

IT MAY BE THIS YEAR

It may be this year that our Lord will come
To catch up His waiting bride;
It may be we'll enter our heavenly home,
And be near our Saviour's side.
It may be this year that we'll see His face---
Yes, all of His glory share,
And begin to sing of His wondrous grace,
With our loved ones over there.
It may be this year that our troubles will end,
In this pilgrim walk below
Where oft we are lonely, distressed, and worn
Pressed by both friend and foe.
So let us be faithful to our task,
Working and watching, with prayer,
For it may be nearer than now we think;
It may be this very year.

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

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

Volume 17, No. 50

Russell Kentucky Jan. 29, 1949

Whole Number 556

Whose Is The Bible?

Condensed from "The Baptist Messenger"

"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is. "The Bible is a Catholic Book." The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. What they have to say about the

Bible's being a Catholic book would be historically ridiculous were it not tragic in the effect it may have upon some of the people who will read the advertisement.

After all, where did the book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church toward it? The answers are easy to find. Our Bible is comprised of two

Testaments, the Old and the New. The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is our Old Testament. To them in ancient days were committed "the oracles of God." The historian Josephus might still say of them what he wrote more than 1,800 years ago.

"After the lapse of so many centuries, no one among the
(Continued on Page Two)

The Fatherhood Of God, A Most Widely Taught Satanical, Deceptive Delusion

One of the most popular of all errors abroad today is the teaching that God is the father of all people.

This is Satan's lie! And this lie gives rise to another one that is just as pernicious in its influence, namely, the doctrine of the universal brotherhood of man.

Who Teach These Lies? Newspapers, magazines, and popular writers of the day. Current literature is full of the stuff. Lodges and fraternal orders, clubs, and various societies. Fractionalism is founded on these neighborhoods. Their ritual, and their burial services teach that God is the Father of all. Many churches, and all modern

ernist preachers teach these lies. The "social gospel" is based on the bare-faced assumption that God is the Father of all. No preacher who teaches the uni-



ELDER ROY MASON
Tampa, Florida

versal Fatherhood, can consistently teach the necessity of conversion and the new birth. For if one is a child of God naturally, what is the need of becoming one supernaturally?

What the Bible Teaches

That human beings are fallen creatures, inheriting a fallen nature, and hence are by nature
(Continued on page two)

SEPARATED FROM THE WORLD UNTO GOD

I walk as one that knows that he is treading

A stranger soil;
As one round whom a serpent world is spreading
Its subtle coil.

I walk as one who feels that he is breathing

Ungential air;
For whom, as wiles, the tempter still is spreading
The bright and fair.

My steps I know are on the plains of Danger,
For sin is near;

But looking up I pass along a Stranger
In haste and fear.

The earth has lost its power to drag me downward,
Its spell is gone;

My course is now right upward and right onward
To yonder throne.

Mused Uncle Mose

Ef'n de Lawd hadn' fixed it so de pahson could preach, he wouldn't nevah git to say er word.

The Absolute Authority Of The Word Of God As Touching All Things For Believers

J. G. BOW
Now In Glory

"We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true basis of all Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

Perhaps some one will say, Well, if there is any one thing upon which all claiming to be Christians are agreed, it is the authority of the Bible. Because of this very thing, namely, their professed agreement, and their actual disagreement, about the authority of the Scriptures, this article is written.

The Romanists have put tradition and papal authority not only upon an equality, but even above the word of God, and by their traditions make the commandments of God of none effect.

Through Papal infallibility and church authority they claim not only the right to change the ordinances as Christ instituted them, but exercising that assumed authority they have changed them, and even teach a changed condition of salvation, so that even the salvation of the soul depends not upon the power and will of God, but upon union with obedience to themselves. They have even built an imaginary purgatory to scare their victims and filch from them their hard earnings.

Others, following in their wake, have assumed and inferred very many things of which the Scriptures are ominously silent; feasts and fasts, church days and dogmas, offices and ordinances, which are not
(Continued on page three)

The Beseiged City

Some of these figures, showing the tragic history of Jerusalem, appeared in a recent issue of The Prophetic News, published in London.

In 1400 B. C., Jerusalem was first wrested from the Jebusites.

In 587 B. C., the city was taken by Nebuchadnezzar, when he led Judah captive.

In 332 B. C., Alexander the Great conquered Jerusalem.

In 65 B. C., Pompey sacked the city.

In A. D. 70, Titus conquered Jerusalem, razing it and destroying most of its inhabitants.

In A. D. 614, the Persians besieged the city.

In A. D. 629, Jerusalem was occupied by the Romans.

In A. D. 637, Omar attacked it and won a great victory.

In 1099, the Crusaders subjugated Jerusalem.

In A. D. 1187, the Egyptians conquered it.

In A. D. 1517, Turkey made a conquest there.

In A. D. 1917, Allenby took the city, for the Allies, from Turkey.

In A. D. 1948, it is, perhaps, the most explosive city on earth.

In God's time, the Lord Jesus Christ will come again in power and great glory to the city of Jerusalem, and will begin in peace and righteousness. The besieged city will become the city of peace.—Our Hope

The First Baptist Pulpit

"THE PHILISTINE EXPEDIENT"

Whenever man knows enough to be responsible, he adopts tactics and ways and means, which to him appear expeditious. However what man may think expedient, God does not always consider resourceful. In order to accelerate the progress of any movement, God may permit the world to use its own plans and resources. But He cannot bless His people when they adopt the tactics used by the world.

David learned this truth six years after he had reigned at Jerusalem. During this time he had subdued Israel's ancient enemies, the Philistines, and now as he had established peace throughout the land, he desired to bring the ark, the symbol of God's presence, to his capitol city. He built a new cart for this purpose, and with Uzzah and Ahio

as teamsters, they began the journey from Gibeah to Jerusalem, accompanied with singers and the music of all manner of instruments.

But God was not pleased! At the threshing-floor of Nachon, he voiced His displeasure, not only to man but to beast as well. There the oxen stumbled and to save the ark from falling, Uzzah took hold of it. Immediately he died. The music ceased; the singers halted; the entire procession was broken up; the ark was placed to one side, and for three months it remained in the house of Obededom, while David pouted and sulked at Jerusalem.

