

The Baptist Examiner

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

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Russell, Kentucky, March 20, 1948

Whole No. 512

IS THE BIBLE A CATHOLIC BOOK?

In an advertisement sponsored by the Knights of Columbus there appeared recently in the daily papers of a number of cities an article bearing the caption, "The Bible Is A Catholic Book." Copies of this advertisement have been sent us by readers in a number of cities.

In addition to quite a large number of errors, this advertisement specifically said:

"Yes, the Bible is truly a Catholic Book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety."

This is the biggest fairy tale concerning God's Word that was ever published. The only thing that is lacking about it is that it should have begun with, "Once upon a time," and it should have ended, "And they lived happily ever after."

In every particular there is not one word of truth that the

Bible is a Catholic book. The Catholic Church did not come into existence until years and years after the New Testament in its entirety was written. There wasn't a chapter, verse, word, syllable nor letter of the New Testament that was written by a Catholic. In the days when the New Testament was written all Christians were Baptists.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say: "The Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the Gospel through all ages."

Alexander Campbell, who hated Baptists perhaps more than any man within the past century, wrote: "The sentiments

of Baptists and their practice of baptism from the apostolic age to the present, have had a continued chain of advocates and public monuments of their existence in every century can be produced."

John Clark Knapp, doubtlessly the greatest historian the world has ever produced, (a Methodist by denominational conviction), said: "I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist churches then, as all Christians were then Baptists."

The first Baptist preacher that the world ever saw was Jesus' forerunner, John the Baptist. The Word of God does not call him "John the Catholic," but rather "John the Baptist." Listen: "In those days came John (Continued on page two)

How Gambling Dwarfs The Atomic Bomb

Condensed from "The Christian Advocate"

A terrifying total of 750,000 confirmed alcoholics and 3,000,000 other excessive drinkers in the United States has opened the eyes of intelligent people everywhere to the menace of unrestricted alcohol.

Another national menace, however, has found ready social acceptance in many places, has penetrated into churches of both Catholicism and Protestantism, and is spreading its tentacles like some monstrous octopus of evil. This menace is the growth of the gambling habit.

Recently a minister stood aghast on the lawn of one of our Protestant churches and saw the "Bingo" paraphernalia in full operation at the heart of a church-sponsored bazaar.

"Nine," called the checker, looking over the crowded tables. "Bingo!" came the triumphant yell of a local church official as he marked his card.

"We raise a good part of our annual church budget at this Bingo bazaar," he commented, as I spoke with him later. "Oh, yes, a few of our older people objected, but even the Church has to be modern and progress (Continued on page four)

If You Are In Doubt As To Some Passage, Then Just Say, "I Should Like To Know"

To your knowledge, is there any reference or prophecy to the invention of this destructive weapon (the atom bomb)—or is their any prophecy which might lead one to believe in the destruction of the world by this means?

No. Not any prophecy that might lead one to believe that the world (earth) shall be destroyed by the atom bomb; the earth shall be destroyed by fire (2 Pet. 3:1)—not by an explosion.

Can you tell me what per cent of the wine made in this country is used for medicinal purposes, and for communion services?

I do not know.

Do you know what per cent of the tobacco grown is used for any purpose other than human consumption?

STALIN'S PURGE

"Believe It Or Not" Bob Ripley, in his cartoon recently, published these facts: "Stalin and Communists since 1918 have liquidated by murder or exile 255,078 members of the clergy and destroyed 88,874 religious edifices. Included are 155,471 priests and monks and 52,032 nuns of the Russian Church; 26,000 Rabbis and teachers of the Jewish faith; 16,914 Mohammedan mullahs; 5,106 priests and monks of the Roman Catholic Church; 2,025 Armenian priests; 530 Lutheran pastors; confiscated 18,900,000 acres of church property and stolen four billion dollars worth of church funds in cash."

"A few lines to let you know we value your paper and the stand you take for the truth above anything we have read or heard."

Ed Hoskins Rocky Face, Ga.

No. It should not be grown at all; certainly it should not be chewed nor smoked by human beings, most certainly not by those who are saved.

Where can we find Scripture to prove a person must know the time and place where he was born again?

I have never found any Scripture that says one must know the time and place where he was born again.

How do we know God's Spirit bears witness with our spirit?

Paul says, "The Spirit Himself beareth witness with our spirit that we are the children of God."—Rom. 8:1. John says, "He that believeth on the Son of God HATH the witness in himself."—1 Jno. 5:10. Now if the Spirit bears witness with our spirit that we are the children of God, and if one believes on the Son of God, he has the witness in himself, I wonder how he could be mistaken about being born again, and about the wit- (Continued on page four)

GUILT MONEY

The Treasury Department of the U. S. Government has a "conscience fund" into which goes money sent to ease their consciences by people who have cheated the government. Such money has been dribbling in since 1811, till today it totals more than a million dollars.

The first contribution was for \$250 from a man who said he had swindled the government. "This money," he wrote, "will ease my conscience." Largest amount was \$30,000 in bills from an unidentified Treasury employe who said the money belonged to the Treasury but didn't say why. The smallest was two cents from an Oklahoman who had stolen a pen point from the post office.

Most people have an attack of "conscience" from time to time. To remedy the harrowing feeling of guilt, they try to make restoration. But the question is, (Continued on page four)

MUSED UNCLE MOSE

Brudder Lawson, soon's he git he feelin's hurt in one chu'ch he go an' jine anudder. He jes' 'bout ready to staht at de home base again.

Here's Light On A Subject Where There Is Much Confusion—Children Of God

Roy Mason
Tampa, Florida

This is the day of BIG man and LITTLE God.

Negatively—whose father God is not—

He is not the father of the angels. (See Hebrews 5:13. The angels are exalted creatures, and God is their Maker, but they are not to be classified as the sons of God.)

He is not the father of the natural descendants of Abraham. (See Romans 9:7). Just because a man is a Jew by birth that does not make him a son of God. The Israelites of olden day wanted to think this, but John the Baptist told them that God could turn the rocks into sons if he wanted to, and for them not to depend upon their Jewish ancestry.

He is not the father of babies. (See Ephes. 2:3). Many think that surely God must be the father of all infants. But an in- (Continued on page four)

THE HARM OF IT

People who ask of dancing, card-playing, and theater-going, "What is the harm?" need to get such a glimpse of themselves as is afforded by the following anecdote.

One evening a lady went into a little mission room, and was there asked to say something to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he said. "No." "Do you dance?" "No." "Do you drink?" "No." "Do you go to the theater?" "No; not now." "Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folk who are doing, on a small scale, the very things that have brought us poor wretches where we are."—Unknown.

The First Baptist Pulpit

"PAUL'S ESTIMATE OF LIFE"

"For to me to live is Christ and to die is gain."—Philippians 1:21.

This book of Philippians was written while Paul was in prison. The letter was thus written to the church at Philippi under the stress of circumstances which were beyond Paul's control. At the time he wrote to this church, he was, as I say, in prison and was awaiting the final word of the emperor as to what would be the outcome of

his life. In fact, Paul's whole destiny was wrapped up with what message the emperor might give. When that word of the emperor is spoken, Paul will either be set free or else Paul will go to his death. In other words, Paul is in jail and is waiting for the emperor to say whether Paul is to be set at liberty or whether he is to be executed and his life taken from him. If he is executed, then, of course, Paul goes to Heaven. If he is set at liberty,

then he goes back to Philippi to preach to these Christians.

