three days, and thus there three days. We do the same in morden English with reference to days.

I am opposed to Good Friday or the pagan celebration of Easter; but I am sure that Our Lord was crucified on Friday and arose on Sunday according to the Scriptures.

BAPTIST PERSECUTIONS*(Continued from Page One)*

they organized in 1684 the First Baptist church of Charleston.

The persecutions were not confined to New England territory. In New York City, in 1656, a Baptist preacher, William Wickenden, was heavily fined and imprisoned for preaching. Not being able to pay his fine, he was finally released and banished. An ordinance was passed by the colony in 1662 imposing a severe penalty on anyone preaching contrary to the established forms. The First Baptist Church in New Jersey was organized in 1688 by those who had fled from persecution in New York and New England colonies.—Moore.