When David realized the enormity of his sin and perceived the blessings that had come to Obededom, because of the presence of the ark, he caused the ark to be

brought to Jerusalem, but this time in God's appointed manner.

Wherein is the "Philistine Expedient"? About one hundred years before, the Israelites and Philistines were in battle. Israel was defeated and the victorious Philistines carried away the ark. Everywhere they carried it, it brought discomfort and disaster to them. At Ashdod, Dagon the Philistine god, was broken to pieces. At Gath, the male population was smitten with emeroids. At Ekron, the mice devastated the land. Wherever the ark was carried a deadly destruction followed.

The cry, "God save the king," was changed to "God save the people; What shall we do with the ark of the Israelites?" The diviners counseled them to return
(Continued on page four)

Babys' Serial Numbers

Christian Victory reports that officials have made public a new plan to number all people born after December 31, 1948. "Starting with January 1, 1949, babies born in these United States and Canada will have serial numbers."

Alfred L. Dunn, chief of the national office of vital statistics, public health service, explains the system:

"All U. S. births will start with a 'one' and all Canadian births with a 'two.' The next numbers will indicate the state in which the baby is born. For instance, 101 in Alabama; 102, Arizona; and so on down to 148. Then comes a dash and the next two numbers tell the year of birth, for all births next year would be 49; another dash introduces the baby's serial number, to which six digits are allocated to take care of all the births there will be. Thus the first baby born in Alabama under the new system will be No. 101-49-000001."

The person's number will stay with him for life and will be stamped on birth certificate and on marriage, divorce, and on all other certificates later in life.

There is nothing wrong with this system but it does show that the world is getting number-conscious and some day it will be easy to add the numbers
(Continued On Page Four)

Editorial Department, RUSSELL,
KENTUCKY, where communications
should be sent for publication.

SUBSCRIPTION PRICE
One Year in Advance50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.
Entered as second-class matter May
11, 1941, in the post office at Russell,
Ky., under the act of March 3, 1879.
Paid circulation in every state and
many foreign countries.

Subscriptions are stopped at expira-
tion unless renewed or special arrange-
ments are made for their continuation.

The Fatherhood of God

(Continued from page one)
"children of wrath even as oth-
ers." Ephes. 3:3).

That children of the flesh are
not the children of God. (Rom.
9:7). That means that the nat-
ural birth does not make one a
child of God.

That people are naturally chil-
dren of the devil. (John 8:44).
(Continued on page four)

WHOSE IS THE BIBLE?

(Continued from page one)
Jesus has dared to add to or take
away or to transpose anything in
the Sacred Scriptures."

What Basis of Ownership?

The canon of the Old Testa-
ment seems to have been largely
closed soon after the time of
Ezra the Scribe who flourished
about 450 B. C. The prophecy of
Malachi was the last to be added
and thereafter the Old Testa-
ment remained a sealed volume,
"waiting for the Great Prophet
who should come." In what
sense the modern Roman Catho-
lic Church can appropriate as
peculiarly its own the Old Tes-
tament Scripture is a mystery
indeed.

There remains the New Testa-
ment. Do they belong to the
hierarchy of Rome? Were they
produced by them? The propo-
sition loses its seriousness and
becomes almost silly when it is
stated. The canon of the New
Testament is the received and
accepted books revealing the
mind and the will of our Lord
Jesus Christ, and they are ac-
counted so not by one sect only
but by all the Christian peoples
of all time.

God's Inspired Word

The churches—the followers of
Christ, ancient, modern, Asiatic,
European, all who call on the
Name of Jesus, the sects of the
Reformation, the Greek sect, the
Armenian sects, the Syrian sect,
the Roman Catholic sect—even
the Unitarian sect—all testify to
the canon of the New Testament
which we have in our Bible. The
Scriptures of the New Testament
were written by the apostles and
by close associates of the apos-
tles. The books were loved and
read and carefully preserved by
the early Christians through the
years.

God Himself in the passing of
time impressed upon the minds
and the hearts of His children
the worth and the inspiration of
these writings. The ancient
councils merely approved what
was already received among the
Christian people as the inspired
Word of God. No council could
include a book that was not al-
ready sealed by the approval of
God among the people; nor could
any council exclude a book that
God had given to the churches.

Take, for example, the book of
Hebrews. No one knew who
wrote it. Yet God said through

Jesus loved sinners enough to die for them. I ought to love them enough to seek to win them.

CHRISTIAN AND NON-CHRISTIAN RELIGIONS COMPARED

BELIEF CONCERNING SIN

CHRISTIANITY. "By one man sin entered into the world, and
death by sin; and so death passed upon all men, for that all have
sinned."—Rom. 5:12.

"I declare, now that I am dying, I would not have spent my life otherwise
for the whole world."—David Brainerd.

BRAHMANISM teaches: Since I am a part of God and God
is a part of me, I cannot be held responsible for my actions. What-
ever He may do in me must be right, because it is God that does it.
Sin is an illusion. A Brahman can lie, steal, quarrel and slander
without thinking it sin, but dare not touch a person of another
caste.

HINDUISM. The Hindu believes it is wrong to call men sinners,
since the acts in this life are wholly governed by the conduct of their
past state. Sinful man must sin according to his nature, as a tree
brings forth its own fruit, and that without blame or condemnation.

BUDDHISM. Sin consists in "desire." To desire anything is
sin. The only freedom from it is to become entirely lost in medita-
tive contemplation and to become absorbed into Buddha in Nirvana.

TAOISM. Sin consists more in displeasing the gods and the an-
cestral spirits than in moral wrong. Individual and public calamity
calls for pacifying peace offerings without the thought of repent-
ance from sin ever being taken into account.

Where did you get the right to say "No" to God in anything?

CONFUCIANISM. Confucius did not consider man's relation
and responsibility to God, and therefore did not consider man a
sinner against divine justice. Man has a duty to his fellow men
and its neglect is punishable.

ZOROASTRIANISM. Evil thoughts, words and deeds consti-
tute sin. His teachings were excellent and show as high a grade of
truth as is usually presented in human philosophy from a heart
which shows "the work of the law," but no revelation.

Have you been glad when someone gave an excuse why you might not go
as a missionary?