Therefore, beloved, the Apostle Paul was literally standing before two roads—the road to liberty and Philippi, and the road to death and Heaven. As he contemplates his destiny, which is dependent entirely upon the word of the emperor, he speaks the words of our text when he says, "To live is Christ and to die is gain."

What did the Apostle Paul (Continued on page two)

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DID YOU FORGET?



When you saw of recent date notices in this paper that we needed your financial and prayerful assistance relative to the purchase of new mats for our Linotype, did you forget?

Well, thank the Lord, several of our friends did not forget. Bro. Luther R. Upton of McLeansboro, Ill., did not forget. He sent \$10 and adds, "I'll send another contribution soon."

B. R. Matheney of Clendenin, W. Va., did not forget, as he sent \$5 for this purpose.

A sister in Springfield, Ohio, — although she forgot to sign her name — did not forget to send \$2. She says, "I have read The Baptist Examiner for years and think it is the best I've ever read."

Mrs. Dawn Pack of Chillicothe, Ohio, did not forget. She sent \$20 and said: "I know of no better way to use this money. I always read the paper from beginning to end. Next to my Bible comes The Baptist Examiner."

Mrs. Clyde Meek of Louisa, Ky., did not forget. She sent \$3 and one of the most interesting letters the editor has ever received. May God's blessings be upon this dear soul.

Bro. J. D. Wishom of Sydnorsville, Va., did not forget us as he has written promising us a contribution soon.

Bro. J. E. McCutchen of Ojus, Fla., did not forget us. He is now 87 years of age and has preached and taught God's Word for over 60 years. While he had no contribution to send, he did not forget to write an encouraging letter, saying, "I love you. I pray for you. I believe in you and the great work you are doing. I read every word in your paper and pass it on to others."

It is a habit that all of these have in that they send contributions for our printed ministry from time to time throughout the year. It will be a mighty good habit for you to form too. Right now when we need your help so badly, why not put some of your money to work in this manner.

P. S. Please don't forget us this week. We have a promise from the Linotype company of two more fonts of mats by March 30th. Your prayers and contributions will mean much to us now.

IS THE BIBLE A CATHOLIC BOOK?

(Continued from page one)
the Baptist preaching . . ." — Mt. 3:1. From this verse we learn that he was a preacher, and since from the same verse we learn that he was called a Baptist, he was therefore a Baptist preacher. In John 1:6 we read: "This was a man sent from God, whose name was John." From this we gather that he was sent on a mission — hence, a missionary. Thus, John the Baptist was a missionary Baptist preacher — the first one ever seen in the world.

The New Testament which tells us of this first missionary Baptist preacher and his successors, instead of being a Catholic book, is actually a Baptist book.

I

The New Testament was written by Baptists. Only eight men were required to write the New Testament. Matthew, Mark, James and Jude each wrote one book. Luke and Peter wrote two each. John wrote five and Paul wrote the other fourteen.

All of these eight men were Baptists. Matthew, John, James, Peter, and Jude were all bap-



tized by John the Baptist in the Jordan. Mark, Luke, and Paul were baptized by others who got their baptism from John the Baptist.

Since all eight of these New Testament writers were baptized by John the Baptist, then they themselves were Baptists. Therefore, every book of the New Testament was written by a Baptist — and this, centuries before the rise of Catholicism.

II

The New Testament was written about Baptists. It tells how Jesus was baptized by John the Baptist. It tells of the baptism of the twelve apostles and the baptism of many others who were baptized by this first Baptist preacher, John the Baptist. It tells how that Jesus took these Baptists who were baptized by John the Baptist and organized them into the first Baptist church that the world ever saw. The New Testament tells how these Baptists did mission work throughout all the Bible land.

If you want to know anything about church doctrines, just read this Baptist book. It will explain completely the meaning of baptism, the Lord's Supper, and all other doctrines pertaining to His church. In fact, everything written in the New Testament was written about the doings, teachings, and ministry of Baptist churches, Baptist preachers, and Baptist laymen.

III

The New Testament was written for Baptists. Jesus promised perpetuity to His churches. In closing the Commission, He said: "Lo, I am with you always, even until the end of the world." Mt. 28:20. In the same breath whereby He spoke of the building of His church He gave a promise that it would never be destroyed, when He declared,

"If sin were not deceitful, it would never be delightful"

"The gates of Hell shall not prevail against it." Mat. 16:18. In one of Paul's prayers in the book of Ephesians are these words: Unto him be glory in the church by Jesus Christ throughout all ages, world without end." Eph. 3:21.

From these verses we can see that the promise in this Baptist book — the New Testament — is a promise that He will keep and perpetuate His churches throughout all ages. It is a definite, positive and proven fact that He has done so.

Even Cardinal Hosius (Catholic), president of the Council of Trent, December 13, 1545 to December 4, 1563, said: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the past 1200 years, they would swarm greater than all the reformers . . . If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in sufferings, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the 1200 years past that have been more generally punished or that have been more cheerfully and steadfastly undergone, and have offered themselves to the most cruel sort of punishment than these people."

IV

The New Testament was written to make Baptists. Before His ascension He who was baptized by a Baptist preacher, called His church all of whom had been baptized by a Baptist preacher, before Him, and gave to them their marching orders in the Great Commission. We read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you . . ." Mt. 28:19, 20.

It is highly obvious from these verses that Jesus intended that the group of Baptists whom He left on earth should make other Baptists. Therefore He gave to them this commission to evangelize, baptize, and teach His Word until He returns. Baptists therefore have a commission. All others are running without authority and preaching without a commission.

Not only was it written to make Baptists, it actually does this very thing wherever it is preached. You can preach parts of it and be a Catholic or a Protestant. However, you can't teach all of it without making Baptists of those to whom it comes. Therefore, instead of the Bible being a Catholic book it is actually in its entirety a Bible book.

It was written by Baptists.
It was written about Baptists.
It was written for Baptists.
It was written to make Baptists.

My conviction is that if you give every man a clean heart, which has been redeemed by grace, and an open Bible, the result would be a Baptist civilization. In fact, every Christian ought to be a Baptist. If there is enough evidence in the New Testament to cause one Christian to be a Baptist, then there is enough evidence to cause every Christian to be a Baptist.

May God help you to read this Baptist book and may God make a real New Testament Baptist of you thereby.

I READ HIS WORD

I read the Word of God; it starts a flame
Within my heart: His Word that I can claim
Forever as my own and always I
Find in its glow a fire to warm me by.
I find my strength and courage in His Word,
My hope is kindled and my heart is stirred
To stronger, growing faith. I turn a page;
The path is clearly marked from Youth to Age.
One need not lose the way. A hand leads on
From rosy morning's earliest breaking dawn
Till evening, and He promises a light,
For that dim hour between the day and night.
He says: "I will be with you to the end."
I read His Word, I trust my guiding Friend,
O you who falter on the road of life,
Bowed down with burdens, overcome with
strife,
Open His Book and read His Word, and find
Rest for your body, peace for your heart
and mind!

GRACE NOLL CROWELL

"PAUL'S ESTIMATE OF LIFE"

(Continued from page one)
mean when he said, "To me to live is Christ?"

I

CHRIST WAS THE VERY AUTHOR OF HIS LIFE. Paul's new life began on that day as he journeyed toward Damascus when the light from Heaven shined out about him and he fell to the ground from the horse he was riding. On arising, he looked up into the face of the Lord Jesus Himself and said "Lord, what wilt thou have me to do?" New life began in Paul that very day. Paul never did consider that his life previously had counted for anything for God. Why when he wrote to the church at Corinth, he plainly showed that he considered that his life previous to his conversion was absolutely worthless. Listen:

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." — II Cor. 5:17.