PARSEEISM. The Parsees have the highest moral standard of
any non-Christian religion. All lying, slander, unchastity, vice, evil
thoughts must be avoided. Breaking one's promise is a very grievous
sin.

Trust God to overcome your difficulties. He has had thousands of years of
experience.

SHINTOISM is almost devoid of moral teaching. The "way of
the gods" consists in the worship of heroes, and not in the teaching
of ethics or the moral obligations resting upon men.

"Our remedies frequently fail, but Christ as the remedy for sin never fails."—
Mackenzie.

MOHAMMEDANISM. Only the willful violation of a known
law of God, is considered sin. Sins of ignorance are not counted as
sins. Sin has nothing to do with our nature. Man inherits none of
Adam's sinful nature.

the Spirit to the churches that
it was His inspired Word. He
says so today. In our New Tes-
tament you will find the book.
What the councils did or did not
do is immaterial. The people of
God through the centuries recog-
nized it as inspired and it be-
came a part of the New Testa-
ment.

The gathering together of the
New Testament Scriptures oc-
curred during the two or three
centuries after Christ and it was
done by the Holy Spirit through
the minds and the hearts of the
early Christian people. The
books of the canon are their own
apologists. They were revered
as the Word of God among be-
lievers in the East, in the West,
in Africa, wherever the Gospel
message of Christ was preached.

All this occurred before there
was such a thing as a bishop of
Rome claiming possession of all
the heritage of the Lord. During
those days the church at Rome
was just one among many others
and if there were any bishops of
the churches who claimed prece-
dence and authority over others,
they were more likely to be the
bishops of the East, the patri-
archs of Jerusalem, Antioch and
Constantinople than of the West.

For the modern bishop of
Rome and his papal sect to lay
claim to the New Testament
Scriptures is as absurd as for
them to appropriate the Hebrew
Old Testament.

Now that the Roman Catholic
Church has brought up this issue
of the Bible, exactly what has
been the attitude of the hier-
archy toward it? Their record is
full of shame and bigotry and
intolerance. Instead of being a
friend of the Bible the Roman
Catholic Church has been and
still is its worst enemy. Under
their hands it was suppressed for
hundreds and hundreds of years.
Even the priests themselves were
ignorant of it.

Scriptures Forbidden

When the Renaissance came
with its intellectual freedom it
brought a burning desire for
learning that resulted in the
reading of the Scriptures in their
original languages and their
translation into the vernacular
of the people. What was the at-
titude of the Roman Catholic
Church toward this discovery of
the Bible? It fought to the death
the translation, the distribution
and the reading of the Scrip-
tures.

They made it an offense pun-
ishable by death even to possess
a copy of the Word of God.
They declared the saintly scholar
John Wycliff, of Baliol College,
Oxford, a heretic for publishing
the Scriptures in English. He
died in 1384 but they dug up his
bones in 1415 to cast them upon
a dunghill, later changed their
minds, burned the remains with
fire and threw the ashes in the

river Swift, a tributary of the
Avon.

It is the own avowal of the
Catholic Church that "Rome
never changes." Pope Pius VII
in 1816 issued a papal bull de-
claring that organizations for
the distribution of the Scriptures
are "a fiendish instrument for
the undermining of the founda-
tions of religion." His successor,
Pope Leo XII, in an encyclical
epistle dated May, 1824, mourn-
fully complains about Bible So-
cieties "which violate the tradi-
tions of the fathers and the
Council of Trent by circulating
the Scriptures in the vernacular
tongues of all nations."

This particular pope contin-
ues: "In order to avert this pest,
our predecessors have published
several constitutions tending to
show how pernicious for the
faith and for morals this perfi-
dious institution (the Bible So-
ciety) is." From another of the
bulls of the bishops of Rome is
this sentence: "It does not be-
long to the people to read the
Bible."

Impossible to Destroy

The first three centuries of
the Christian Era saw imperial
Rome cast to the wild beasts
those found in possession of the
holy books. After the develop-
ment, centuries later, of what we
know as papal Rome, the same
thing happened. Those found
reading the Bible were burned
at the stake, imprisoned, maim-
ed, tortured, tormented.

And yet today that same false
church comes forward as the
sole possessor and champion of
the Word of God, the Holy
Scriptures! Every page of his-
tory denies that this is true.
Every missionary on the foreign
field denies the truth of the as-
sertion made by the members of
this church. Their own con-
sciencies testify against them.

For ages they have despised
the Holy Word and exalted their
own tradition; yet have they not

The Baptist Name

By H. B. Taylor

(Formerly of Murray, Kentucky
but now with Him)

The Baptist name is as divi-
ne as the Baptist church. Both came
from Heaven. Both came from
God. John was the name given
to the fore-runner of Jesus at his
birth. He was called "The Bap-
tist" because of his mission.
These facts are very clearly
stated in the Scriptures about
his official name, "The Bap-
tist." That name came from
Heaven. God gave it to him.
He was given to him because of
the work God gave him to do.
He was "sent from God" (John
1:6). God called him "The Bap-
tist" before he started to preach
(Matt. 3:1). He was no
called "The Baptist" because he
baptized: for God called him
"The Baptist" before he came
to Jordan or preached or bap-
tized. God gave him the name
God sent him. God sent him to
preach. God sent him to bap-
tize (John 1:33). God sent him
to baptize only one class of fol-
lowers, namely, those who were made
disciples or Christians before
their baptism (John 4:1). The
(Continued on page three)

been able to destroy the ora-
cle of God that condemn them. They
have been compelled in spite of
themselves to leave untampered
the books of the Bible—even as
they were given of God to His
people.

Whose Book is it? God's
Book. Who gave it to us? God.
Through His prophets and apos-
tles. Who preserved it? God.
Whom does it belong? To God
and to us. Let no man rob you
of your heritage.—The Baptist
Messenger, 302 Baptist Building
Oklahoma City, Okla.

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky
QUESTIONS ANSWERED

- How do we know that God is?
- How did God inspire the Bible?
- Does God repent?
- What is the relationship between sin and the will of God?
- Is God an absolute sovereign?
- What is the meaning of total depravity?
- Will those who die in infancy be saved?
- Will the heathen who have not heard the Gos-
pel be saved?
- Is the whole human race responsible for the
sin of Adam?
- Did Christ die for every descendent of Adam?
- These and hundreds of other interesting
questions find conclusive answers in this book.

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

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Mrs. R. P. Hallum
Miss Marguerite Hallum
(Spanish Language)

IN COLUMBIA

Jose Tomas del Castillo
(Spanish Language)

Hallum Tells Of Work By Letter And Picture

Iquitos, Peru.
November 24, 1948.

Yesterday we received your letter of November 19 with a copy of the LIGHT AND SHIELD and also a copy of the MISSION SHEETS. Thanks for sending them along. It is interesting to read the news of the various churches in the association. We are enclosing a picture of the First Baptist Church here in Iquitos showing the addition of Sunday School rooms. The outside work was completed some time ago but at the present time the partition is being built. Up to now we have been using as one big room. Right away we noticed the difference. It is much more satisfactory having separate classrooms rather than several classes in one big room.



The First Baptist Church building, Iquitos, Peru, showing the Sunday School addition with Missionary and Mrs. R. P. Hallum standing in front.



The Ladies' Sunday School Class of the First Baptist Church, Iquitos, Peru, with Mrs. Hallum standing in the rear.



The children who received prizes for being perfect in Sunday School attendance in the First Baptist Church for the month of October.



The Hallums with Noe ready to start a missionary journey up the Nanay River on November 17. Marguerite who went along is taking the picture.

Fifty In Sunday School

Recently the attendance in Sunday School has been improving. Last Sunday there were 50 present. Some of the women claim they can't come to Sunday School as they have no one to leave to take care of the kitchen work. Enclosed is a picture of the ladies' class and one of a group of children who received prizes for perfect attendance during the month of October. The weather was bad several Sundays, otherwise there would have been more.

A Journey

Several weeks ago we made a trip to a village about half way between here and Mapa on the Nanay River. We had intended going inland about a half hour's journey by trail to a larger village called Santa Rita, but the rains made the trail impassable and we had to stay in the little port village called Santa Rita (we have been unable to learn whether the port village has a different name after shall refer to it as the port village of Santa Rita). The people received us well and seemed anxious to have us have the service there rather than going inland.

(Next page, column 1)

Cooperative Program

Some throw a fit when something is said about anything rotten in the co-operative program and advise that they know that it isn't all perfect and that there are some things in it that are not right, but that it is the best plan that they know of and by putting their money in it they are having part in a world wide program," etc. Well, first of all we will take an apple pie and cut into several pieces like they are pleased to show the co-operative dollar cut up, and several pieces of this pie have flies that dropped in before the crust

(Next page, column 1)

Your Editor Speaks From His Heart As To Policies And Future Plans of B. F. M.

Brother Parrott is busy every day studying the language the best he can and getting things ready to leave for Brazil. The folding organ is expected any day now and then he and Mrs. Parrott will learn to play it. A good used treadle model Singer sewing machine has been purchased and Mrs. Parrott is busy sewing for the hot climate, the kerosene operated refrigerator is ordered to be delivered to the forwarding company in New York and we are ready to order the gasoline operated washing machine and gasoline iron and some tools and a wood burning cook stove, etc. He already has a new portable typewriter bought some time ago.

Others Need To Help

Several churches have sent in special offerings to help buy these things that are needed and to help in the heavy expense in

getting this new missionary and family on the foreign field. The Lord is able and we believe that still other churches will want to have a part also. The financial report for November, 1948, as shown in last issue of the MISSION SHEETS was the best by about \$300 in the history of this mission. Thanks to the Lord and to Him be all the honor and glory. Brother John R. Gilpin's two churches, the First Baptist, Russell, Ky., and First Baptist, Coal Grove, O. gave \$500 and \$100 respectively over and above their regular monthly offerings. The Pilot Oak Baptist Church, Wingo, Brother Tip Willis, pastor, gave special \$150. Buffalo Avenue Baptist Church, Tampa, Fla., Brother Roy Mason, pastor, sent in total offerings of \$492.25. Who will be next as the Lord shall lead.

(Next page, column 4)

Brandon Sends News From Manaos

Benton, Ky.
December 9, 1948.

A letter from the pastor in Manaos, Francisco Santiago, was received yesterday and encouraged me so much. I thought by writing you at once perhaps you could get a word in the MISSION SHEETS, but if not it can wait for another time. He says that they are all happy and pulling together and that there is hardly ever a service that all are not there, and when we remember that our services are every night, that shows a great interest and desire to get the gospel preached to others who are still in sin. In another letter he told of a brother and his wife coming in by letter from the Second Church. They are, however, believers who were won to the Lord by the pastor last year. They were baptized just before I went to Manaos in January. The man has a small grocery store on a busy street corner and gives a good place to preach in the

(Next page, column 1)

News From Bro. Brandon As To Condition And Future Plans

We know that the readers of the MISSION SHEETS look forward anxiously in each issue for news about Brother Brandon. How is he getting along? How is his health? Will he ever be able to go back to the mission field? These are the questions that many ask. Brother Brandon after a short stay in the Baptist Hospital in Memphis returned to his home in Benton, Ky., for a while and then returned to Memphis again for a check up and then came back to his home again. He is now at his home in Benton taking shots daily of vitamin B1 and other treatments. He writes that he is much improved and plans to return to the mission field again within two or three months if he continues to improve as he is

now. In his last letter dated January 1, 1949, he writes as follows:

Benton, Ky.
January 1, 1949.

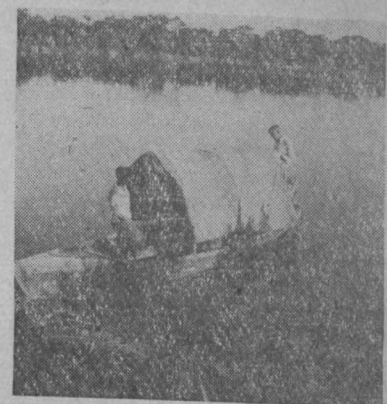
Your letter of the thirtieth was received today and very much appreciated. Yes, this is New Year's day with its hope and challenge. I am grateful to the Lord for the multiplied blessings we have received of Him and the hearty co-operation of my brethren in the faith of the Lord Jesus.