What was true of Paul is true of every one of us. No man's life counts for anything for God, and no man's life amounts to anything unto the Lord until he is saved. He then becomes a new creature in Christ Jesus, and beloved, the new creature in Christ Jesus is all that counts in the sight of God.

As an example of this, if you will go back to the night when the children of Israel were getting ready to observe the first passover, as they were on the eve of the leaving of the land of Egypt going out toward Palestine, God said to them:

"This month shall be unto you the BEGINNING of months: it shall be the FIRST MONTH of the year to you." — Exodus 12:2.

You will notice that God said that all the time they had spent in Egypt was not to be counted — it was to go for naught. Now that they are being redeemed from Egyptian bondage, God says, "This is the first month of the year to you." Or, in other words, He literally said, "I am going to begin counting time with you now. All the time you spent in Egypt has not counted. I'll begin counting time with you now that you have been redeemed from Egyptian bondage."

That was Paul's idea of life. All the time he had spent in sin had not counted. All the period of his life previous to his experience on the Damascus road, had not amounted to anything. However, from that day on the Damascus road, Paul saw Jesus face to face, and his life had been counting for God. Now as he comes to the end of the

way, Paul looks back over his life and says, "For me to live is Christ." He meant by that that Christ was the very author of the life that he was then living.

You will find that on another occasion when he wrote in the book of Hebrews that he made a similar statement. Listen:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus THE AUTHOR and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." — Hebrews 12:1, 2.

Beloved, the Lord Jesus Christ was the author of Paul's life. His whole life had not amounted to anything for God before he was saved on the road to Damascus, and all it had amounted to for God since that time was because Christ had become the author of his life. Now as he comes near the end of his little journey, he says "For me to live is Christ," which is the fullest of assurance that Christ was the author of his life he was then living.

I insist this morning, beloved, your life is not worth living until the Lord Jesus Christ is living in you. Beloved, if you have never been saved, if the new life of God has not yet been imparted unto you, your life today is a worthless and wasted life, and is not worth living. Beloved, the day that Christ begins to live in you, your life from then on will be a different life because you have Christ as the author of that life.

II

PAUL SAID, "FOR ME TO LIVE IS CHRIST," BECAUSE CHRIST WAS NOT ONLY THE AUTHOR OF HIS LIFE, BUT CHRIST WAS THE SUSTAINER OF HIS LIFE.

It was Christ who had sustained Paul and had kept him for thirty years or more of earth's experience. Paul had held on to Christ, but Christ had held on to Paul. He had been sustained by Christ ever since he had been saved by Christ.

In fact, beloved, in every one of Paul's epistles, he contented for the fact that he was sustained and kept and was secured by the Lord Jesus Himself. Take for example when he wrote to the church at Rome, it was (Continued on page three)

MISSIONARIES IN BRAZIL

J. F. Brandon
Miguel Ibernon
Cicero Bicipo
Maio Dutro
Eufrazo Soraes

(Portuguese Language)

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia From 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. Matt. 28:19-20.

MISSIONARIES IN PERU

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

MISSION SHEETS

OF THE BAPTIST EXAMINER

VOLUME 4

DETROIT, MICHIGAN, MARCH 1948

NUMBER 3

Church At Japyni



CHURCH AT JAPYNI



MEN AT JAPYNI



WOMEN AT JAPYNI



S. S. ATJAPYNI



CHURCH AT JAPYNI

The church at Japyni was the second one of ten organized by J. F. Brandon in Brazil. This church was organized in 1931 and is 30 miles from Cruzeiro do Sul up the Moa river and then down the Japyni river. The pictures on this page show the results of many a missionary jour-

ney made by the Lord's servant when he sowed the seed day and night for many weeks at a time. Some of it fell on good soil and as a result this church is there today which has stood severe persecution. This is a Baptist church and she is precious to the Lord Jesus. Some

day we who have had a part in sending the gospel to them will meet them at the feet of Jesus and join with them in singing about the Lamb that was slain as our substitute. Just as we are the product of missions, so are they, and we with them will praise the Lord that others

brought the gospel to us when we were all going our own way. It is wonderful to have a part in a real New Testament mission work like that of BAPTIST FAITH MISSIONS where there are no paid secretaries, no bosses over the churches, no

meddling with churches or pastors. If you want to do real mission work like this we welcome you to do so. Remember you can send it direct as a personal offering or you can send it through your church as a designated offering.

A Report Of The Work In Columbia As Made By Don Thomas Through Hallum

Enor R. P. Hallum:

Beloved Missionary, Iquitos, Peru. The work in Cisneros is doing well. On the part of those baptized they delivered six pesos of tithes, this was from the house of Brother Aristides Leon. The brethren of Bueneventura, that is to say those that form the group of Baptists, we have collected in tithes and offerings forty-two pesos and fifty-eight centavos. This is as a foundation of the work, dedicated for the sustaining of the sign on the church building later, which you know about. I am getting out the papers for the civil matrimony of a brother and later I will baptize them. These are of Cisneros. He will marry the daughter of Brother Leon. Also Brother Cuero and wife are resolved to obey the Lord in baptism. They live here in Bueneventura. If I can get photos of the baptisms or matrimony I will send them.

THOMAS DEL CASTILLO.

ANOTHER LETTER FROM DON THOMAS

The first day of October, the Senora Emperatriz Celorio, companion of Brother Juan Castillo, made profession of faith; the thirtieth day of the same month Brother Juan went to the country on the river Naya to visit their parents giving the news to the friends and relatives of his. The companion of her conversion. Some of them are believers, who were rejoiced much on knowing her adherence to the Lord. Brother Juan returned joyful the fourteenth of November and in the service on Sunday, the sixteenth of the same month, gave an ac-

count to us how the Lord richly blessed him. He told how he felt in his heart the calling of the Lord to serve him, that on giving his testimony among his acquaintances he saw the power of God work effectively. He asked our prayers that the Lord inflame him with His presence. Extraordinary is the case also how God answered prayer when the authorities in charge of giving the permit for the construction of the Baptist Temple (the church house), all are Roman Catholic and intimate friends of the Parish Priest. But not looking at the difficulties I knew to pray with daring morning and night until having the authorization to construct the house of God. I shall continue to pray in order that the Lord may give me all that I need until the house is finished.

MISSIONERO JOSE
TOMAS DEL CASTILLO.

PRIEST AGAINST PRIEST

Some time ago a priest came from Cruzeiro do Sul and baptized quite a number of children and performed two marriage ceremonies for which he received full payment from the owner of the place. As a matter of fact it was not his territory and later another priest came whose territory it was and he became angry and declared null and void the baptisms and marriages the other priest had performed, and declared the curses of the virgin upon them if they did not submit to be baptized and remarried. The owner became very angry but the appeal of the old people overcame him and the cere-

HALLUM WRITES FROM PERU

IQUITOS, PERU.
January 26, 1948.

Dear Brethren:

I was sure that you had forgotten us. I will have to give you and Brother Clark credit for promptness, even though all your work is gratis. We have received all the MISSION SHEETS for 1947. We made a three day trip, from the time leaving home till returning, up the Momom river and into Polis Creek, the first of last week. Marguerite will report on this trip as she took some pictures. I translated part of your letter concerning Don Thomas and his work and sent it to him. I believe your ideas about handling those things are wise.