Judge Price Is Dead

We were awakened at an early hour this morning by the announcement of the sudden death of my brother-in-law, Judge

Price, who lives in Paducah and in whose home we were, when we prayed for a little child who was unable to come down stairs. We are all broken up about his death but the Lord Jesus has the power over death and hell and our times are in His hands and he doeth all things well. Just for your information, that child began to get better from the time we prayed. The doctors offered no hope for him at all. He is as healthy now as any I ever saw. You speak of the Harmony Church praying for me; as I recall that is for many years. I think I have never had friends to equal those of Harmony Church, and you may assure them that my sincere prayers and love is for her and pastor.

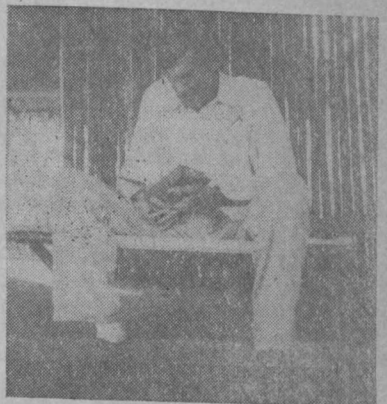
(Next page, Column 3)



It rained on the journey and the boat needed a covering. After the rain Brother Hallum and Noe are removing the tarpaulin.



The journey ends and the missionaries have reached the village of Santa Rita. This is the building that the services were held in. Note Mrs. Hallum standing by the door.



Inside the building while waiting for the service to begin, God's servant Missionary R. P. Hallum studies the word. Thus a story told by letter and pictures.

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Hallum's Letter

(Preceding page, Column One)
The Children Learn

In the inland village they have a school so the children from the port village also attend. We invited the children to come early for a children's class, since they go to school they understand Spanish well. The house where we spent the night and where we held the services was not very large and had little accommodation for seating the people, so we put up our cot for the children to sit on. We counted 19 children on two cots. They learned two choruses and then I taught them the flannelgraph lesson on the prodigal son. If the floor had been anything but dirt you could have heard a pin drop. The attention was that perfect. At one point one child was calling another's attention to something on the board and without making a sound or moving her eyes from the board. The second child elbowed the first to silence. Later on the older folks came and father preached to them. There were about 40 present. We hope to go back soon. Enclosed are 13 pictures.

Yours in His Service,
MARGUERITE HALLUM.

Cooperative Program

(Preceding page, Column One) was put on and were cooked in it. Now, I don't want any of the pie, not even the part without the fly in it. Would also like to advise that there are lots and lots of the world that the cooperative program does not reach into, but does reach into and support modernistic professors in the colleges and seminaries, and reach out and support field "bosses," some who are worse than any Methodist superintendent ever dared to be, interfering with churches and pastors. Yes, and we know of a better plan, too, and there is nothing to join, and no quotas set, and no one interferes with either pastors or churches if they do or do not support the work. We invite you to have a part in this work also. It is easy. All you have to do is to send your offering to Elder Z. E. Clark, Box 202, Cannelton, Ind. Send check or M. O. It is not safe to send cash by mail and you do so at your own risk.

News From Manaos

(Preceding page, Column 4) open air.

Seventy-nine Lost People in One Service

In a recent meeting there the benches were just enough to seat the ones who went along to sing and the others remained on foot. While he preached one of the brethren counted 79 adults on foot who were not believers who remained for the entire preaching service. That will give some idea of the interest manifested in the preaching of the gospel. At the end of the service an elderly woman came and gave what they call a stirring profession of faith. The people seemed to be greatly impressed with it. The following Sunday there was a

FINANCIAL REPORT FOR DECEMBER 1948

Liberty Baptist Church, Central City, Ky.	\$ 11.46
Belview Baptist Church, Paducah, Ky.	6.02
Bible Missionary Baptist Church, Dequincy, La.	12.30
Mount Pleasant Baptist Church, Cadiz, Ky.	70.00
Ryan Road Baptist Church, Van Dyke Mich.	9.70
South Side Baptist Church Winter Haven, Fla.	55.00
South Side Baptist Church Winter Haven Fla. (for Parrotts' trip)	45.00
Ahava Baptist Church, Plant City, Fla.	45.00
New Hope Baptist Church, Dearborn, Mich. (for Parrotts' trip)	25.00
New Hope Baptist Church, Dearborn, Mich.	12.16
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	10.00
Big Creek Baptist Church, Wayne, West Va.	5.00
Grace Baptist Church, Owensboro, Ky.	5.00
Mount Pleasant Baptist Church, North Kenova, O.	7.25
First Baptist Church, White Plains, Ky.	12.00
First Baptist Church, White Plains, Ky. (for Parrotts' trip)	5.00
First Baptist Church, White Plains, Ky.	12.00
Raiford Baptist Church, Raiford, Fla.	5.00
Scotts Grove Baptist Church, Murray, Ky.	1.00
Scotts Grove Baptist Church, Murray, Ky.	8.00
Liberty Baptist Church Toledo O.	20.12
United Baptist Church Muncy, Ind.	10.00
Willisburg Baptist Church, Willisburg, Ky.	64.00
Tabernacle Baptist Church, Lewisburg, Ky.	120.00
First Baptist Church, Russell, Ky. (1924 Ladies Bible Class, for Parrotts)	5.00
First Baptist Church, Russell, Ky.	76.43
Harbor View Baptist Church, Harbor View, Ohio	15.00
Second Baptist Church, Marion, Ky.	14.99
Little Obion Baptist Church, Wingo, Ky.	5.00
Pleasant Grove Baptist Church, Hickory, Ky. (Bible Class)	8.96
Gorham Street Baptist Church, Jackson, Mich.	10.00
(B. Y. P. U. for Parrotts)	5.00
Danleyton Baptist Church, Flatwoods, Ky.	59.40
South Side Baptist Church, Paducah, Ky.	4.84
Grace Baptist Church, Base Line, Mich. (B.Y.P.U.)	50.30
Grace Baptist Church, Base Line, Mich. (B.Y.P.U.)	4.70
Seven Springs Baptist Church, Dycusburg, Ky.	29.30
South Union Baptist Church, Cadoz, Ky.	31.40
Beech Grove Baptist Church, Bardwell, Ky.	12.63
Pollard Baptist Church, Ashland, Ky.	6.00
Maranatha Baptist Church, Grand Rapids, Ky.	8.77
North Side Baptist Church, Mayfield, Ky.	40.38
Julian Baptist Church, Gracy, Ky.	11.00
Port Norris Baptist Church, Port Norris, N. J.	100.00
Port Norris Baptist Church, Port Norris, N. J. (for Parrotts' trip)	100.00
Shady Grove Baptist Church, Wickliff, Ky.	100.00
Harmony Baptist Church, Detroit, Mich.	107.50
Bethesda Baptist Church Wayne W. Va.	25.00
Mr. and Mrs. J. W. Heaster, Clintonville, W. Va.	5.00
Ferrell Kennedy, Grafton, Ohio	2.00
Clara K. Ellithrope, Fresno, Calif.	5.00
Bona Keith, Borger, Texas	25.00
Bona Keith, Borger, Texas	25.00
P. D. Dirks, Arlington, Washington	7.00
Lillian B. Kirk, Kermit, West Virginia	17.00
M. and Mrs. G. M. Hix, Jr., Memphis, Tenn.	10.00
(for Don Thomas' building)	5.00
Mrs. A. N. Fiffin, Portales, New Mexico	5.00
(for Don Thomas' building)	5.00
J. H. Kain, West Cape May, N. J.	20.00
Mrs. Belle Conn, Monticello, Ky.	4.00
Carey E. Witt, Franklin, Ky.	2.00
R. E. Murphey, Castor, La.	13.00
Mrs. R. H. Sterrett, Cannelton, Ind. (for Parrotts' trip)	5.00
Rev. William M. Kretschmer, Grayson, Ky.	5.00
Mrs. Buford Houston, Murray, Ky.	5.00
Mr. and Mrs. W. H. Sego, Glendale, Ky.	5.00
Eld. J. C. Fleming, Sharon Grove, Ky.	5.00
TOTAL	\$1567.61

Z. E. CLARK, Treasurer.

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

Z. E. CLARK

Box 202

Cannelton, Indiana

young woman converted in the church service.

Seven for Baptism

These two with five others are waiting for baptism, which they hope to have soon. He said that the other churches as well as the Tabernacle were praying for my recovery so that I could be with them soon. My soul does rejoice with the progress of the work and the joy of the brethren. He said that they were all encouraged. May the Lord bless them and abide ever with them in the progress of the work. I hope you are all well and the work going good. Remember me to the brethren and your family.

Sincerely,

J. F. BRANDON.

J. F. Brandon

(Preceding page, Column 4)
Regarding the Parrotts

You speak of visas (for the Parrotts). I do not know if they issue the permanent ones or not. If he should take a temporary one it would have to be renewed before he could return to this country, in fact I think they are renewed every four or five years. Mine should have been before I left but they said to come on and have it attended to here. I will offer the suggestion, I feel that it will pay in the end: Ask for passage on a March or April boat and have everything in readiness for them to make it. You see that will give time to pray for it and then the Lord can arrange it.

Plans To Be There To Meet Them

By that time the doctors assure me I will be able to return. Arrange passage for me to leave Miami (by plane) about the time they leave New York (by boat). They can carry my trunk and I will go to Manaos and have a house rented and ready for them to live in and get a teacher employed to help them in the language, also I will be there to get their baggage through the custom house. Once they are settled in Manaos I will take the first boat to Cruzeiro do Sul and the brethren in Manaos will look after Brother Parrott and his family, then when he is ready to come up river he may do so. When he gets settled in Cruzeiro do Sul I can go down river to Manaos and visit the work there and perhaps receive another missionary who can remain in Manaos, etc.

Taking Treatments

I am taking treatments with a chiropractor, and he, under the hand of the Lord is doing me good. I am much better than when you and Brother Clark were there. He as well as the medical doctors say that the climate there (Brazil) is better than this. They have all told me that by March I could return without fear, and if I continue to improve in the next two months as I have in the last two, I know I can make it. At any rate I hope you will give this suggestion to the churches and let them pray about it with you. Brother Barnes and I are praying about it here and we feel that the Lord is leading us in it—Ecl. 9:11. (Ecl. 9:11 reads like this: "I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."—Editor).

Still Planning

If impossible to get passage for the Parrotts through to Manaos (which is 1000 miles up the Amazon River from the Atlantic Ocean) then I can remain in Belem (at the mouth of the Amazon River on the Atlantic Coast) and wait for them, but I feel sure that if we pray about this and try it as I recommend that we can get it.

Sincerely,

J. F. BRANDON.

Now how many churches will respond to Brother Brandon's request and pray definitely for him to get well and be able to go back to Brazil? Also pray about boat passage for the Parrotts and about Brother Brandon arriving ahead of them by plane to meet them and get them settled. How many pastors and churches will do it? How many have the faith that Brother Brandon displays in his letter? Brethren, let us pray and pray and then pray, and our God will answer.

Your Editor Speaks

(Preceding page, Column 3)
Some Are Amazed

Brother Parrott reported from his trip in Florida where he held his first revival meeting (with 8 saved) with Pastor George Boyer and the saints of Ahava Baptist Church, Plant City, Fla., that quite often people who saw the pictures (like the ones in the MISSION SHEETS from time to time) in the Ahava church, were amazed to learn that the people of a church knew the names of the missionaries that they

were supporting and even had their pictures in their church. Quite often some one would see the pictures of missionaries in the church and would say: "You mean to say that you know the names of the missionaries that you support and that this is their pictures?" Also some are amazed to find out that there are no paid officers of this mission. Some here and there are amazed to learn that Hafford Overbey who is secretary of the mission work and editor of the MISSION SHEETS does not get any pay from the mission for his labors. The same ones are amazed to learn that the treasurer, Brother Z. E. Clark, does not receive any salary for his labors. Some are amazed to learn that Pastor John R. Gilpin, editor of THE BAPTIST EXAMINER, does not get a cut of the offerings.