Enlarging Church Building

I am now occupied in the construction of two additional Sunday School rooms to the church house here in Iquitos. Have most of the material on the ground and will commence tomorrow if the Lord wills. It should not be a long job. This may seem strange to you when I tell you that the weather sure is hot here now. I slept last night the entire night without cover. We really appreciated the way you had the pictures arranged in the December issue of the MISSION SHEETS. Hope you had a great meeting at Russell and that you are having a great revival at Harmony. As ever yours in the Lord's service.

R. P. HALLUM.

monies were repeated and "with pay." I told him after all they were neither baptized nor married and he replied that he could easily believe it and that he had lost all confidence in the Roman clergy.

Here's Inspiration And Information Conveyed To Us By Bro. Brandon

On the Jurua River,
January 5, 1948.

Dear Brethren:

We left Cruzeiro do Sul January 3 at 2:30 in the afternoon traveling on a small launch that touches all the ports. The journey will be for many days but I think it will be better for me in the end. The owner of the boat is a friend for many years and he has made everything as comfortable as possible. There are a number of other passengers who will be remaining in their respective ports. There is on board also a "Brother" so called by the Roman clergy whose business it seems to be wherever they go to make trouble—gossip and scandal mongers. This one, however, has spoken to me everyday so far. As a rule they refuse to speak. Faith makes a difference. Saturday afternoon we traveled well but because of low water were obliged to pass the night in the port of a customer. The name of the place is attractive, they call it "Happiness." However, there seems but little to make one happy. You have no idea how sad and weary it seems in these places where the gospel has not yet penetrated and overcome some of the citizens. The launch took on wood, supposed to burn 3000 sticks a day. There are three firemen who work eight hours each. There are no believers on board and so little interest in hearing the Word, I become weary. The captain of this boat made his first trip as an apprentice fifteen years ago when I was a passenger. He served as pilot for ten years and then was promoted.

Things of Interest

They load the cattle by placing a lasso about the horns and pull them on board with a winch, lifting them many feet in the air, held only by the horns. You can imagine the kicking and bawling they do.

An American once got a vision and bought one of these ports on the Amazon river and gave better treatment to his workers, planned to sell to the boats and passengers while in port and in a few years he was rich. As we stop in the various ports, little boys bring hens or eggs to sell to the passengers. Often they bring interesting things that they have made, (Next page, Column 2)

REPORTS

The purpose of the MISSION SHEETS is to give a report of the mission work each month to all that support it, and to others who are looking for such a work to support. Please let everyone keep in mind that Missionaries J. F. Brandon and R. P. Hallum cannot write personally to everyone who supports them in Brazil and Peru. Take a look at the list of supporters month after month and see what it would mean if these missionaries tried to write each one separately. You can readily see that they would spend about all their time writing letters and by the time they got everyone written to, they would not have anything to write them about the second time because they would not have any (Next page, Column 1)

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.

YOUR WILL

What about your will? Where will you leave this world's goods that you now have in your possession when you go home to heaven? Many men have left their fortune, or part of it to great universities and colleges for endowment, etc., to carry on the work of the institutions after they are gone. Also, some men who have been saved by the Blood of Christ have left their money to Baptist causes. We offer for your prayerful consideration that you remember Baptist Faith Missions in your will. By so doing your money will be used to carry the gospel to the lost for a long time after you are gone, and you will be rewarded in glory.



REPORTS

(Continued from preceding page) time left to do mission work.

Everyone Gets a Letter

So instead of writing everyone a letter, they write one letter to everyone, and it is printed in this mission paper and sent to all who support the work. This paper goes out to every State in the Union and to many foreign countries. If you support this work then each letter in the MISSION SHEETS is a report direct to you from the missionaries. If you church supports a native missionary, you will find a report of the work in this paper from time to time. Keep in mind that the native missionaries labor long distance from the mission headquarters in Cruzeiro do Sul and Iquitos. Sometimes Missionary Brandon (when he is laboring at Manaos) is as much as 2250 miles from where the native preachers are laboring. When he is at Cruzeiro do Sul he is as much as 255 miles from one of them. Also remember that the only way to get to these places is by river boat and some times it is a year or more before a journey can be made to these places. When they receive news of the native missionary's work they write about it and we print it in this paper. So if you support the work, be patient with us, and the missionaries, and we will print reports as soon as they are received. Let each pastor picture himself in Brazil in his twenty-fifth year in poor health, and with a half dozen native preachers to look after and encourage and five churches to keep straight and out of trouble in one field, and then five other churches in another field that need attention badly and haven't had it for several years, then you will understand Missionary Brandon's work better. Also picture yourself in Peru in your thirteenth year with a church to look after and two Sunday School rooms being built on to the present building, and journeys to make to the Indian villages on the Nanay river and other streams, and a mission work in another country (Columbia) to look after and report on, then you will understand Missionary Hallum's work better.

FINANCIAL REPORT FOR FEBRUARY 1948

Scotts Grove Baptist Church, Murray, Ky.	\$ 10.00
First Baptist Church, White Plains, Ky.	12.00
Ahava Baptist Church, Plant City, Fla.	50.00
First Baptist Church, Coal Grove, Ohio	30.50
South Side Baptist Church, Winter Haven, Fla.	55.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Liberty Baptist Church, Central City, Ky.	8.00
Bethesda Baptist Church, Wayne, W. Va.	25.00
Buffalo Ave. Baptist Church, Tampa, Fla.	64.60
South Union Baptist Church, Cadiz, Ky.	26.00
Seven Springs Baptist Church, Dycusburg, Ky.	26.53
Bellview Baptist Church, Paducah, Ky.	21.19
Bible Missionary Baptist Church, DeQuincy, La.	17.00
Oak Baptist Church, Royal Oak, Mich.	23.02
Oak Baptist Church, Royal Oak, Mich.	18.25
Oak Baptist Church, L. B. C., Royal Oak, Mich.	10.00
Seventh Street Baptist Church, Cannelton, Ind.	15.70
Willisburg Baptist Church, Willisburg, Ky.	50.00
South Side Baptist Church, Paducah, Ky.	100.00
Second Baptist Church, Marion, Ky.	13.18
North Side Baptist Church, Mayfield, Ky.	34.13
Eaton Avenue Baptist Church, Y. P., Muncie, Ind.	10.00
Raiford Baptist Church, Raiford, Fla.	5.00
Liberty Baptist Church, Toledo, Ohio	10.39
Pleasant Grove Baptist Church, Hickory, Ky.	25.21
Benton Baptist Church, Benton, Ky.	20.33
Little Obion Baptist Church, Wingo, Ky.	10.00
Zoar Baptist Church, Hickory, Ky.	68.00
Boyd's Hill Baptist Church, Cadiz, Ky.	50.00
Julian Baptist Church, Gracey, Ky.	15.80
Pleasant Grove Baptist Church, Cadiz, Ky.	70.00
Grace Baptist Church, Baseline, Mich.	75.16
Grace Baptist Church, B. T. U., Baseline, Mich.	6.69
First Baptist Church, Murray, Ky.	15.00
Homestead Baptist Church, Crossville, Tenn.	10.00
Pollard Baptist Church, Ashland, Ky.	5.00
First Baptist Church, Russell, Ky.	103.88
Harmony Baptist Church, Detroit, Mich.	65.00
Bethel Baptist Church, Roseville, Mich.	14.00
Ryan Road Baptist Church, Van Dyke, Mich.	8.39
New Hope Baptist Church, Dearborn, Mich.	18.41
Fenton Road Baptist Church, L. B. C., Flint, Mich.	5.00
Fenton Road Baptist Church, L. B. C., Flint, Mich.	5.00
Hilltop Baptist Church, Martinsville, Va.	5.00
C. O. Schultz, Grace Baptist Church, Baseline, Mich.	50.00
L. H. Hensley, Grayson, Ky.	10.00
Elder M. J. Hicks, Jr. Lee, Fla.	2.00
Elder William M. Kretschmer, Grayson, Ky.	15.00
Mrs. Nettie Estep, Elizabethton, Tenn.	2.00
Mrs. Bona Keith, Borger, Tex.	5.00
Allie Walden, Bellwood, Ala.	4.00
John H. Kain, West Cape May, N. J.	5.00
Mrs. Buren Nance, Sheffield, Ala.	10.00
Mrs. W. H. Sego, Glendale, Ky.	3.00
Miss Georgia Brandon, Benton, Ky.	13.00

Total\$1400.36

Z. E. CLARK, Treasurer

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

Elder Z. E. Clark
5216 Concord Avenue
Detroit 11, Mich.