A Work of Love

Those who carry on the necessary work of this mission in the United States end of the line, do so as a work of love. Hafford Overbey is the editor of the MISSION SHEETS which makes up the MISSIONARY DEPARTMENT OF THE BAPTIST EXAMINER, once a month. John R. Gilpin is editor of the BAPTIST EXAMINER and Z. E. Clark is treasurer of the work and all give their services as a work of love. For the benefit of new readers we wish to advise that all money sent in to the treasurer of BAPTIST FAITH MISSIONS is banked and all funds paid out by check. There is not even a petty cash fund. All offerings sent in for a certain month and received by the fifth of the following month are listed in the following month's paper as a receipt. Every check is numbered and listed in a ledger showing the date, number and amount and what for.

How the Money Is Used

The offerings are used to support the missionaries who carry on the work in Brazil, Peru and Columbia, for the necessary equipment that they need, and for buildings when needed, and for traveling to and from the mission field, and for missionary journeys up and down the streams on the field and for the actual cost of printing the mission paper, and the actual cost for postage, and telegrams, and cablegrams when there are any, and long distance calls when necessary. Now that is how the money is used. A ledger is kept showing the exact amount paid out even for postage stamps, etc. This is a New Testament Baptist Faith Mission Work just like the Lord Jesus commissioned His churches to carry on until He returns. There is no office rent and no paid "bosses" to interfere with any church or pastor. And any and all give as led of the Lord to do so. No modernistic seminary professors get a part as their salaries either. Some won't like that, but that does not make any difference.

OUR LORD GAVE
HIS ALL FOR
MISSIONS
WHAT WILL YOU
GIVE TODAY?

The Bible Lives

Generation follows generation--yet it lives.
Nations rise and fall--yet it lives.
Kings, dictators, presidents come and go--yet it lives.
Hated, despised, cursed--yet it lives.
Doubted, suspected, criticized--yet it lives.
Condemned by atheists--yet it lives.
Scoffed by scorners--yet it lives.
Exaggerated by fanatics--yet it lives.
Misconstrued and misstated--yet it lives.
Ranted and raved about--yet it lives.
Its inspiration denied--yet it lives.
Yet it lives--as a lamp to our feet.
Yet it lives--as a light to our path.
Yet it lives--as a gift of heaven.
Yet it lives--as a standard for childhood.
Yet it lives--as a guide for youth.
Yet it lives--as an inspiration for the matured.
Yet it lives--as a comfort for the aged.
Yet it lives--as food for the hungry.
Yet it lives--as water for the thirsty.
Yet it lives--as rest for the weary.
Yet it lives--as light for the heathen.
Yet it lives--as salvation for the sinner.
Yet it lives--as grace for the Christian.
To know it is to love it.
To love it is to accept it.
To accept it means life eternal.

---Selected

AUTHORITY OF THE BIBLE

(Continued from page one)
only unscriptural but antiscrip-
tural. "It is not for this cause
that ye err, that ye know not
the Scriptures, nor the power
of God."—Mark 12:24 R. V.

In a noted conference of
ministers, composed of various
denominations in Chicago, the
chairman being a Pedobaptist, a
Catholic priest was invited to
read a paper before the body.
He stated that some things were
necessary to salvation which the
Bible did not enjoin—praying
for the dead, and other things
which the Catholic Church has
added to the word of God. To
the chairman objected. The
priest replied, "Then you must
give up your infant baptism, for
the Bible knows nothing of any
such ceremony, it rests solely on
the authority of the Catholic
Church, by which it was intro-
duced and established." Bap-
tists believe the Bible is an all-
sufficient rule of faith and
practice.

Baptists still believe with
Paul, that "Every Scripture in-
spired of God is also profitable
for teaching, for reproof, for cor-
rection, for instruction which is
righteousness: that the man
of God may be complete, fur-
nished unto every good work."—
2 Tim. 3:16. R. V.

No one has a right to cull and
pervert and reject—to build
a system according to his
fancy.

We accept it as it is, as God's
word. What it teaches is right,
what it enjoins us we must do
what it prohibits we must not do.
This Bible all human conduct,
deeds and opinions are to be
judged by God's word, like Himself,
eternal and unchangeable.

Though we, or an angel from
heaven, preach any other gospel
than you than that which we
have preached unto you, let him
be accursed. If any man preach
any other gospel unto you than
that which ye have received, let him
be accursed."—Gal. 1:8-9. "If
any man teach otherwise, and

consent not to wholesome words,
even the words of our Lord
Jesus Christ, and to the doctrine
which is according to godliness;
he is proud, knowing nothing,
but doting about questions and
strifes of words, whereof com-
eth envy, strife, railings, evil
surmisings, perverse disputings
of men of corrupt minds, and
destitute of the truth, supposing
that gain is godliness: from such
withdraw thyself."—1 Tim. 6:
3-5.

For these principles Baptists
have been subjected to almost
every conceivable form of tor-
ture and persecution.

The wise man said, "Buy the
truth and sell it not." Our fath-
ers have bought and preserved
these truths for us at a great
price—the price of life and lib-
erty, and for their sakes endured
bitter poverty and vile persecu-
tions. They were transmitted
and committed to us, and it ill-
becomes us to barter them for
the praise of, and popularity
with its enemies.

The advocate of modern liber-
alism bids to sell principles he
never possessed for a popularity
he never deserved. Many are
lavishly liberal with the things
of God. No man can be more
liberal than the Bible and be
true to Christ. The less principle
a man has the more liberal he
can be with truth and sacred
things.

We believe the declaration of
the risen Savior. "For I testify
unto every man that heareth the
words of the prophecy of this
book. If any man shall add unto
these things, God shall add unto
him the plagues that are written
in this book: And if any man
shall take away from the book of
this prophecy, God shall take
away his part out of the book of
life, and out of the holy city, and
from the things which are writ-
ten in this book."—Rev. 22:18-
19.

Hence no human power or ec-
clesiastical authority can alter
or change this divine revelation.
Any substitution or change of
doctrine, ordinance, government,

or condition of salvation is not
only sacrilege in them, but is
dishonoring to God and ruinous
to souls. They cannot "add to,"
nor "take away." Jesus Christ
is the "Head over all things to
the church." "There is one law-
giver, one who is able to save
and to destroy."