Is There Any Mission Work Better Reported On?

Do you know of any mission work anywhere that is better reported on than this work of BAPTIST FAITH MISSIONS? Have you looked at the many pictures of the work in each issue of this paper and read the letters carefully? If so do you know of any work better reported on to those who support it? Do you tell others about this great mission work? There are many who would do mission work or more mission work if they knew about this work of faith. Tell them about it and get them to read the BAPTIST EXAMINER and the MISSION SHEETS.



BRANDON WRITES

(Continued from preceding page) baskets and such things, very well made, house shoes made of palms leaves, hand made rope and sometimes hammocks made by the Indians of a tough fiber they take out of the forest and dye in various colors. There are two small girls from the convent at Cruzeiro do Sul as passengers. Yesterday was Sunday and a dear day in fellowship with

the Lord. The owner is a very faithful Catholic and does not care to have preaching services on board, so I passed the day reading the Bible and conversing with the people. Again we remained overnight in the port of a widow, who seems to be wealthy but in my travels I have not seen a human creature so ugly.

The Jurua River

There is an old man on board who owns a large rubber plantation on the Taracaca river. He has lived there for fifty years having come from the State of Sera. He says that there is still a great quantity of wild game on the place and that the workers almost live from the forest. At one time there was an abundance of fish in these rivers, but recently there are so few that it makes it difficult for the poor to live. The Jurua river is one of the most winding in the world. In the headwaters it is about 1800 feet above sea level and were it not for the many bends it would be so swift that no boat could travel it. We are now in the port of "Liberty" but to hear the people speak of the cruelty of its owners in the past it seems badly named. It was here one night I came down river with

my family 18 years ago and a man invited me to the principal home to hold preaching services. We all went and were having quite an interesting service when some of the rubber cutters who were fanatic surrounded the house with the intention of killing us when we came out. They were tough lookers, all of them, and I guess would have done so, but we were advised before leaving and had prayer for protection, then the owner of the home went with us to see us safe on board the boat. As we passed through the midst of them we spoke cordially to them, all of which took them by such surprise that they stood speechless. The Lord has a way to care for his own, whatever may be the peril. When we were on the boat and I extended my hand to tell the man goodbye with a handshake, he seized it and kneeling kissed it. I told him that such was not the custom of Christian people, but he said the priests demanded it. I did not accept his worship, in fact, it embarrassed me very much.

Jesus Christ accepted the worship of man because He is the

Experiences of Years Gone By

Creator of man and can well accept it. Only Rome requires it. The first time I came to this place a political battle was in progress and some of the men took refuge on the boat where I was a passenger going to Cruzeiro do Sul. On a rubber plantation just above this place there lives a man who is the father of thirty children. There are a number of servants and many other men who live there to cut rubber. When I came up river the first time I stopped at his place to visit them. The most of the children were there and the house was very large and furnished a splendid congregation for me. They heard the message of salvation with apparent interest and for a while it looked as though they would be converted, but there arose such a persecution that they became dismayed and rejected the gospel. The place was called "Black Gold" because of the immense amount of rubber it produced. There is a small tributary of the Jurua here and on a journey some years ago a merchant who lives many days journey up the tributary embarked with him family, they were going to Manaos. Besides the rubber he carried, he had 2500 deer and tiger hides that he said was less than a year's buying. Today he embarked again and said that the game is so scarce that it is difficult to hunt. He carried only 1500 hides this time. I told him I thought it was enough for a small market.

Precious the Death of the Saints

There is an Indian family living up this tributary who were converted in Cruzeiro do Sul years ago, the father was a Brazilian and died before leaving Cruzeiro do Sul. Just before his death a spiritist medium called on him and offered to make him well by consulting familiar spirits, he declined, saying that he preferred to die in the faith of the Lord Jesus than to be made well in such a way. In a few days he died and truly it can be said that precious in the eyes of the Lord is the death of a saint. Soon his family came to live on this tributary and the son-in-law and two sons became rubber cutters. I just inquired of the merchant if they were well and firm in the faith and he replied, "They indeed are." Praise the Lord. Some years ago there arose a question over the adjoining plantation in which

there was much bloodshed. The rightful owner was shot death while sleeping. His only became discouraged and the plantation and went to in Cruzeiro do Sul. Recalling three of the grandchildren a granddaughter-in-law had been converted. The wind blew where it listeth and we the sound thereof but cannot from whence it cometh whither it goeth.

A Place for a Missionary

This is the seventh. Yesterday was a day of sun but it is raining since early morning. A drunken Indian got on board the other night with knife and the men were afraid of him but a woman came and talked to him and he obeyed and got off the boat. The look for this part of the Jurua river is good if one had a that would do to live on and he would have patience to wait from house to house. A man who could play some musical instrument would be better received. The people are friendly and conversation loving, and most every place they will permit one preaching service if the man can preach he has a chance to return or perhaps music would open the way. They are about to arrive at one of the biggest rubber plantations in the world in size but not in production. There is an Indian tribe living on the back of a plantation. He has tried to masticate them so that they would work for him. They refuse to work for him yet they expect him to give them presents. He doesn't like the natives but there seems to be nothing he can do about it as they have threatened the rubber cutters more than once. A number of years ago when passing through a place there was a government agent on board who lived among them. He had heard the gospel in Manaos but had not made response to it. While on the journey he was converted and was later received by church in Manaos and baptized. He told me the chief would be glad to have a Bible, however he could not read. The Bible were nice ones and I gave one to give to the chief. Later the chief sent me a supply of feather hats, bows and arrows, daggers and a battle that were all made by the Indians.

This is a proud and haughty people and if the Lord would humble them they would be willing to listen to the Word. Until they do there is no salvation for by His Word the Psalmist says comes all illumination. I am feeling better of my moments since leaving Cruzeiro do Sul and hope by the time I arrive in Manaos to be able to be active. If I should never return to this mission field my conscience is clear of this people. Their blood is no longer on my hands. Recently my appeal to them has been greater than ever. I gave them all I had and will be able to meet them with judgment. As to the believers feel they are well indoctrinated young and old alike seemed to be well advanced in what some call the fundamental doctrines. I have labored to help them stand. I don't know what the Lord will do with me but recently the future seems brighter than ever before. I feel that He is going to save some that will be a great benefit to the work. More later.

Sincerely,
J. F. BRANDON

PAUL'S ESTIMATE OF LIFE

(Continued from page two)
 attention to this church that it was Christ who was sustaining him. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38, 39.

Or, beloved, consider his statement when he wrote to the church at Corinth:

"Who shall also CONFIRM you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." — I Cor. 1:8.

The word "confirm" is the word "secure." How was Paul expecting to be kept, to be confirmed, to be secured unto the day that Christ comes back? He had but one hope and that was that Jesus Christ would himself keep, confirm and sustain Paul until He returns.

Notice also as he wrote to the churches of Galatia, he told them that Christ was the sustainer of his life.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To REDEEM them that were under the law, that we might receive the adoption of sons." — Gal. 4:4, 5.

The word for "redeem" as used in this particular Scripture is the word which means that the individual has had his sin debt all paid and that he is never again to be exposed to sin. That, to my mind, is the most illustrative and descriptive word of the entire New Testament, for the word that is translated "redeem" literally means that a man's sins are paid for and that he can never again be exposed to sale. Christ has paid his sin debt, — Christ has redeemed him in full, and never again is the Devil to be permitted to even bid upon that individual's soul. There is no other word in all the New Testament that tells us more as to how Christ is the sustainer of our life than the word "redeem" that is thus translated in Gal. 4:4, 5.

But if you would see how Paul believed definitely that he was sustained only and solely by the Lord Jesus, then read his words as he wrote to young Timothy:

"For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day." — II Tim. 1:12.

There wasn't any doubt in Paul's mind about his confirmation, or the fact that he was being kept and sustained by the Lord Jesus, for he said, "I've committed myself to Him. I'm no longer my own. Back yonder on the roadway to Damascus I committed my soul to him, and I am persuaded that He is able to keep that which has been committed to Him."

Notice again:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, shall they renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. But, beloved, we are

persuaded better things of you, and things that accompany salvation, though we thus speak." — Hebrews 6:4-6, 9.

There are no verses in the entire New Testament which speak more emphatically of the security of the saved than do these verses, for they tell us if a man could fall away, he could never be saved again. Yet, Paul says, "I am not expecting you to fall away." I have used this as an illustration to show you if you could fall, you could never be saved thereafter; but I am speaking of things that accompany salvation; as if to say that it does not accompany salvation to talk about a man falling from salvation.

I say then to you this morning, beloved friends, when the Apostle Paul said that to live is Christ, he not only meant that Christ was the author of his life, but he meant that Christ was the sustainer of his life. It was Christ who was the author of his life, and it was Christ who was sustaining his life. All the life that he then had, he had received from Jesus Christ, and it was Christ who had kept him, — it was Christ who had sustained him, and it was Christ who was confirming him unto the end, and who for thirty years, had kept and sustained him.

III

WHEN PAUL SAID, "FOR ME TO LIVE IS CHRIST," HE MEANT THAT CHRIST WAS THE LAW OF HIS LIFE.

Paul, beloved, did not regulate his life by a set of rules and maxims and religious time tables. He was unlike the Jews in this respect, for the Jews had over 600 precepts that were binding upon man. Almost 250 of them were negations, saying "thou shalt not," and nearly 400 of them were positive assertions, saying, "thou shalt." I have enough trouble myself with the Ten Commandments. I'm glad I wasn't born a Jew. I have a hard enough time living up to the ten specific statements that God gave in the book of Exodus. The Jews, though, had over 600 precepts which were binding upon them. Not so with Paul. Paul was saved and he forgot all about these prohibitions and those positive assertions — he forgot all about the religious maxims the Jews depended on, and from the hour he was saved on the roadway to Damascus, Christ was the law of his life. That's why he said that to live is Christ.

You know, beloved, when Christ becomes the law of your life, the problems of this life are solved thereby. You take the problem of worldliness, — whether or not you are going to be a worldly Christian or whether you are going to be a spiritual Christian. The problem of worldliness is solved when Christ becomes the law of your life. You can't have Jesus Christ as the law of your life and let the world rule within your life. At the same time, the world can't rule in your life and Christ be the law of your life.

Paul looked back across his experience as he neared the final days of earth's pilgrimage, and said, "To me to live is Christ. He is the author of my life, He is the sustainer of my life, and He is the law of my life. Yes, for me to live is Christ."

IV

WHEN PAUL SAID "FOR ME TO LIVE IS CHRIST," HE MEANT THAT CHRIST WAS THE PRODUCT OF HIS LIFE.

Men could see Christ in Paul's life. Christ was the product that had been produced. You could not see anything of Christ in

his life on the day that Christ knocked him from his horse on the roadway to Damascus, there was nothing of Christ to be seen then. Now you can see Christ in Paul's life.

That reminds me of the early Christians of whom you read in the book of the Acts. Listen: "And they took knowledge of them, that they HAD BEEN WITH JESUS." — Acts 4:13.

When Stephen the first Christian that ever was martyred, was arrested by the Sanhedrin, we read:

"And all that sat in the council, looking stedfastly on him, saw his face as it had been the FACE OF AN ANGEL." — Acts 6:15.

Those early Christians lived so close to God, and lived so close to their Saviour that the world could see something of Christ in them.

What was true of those early Christians, — what was specifically true of deacon Stephen, was evidently true of Paul. Christ had become the product of his very life, so he said, "For me to live is Christ."

Look at him on the roadway to Damascus 30 years before, and you couldn't say that Christ was the product of his life then. It is true that Paul, on the roadway to Damascus, was the very best that human nature could produce without Christ Jesus. Human nature without Jesus Christ never produced a greater specimen than the Apostle Paul on the roadway to Damascus. You see him 30 years later — not what human nature without Christ produced, but you see what Christ Himself has produced.

Let's look at one example of him 30 years after his experience in Christ began. When he was arrested and taken before Agrippa for trial, we read these words:

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I

am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." — Acts 26:24-29.

This was written near the close of Paul's earthly pilgrimage. What a contrast between the Paul that was struck down on the roadway to Damascus and the Paul that stood in the presence of Agrippa. He defied the king and almost persuaded a king on his throne to accept Jesus Christ as his Saviour. Christ had become the very product of his life. What's the difference between Paul back there on the roadway to Damascus and Paul now as he nears the end of life's way. He was then a free man; he is now a prisoner. Then you could see what religion does for a man; now you can see what Christ does for a man. Christ had become the product of Paul's life, and the world could see Christ in his life.

I contend then, that when Paul wrote to the church at Philippi and said, "For me to live is Christ," — I contend that he meant that Christ was the author of his life, He was the sustainer of his life, He was the law of his life, and was the product of his life.

V

WHEN PAUL SAID, "FOR ME TO LIVE IS CHRIST," HE MEANT THAT CHRIST WAS THE CROWN OF HIS LIFE.

Listen:
 "For to me to live is Christ and to die is gain. For I am in a strait betwixt two, having a

desire to depart, and to be with Christ; which is far better." — Phil. 1:21, 23.

Beloved, Christ was the crown of Paul's life. He knew he had come to the end of his way. He did not have any idea at all that he would ever get out of that prison alive. He had seen men taken out for execution. He knew what it was for a man to lay his head down on a chopping block. He knew what it was for a man with a wide ax, at least a foot wide, to bring that ax down with one stroke and sever the head from the body. Paul knew what it was to see men decapitated. He knew what he had seen in others was soon to be his own experience. I imagine he looked figuratively at old Nero's ax and said, "To die is gain. To be with Christ which is far better," and I say, "Paul, do you really mean to die is gain? Look at that ax again. Remember it's going to strike across your neck in a little while. Do you mean to say that to die is gain? Don't you see the executioner, Paul?" I hear him as he shakes his head, and says, "No, I don't see him." I say, "What do you see?" Then Paul says, "Christ — to die is gain, to depart to be with Christ. I don't see the ax, I don't see the chopping block, I don't see old Nero, I don't see the executioner. All these things are forgotten, for to die is gain."

Beloved, no man can come to that experience in life without this solemn truth that Christ is the very crown of his life.

It reminds me of Paul's letter he wrote just a little while afterward when he wrote to young Timothy and said:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the . . . judge, shall give me at that day: and not to me only, but unto all" (Continued on page four)

Through Adam Came

1. SIN. By his deliberate act of disobedience to God, sin came into the world and through it, all humanity was plunged into ruin. Rom. 5:12.

2. GUILT. Through this act of transgression he incurred guilt, or culpability, for his crime. Man is morally responsible to God for all the wrong doing he commits. The Scripture declares that the whole world is "guilty before God." Rom. 3:19.

3. DISTANCE. Sin separated man from God. A great gulf now exists between the sinner in his sins and his Creator. Man by nature is described as being "far off" from God. (Isa. 59:1-2; 57:19).

4. ENMITY. Sin has made man an enemy of God, for he possesses a nature called "the flesh," which is diametrically opposed to God, His Word, and salvation. (Rom. 8:7-8; 5:6-10).

5. CURSE. Sin has brought a curse upon the earth, and all creation is affected by this pronouncement of God's displeasure, for He declared: "Cursed is the ground for thy sake." (Gen. 3:17-18).

6. SORROW. God has linked sin and sorrow together. Think of all the grief, tears and heartbreak that has come into the world through sin. Gen. 3:17.

7. DEATH. Physical death, the separation of the spirit from the body; spiritual death, the separation of a person from the life of God; and eternal death, the eternal fixation of that state, is the result of sin. (Rom. 6:23; Eph. 2:1; 4:18).

Through Christ Came

1. SALVATION. By His "obedience unto death, even the death of the Cross" He put away sin by sacrificing Himself. Phil. 2:8; Heb. 9:27.

2. JUSTIFICATION from that guilt, for He assumed the liability of our guilt and then met, by the sacrifice of Himself, all the judgment of God against it. Each soul trusting Him is said to be "justified" or "declared righteous" by God. Rom. 4:24-25.

3. NEARNESS. Through His work on the cross we, who were "far off, are made nigh by the blood (or death) of Christ." (Eph. 2:13; 1 Pet. 3:18). The great gulf was bridged at Calvary that all who trust Him may be brought to God.

4. RECONCILIATION. Through "the blood of His cross" Christ has made peace, and thus made possible the reconciliation of each believing sinner to God. (Col. 1:20-22; II Cor. 5:18-19).

5. BLESSING. Through His work on the cross Christ, "being made a curse for us," has made it possible for each believer to be "blessed with all the spiritual blessings," in Him. (Eph. 1:3; Gal. 3:13).

6. JOY. Through the forgiveness of his sins, the believer is enabled to "joy in God through the Lord Jesus Christ," and to be filled "with joy and peace through believing." (Rom. 5:11; 15:13).

7. LIFE. Through Christ's death, the eternal life He came to bring, has been made available for every sinner who will own his lost and guilty state, trust in His finished work, and receive Him by faith as his own personal Saviour. (John 3:16; 5:24; 10:10; 27-30; Rom. 6:23).

GAMBLING

(Continued from page one)
sive, and we can't let the qualms of some old fogies run it."

But what of the long-time moral effect on your people? I wondered!

A few weeks later I was called to a poorly-furnished second-floor apartment. A husband and wife awaited me. She was in tears.

"Pastor, I called you in to see if you can do anything to make my husband quit gambling," was her plaint.

It was a hard tale to bear. A college graduate, now an official of a Protestant church, he held a fair-paying position in the city. For the past fifteen years he had been playing the horse races with occasional winnings, but with gross losses of literally thousands of dollars since their marriage fifteen years before.

"He works overtime each Monday night," she said, "but wastes that money on horses, too. Recently I saved for a whole year and had fifty dollars in a Christmas club toward a new winter coat, only to find he had borrowed two hundred dollars from a finance company and lost it on the races. My coat fund went to pay that. After fifteen years we still live in these dingy rented rooms. I have had minister after minister pray with him. He weeps and is sorry for the trouble he causes, but goes on betting away his money. He can't stop. How can he go on being an active church official?"

The Church's emphasis on temperance education is needed, but too often the Church has ignored this other issue. It confronts us on every side and we need to become awake to its moral dangers.

Many people look upon gambling as something that is limited to a friendly game of poker or pinochle, or as a bet made at a golf game.

Actually it is a vast and highly organized business enterprise. While we spent only \$2,000,000,000 to produce the atom bomb, the greatest scientific marvel of the age, the American public poured the astronomical figure of \$10,000,000,000 or five times the cost of the atom bomb, into gambling ventures. And seventy-five per cent of them were illegal!

This amount was absorbed not only by horse-racing bets, but by dice games, the numbers racket, dog racing and football and baseball pools. The gambling business is well organized to aid the public in "losing its shirt."

The estimated \$10,000,000,000 spent in one wartime year would have built one hundred big aircraft carriers and forty giant battle ships, or it might have gone to feed the starving millions of Europe for one entire year.

Instead it was wagered in many ways. Let us look at its disposal:

The total spent on pari-mutuel betting (legalized gambling), covered the eighteen states that permit it, was \$1,306,514,314. On this expenditure the state and city treasuries collected \$65,484,121 in tax deductions.

An estimate on illegal betting on horses puts it at two and one-half times the amount spent at legalized tracks, or \$3,276,285,785. This gives us a total of \$4,582,800,009, squandered on horse racing.

This is only the first step. Besides, we have the numbers

and policy rackets.

Formerly the numbers operators used a prominent race track for supplying winning numbers. They simply added the pari-mutuel payoffs on the straight two-dollar track bets.

Later they switched to the daily stock-market transactions.

Certain policy houses even went so far as to draw numbers out of a hat three or four times a day, paying off on the same basis. On one police raid in Cleveland a house was found that handled over \$750,000 in one year alone. Add to this the hundreds of houses that operate in the large cities of the country, and you can see how vast an organized evil confronts the Church. A conservative estimate on numbers racket betting would show it to rival horse-race betting for it amounts to some \$4,000,000,000 yearly.

Add to this other gambling outlets such as dog tracks and football pools, as well as baseball "bookies" and handlers of hockey bets, and the total is big business. One large baseball syndicate is known to cover the East. Another is operated from Saint Paul. The headquarters of the baseball bookmakers is known to be in Saint Louis. An estimated \$2,000,000,000 is wagered yearly on lesser gambling outlets.

And this national craze to get something for nothing is on the increase, as indicated by the five-year increase in legal betting at the New York State race tracks. In 1940 the pari-mutuel betting at race tracks in that state totaled more than \$103,250,000. Five years later it had increased more than 300 per cent to the grand total of \$421,156,932. The tide is indeed rising.

Now is the time for the Church to embark on an educational program that will keep its youth from falling into this trap. Now is the time for Protestant men to enter politics to fight this evil in the state legislatures. Now is the time for the Church to get behind progressive, civic-minded groups that are organized to carry this fight to the enemy in our state capitals. Now is the time for the Church to keep its own skirts clean from the charge of "Christianized gambling" to raise money for church projects by this dubious method. Now is the time for the Church to be really Christian in more than name!

WHO ARE THE CHILDREN

(Continued from page one)
fant is born with the old Adam nature in it and is BY NATURE a child of wrath—which means subject to the wrath of God. Little children dying in infancy undoubtedly go into the presence of God. David made that clear when he said, "I shall go unto him"—speaking of his dead child. We believe that God regenerates that child before it comes into his presence. However the Bible says little along this line. One thing, however, is sure, a child cannot be brought up so perfectly that it will never need salvation. So soon as it reaches the years of personal accountability it needs the new birth—needs a new nature from God.

David spoke of "being born and conceived in iniquity."

No, the natural birth does not make one a child of God. "That which is born of the flesh is flesh—ye must be born again."

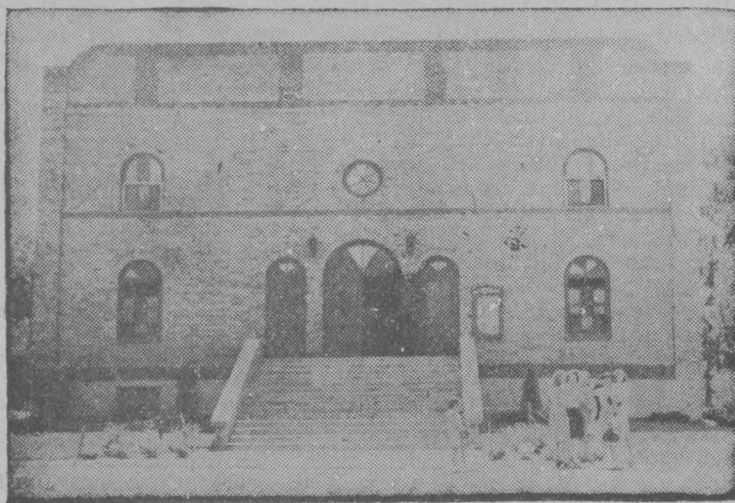
Who Then is a Child of God?

One class of people only—who are they? Read the following Scriptures:

Galatians 3:26 (How does that say one becomes a child of God? Who is being addressed

"Some people are like buzzards, they never go to church until someone dies."

WHERE THE FELLOWSHIP WILL BE HELD



Building of Park Hills Baptist Church, Pueblo, Colo.

FELLOWSHIP MEETING

(Continued from page one)
year.

Elder Grady L. Higgs will be the host pastor. He and his church invite all who can to come to Pueblo for this time of fellowship. Free entertainment will be provided for all who attend. Please let Brother Higgs

HOST PASTOR



Eld. Grady L. Higgs

know as soon as possible of your intentions. Fill up your car and meet a large number of the brethren in this season of fellowship in Pueblo. I for one want to see a large number of readers of this paper whom I have never seen before.

in that passage?)

John 1:11-12. (What bestows the right to sonship?)

Based on the above passages, which are typical, one class of people are the children of God—namely, THOSE WHO HAVE EXERCISED SAVING FAITH IN THE LORD JESUS.

And no person, regardless of birth, breeding, culture, education, race, or anything else is a child of God, unless he has become a believer in Christ.

When Does a Person Become a Child of God?

Many think that one is received as a child of God, when and if, he finally holds out to the end. In other words that one must die to finally reach that state. But what does the Bible say?

I John 3:1 (When does John say?)

I John 3:2.

Romans 8:14.

Phil. 2:15.

It would be interesting and profitable if time were afforded to list some of the privileges of sonship.

"PAUL'S ESTIMATE OF LIFE"

(Continued from page one)
them also that love his appearing."—2 Tim. 4:6-8.

Beloved, I like to stand along side Paul within that jail at Rome as he is writing to these Philippian Christians. I like to look over his shoulder as he writes and read as he says, "To me to live is Christ and to die is gain." What do you mean by that, Paul? "I want to interrupt you, I want to bother you—what do you mean by that—to live is Christ and to die is gain?" Paul says, "He is the author of my life, He is the sustainer of my life, He has been the law of my life, He is the product of my life, He is the crown of my life. What else could I say but that to live is Christ and to die is gain?"

Let me ask you this morning, beloved friends: What is your view of life? What is your view of death this morning? Will you say this morning, "For me to live is Christ?" Would you say, "For me to live is pleasure?" Would you say this morning, "For me to live is fame?" All right, if that's the way you thus speak, then finish the sentence, "For me to live is money, for me to live is pleasure, for me to live is fame; and to die is loss." When you die, if you have lived for money, you leave it all behind. If you have lived for pleasure, you leave it all behind. The same thing is true of fame. Then this morning, you can say, "For me to live is money, pleasure and fame; and to die is loss," for you'll have to leave it all behind. If you can say this morning, "For me to live is Christ," you can go on to finish the sentence with Paul and say, "To die is gain." You can't have Paul's estimate of death after anything but Paul's estimate of life, for Paul's estimate of life was Christ, therefore, his estimate of death was gain.

I wonder this morning, beloved friends, what you are living for. Are you living for this world? Are you saved? Are you a child of God but living for the things of the world? Beloved, if you are saved this morning and you can say with Paul, "For me to live is Christ," you can go on with Paul and say likewise, "For me to die is gain."

Maybe there's somebody here this morning who would say, "But, Brother Gilpin, I have never even trusted Christ." Then listen, sinner friend, you can start this morning just in the same spot where Paul started when he looked up into the face of Jesus on the roadway to Damascus and said, "What wilt thou have me to do?" May God help that lost man or woman who doesn't know what it is to have a hope that when you die you are gaining something better than this life. May God help that individual to pause right

GUILT MONEY

(Continued from page one)
Will the mere payment of money really satisfy the law which God has written on our hearts as well as in the Ten Commandments?

Judas returned "guilt" money. That did not ease his conscience. He then "went out and wept bitterly." And that did not satisfy the persistent claims of the law. Apparently knowing other recourse, "he went and hanged himself."

The only real satisfaction in breaking the law of God, the only real remedy for a "guilty conscience" is to be found in the cross of Christ who "redeemed us from the curse of the law." As the Scripture says, "How much more shall the blood of Christ who thorough eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" May God grant every real sinner the grace to turn those dead works of restoration to the living Jesus Christ.

"Not the labors of my hands can fulfill Thy law's demand; Could my zeal no respite know, Could my tears forever flow, All for sin could not atone—Thou must save, and Thou alone."

—R. W.

"I just had to write and you know I have been reading your paper for about a year and I think it is the best thing I have ever read, and thank God for you and the truth you stand for."

Ernest Sisk
Lincolnton, N. C.

I SHOULD LIKE TO KNOW

(Continued from page one)
nessing of the Spirit.

Do you understand the salvation of the Holy Kiss to be practiced by Christ's followers? do your sisters wear the proper covering? How do you understand this part of Paul's gospel?

I think the Holy Kiss is simply a social custom in our day. I do not think it should be practiced by the followers of Christ today.

The women of the church which I am pastor (Missionary Baptist) do not lead in prayer when men are present; they follow Paul's injunction, 1 Cor. 14:34, 35.

Explain Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The perfection here enjoined is not 'sinlessness' but likeness to God in mercy and forgiveness to your enemies, and those who mistreat you and slight you forget you.

here and say, "Lord, what thou have me to do?" May I look up this morning and say, "Show me your will, give faith, give me repentance, let me trust you." Beloved, will be pleased to save your soul. May you, in this hour, your trust in Him, and may live for Him. Then when come to the end of the way, can know that death means better, with Christ, which is better.

May God bless you!