How dare any one to acknowl-
edge that the word of God
teaches or commands one thing,
and then say, "It matters not,
something else will do just as
well?" Will not the Master say,
"Why call ye me Lord, Lord
and do not the things which I
say?" He has said, "If ye love
me, keep my commandments." All
who are true Baptists believe
in the absolute, supreme, un-
changeable authority of the in-
spired Scriptures.

THE BAPTIST NAME

(Continued from page two)
those, whom he disciplined, were
saved before their baptism is
clearly proven by his demanding
"fruits meet for repentance"
(Matt. 3:8). The axe was laid
to the root of the tree. They died
to their old or past lives of sin.
They confessed their sins (Matt.
3:6). John taught them to be-
lieve on Christ (A. 19:4). They
received Jesus as God's Lamb to
bear away their sins. That was
faith in Christ. The tree was
made good or in other words
they were born from above by
receiving Christ (John 1:11-12).
Then, having a new heart, a new
life, they bore fruit. Luke tells
in Luke 3:8-14 the character of
fruit John demanded before he
would baptize them. In His
opening sermon, called the ser-
mon the mount, in Matt. 6:8,
Jesus Himself made it very clear
and plain, that only those, who
had been born anew and were
fruit-bearers could get His sanc-
tion and approval as subjects of
baptism. Having had some un-
derstanding of why God chose
this name and gave it to the
fore-runner of His Son, who was
to prepare the material, out of

which Jesus was to organize His
own church, let us now see if
the Bible gives us any reasons
as to why that name was chosen.
You will find that there are a
good many scriptural reasons,
laid down in God's infallible and
inerrant word, as to why God
called John "The Baptist."

1. The Name Baptist is the
Only Name in the New Testa-
ment That Stands for a Bap-
tized Disciple.

All who have received Jesus
as their Lord and Saviour are
brethren (Matt. 23:8). All true
believers are His disciples. Dis-
cipleship comes before baptism
(John 4:1). All who have be-
lieved on the name of Jesus as
their Saviour and Lord are God's
children (John 1:12; Gal. 3:26).
All the elect are called sheep.
Before their salvation they are
called lost sheep (Matt. 10:6,
Jno. 10:16). All the blood-wash-
ed are called saints (Heb. 10:10,
14; 13:12). All disciples are
Christians (A. 11:26). Every one
of these titles may be scriptur-
ally applied to unbaptized be-
lievers. Not so with the name
Baptist. Webster's latest un-
abridged dictionary defines a
Baptist as "one of a denomina-
tion of Christians, who maintain
that baptism should be admin-
istered by immersion and be ad-
ministered to believers only." The
name Baptist is scriptural and
the only name that is scrip-
tural, that is used as denomina-
tional name or can be so used.
The name Baptist came from
God: the name Christian came
from the heathen. The name
Baptist is a denominational
name. The name Christian, ac-
cording to Webster's latest and
best, includes all believers in
Christ. Note what he says, "One
who believes or professes or is
assumed to believe in Jesus
Christ." According to the lexi-
cons as well as according to the
Scriptures, all of God's children
are Christians. The only name
in the New Testament that
stands for baptized disciples or
believers is the name Baptist.

2. The Only New Testament
Name that Conforms to the
Great Commission is the Name
Baptist.

In John 4:1 we are told that
"Jesus made and baptized more
disciples than John." John made
disciples and then baptized them.
Jesus made disciples and had
the twelve baptize them. When
He went to leave His last and
final orders to the church He
had established, He said: "All
power is given unto me in heav-
en and in earth. Go ye therefore
and make disciples of all na-
tions, 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 com-
manded you: and, lo, I am with
you always, even unto the end
of the world" (Matt. 28:18-20).
What John began and Jesus con-
tinued, His churches were or-
dered to carry on and carry out
without the changing of one jot
or tittle until the end. The first
Baptist made and baptized dis-
ciples. Jesus and the twelve and
the seventy made and baptized
disciples. When Jesus was going
away He commanded His chur-
ches to make and baptize dis-
ciples until He comes again. The
name Baptist is the only name
that is a constant reminder of
the commission given by the
Lord Jesus to His churches un-
til the end of time. It is a church
name because it stands for a
church program, the very pro-
gram that Jesus gave to His
churches to do and to keep un-
til He gets back. According to
Mr. Webster, the name Baptist
stands for the how and the
whom of baptism, namely, the
baptism of saved people by im-

mersion. All others baptize
babies or baptize sinners to save
them or baptize in some other
way besides immersion.

3. The Name Baptist is a Dif-
ferentiating Name.

It differentiates and distin-
guishes all who hold it from all
other sects and denominations. It
marks out the people who wear
it. God said His people are a
peculiar people. The name Bap-
tist marks out the peculiarities
of those who wear it. It distin-
guishes those who practice im-
mersion only from all those who
do not. It distinguishes those
who baptize saved people from
those who do not. It distinguishes
those who are baptized Chris-
tians from those who are not.
It distinguishes those who have
Baptist baptism from those who
have not. It distinguishes those
who reject infant baptism from
those who follow Rome and re-
ceive it. It even goes further
than that. The name-Baptist is
so distinguishing a name, that
heretical Baptist sects, such as
Hardshell Baptists or Free-will
Baptists or Seventh Day Bap-
tists have to use a pre-fix of
some kind in front of their
names to mark them as "sick"
Baptists, who are following a
stranger. The only sheep that
will follow a stranger is a sick
sheep. So with Baptists. The
pre-fixed Baptist is a sick Bap-
tist or his pre-fix is a nickname.
Like the Israelites in Old Testa-
ment days, Baptists have had
many names; but they have al-
ways been the same people. The
pre-fixes are soon dropped; but
the name Baptist abides. God
gave that name to the first one
because of the work He sent
him to do and it has been here
ever since.

4. The Name Baptist A Di-
visive Name.

The Lord Jesus said: "Sup-
pose ye that I am come to give
peace on earth? I tell you, Nay
but divisions" (Luke 12:51). The
Lord Jesus intended that His
people should be a separate peo-
ple. In New Testament days they
were the sect everywhere spok-
en against (A. 28:22). The Lord
Jesus foretold the night of His
betrayal and crucifixion that His
people would be a despised and
a rejected people. The name
Baptist is divisive in any com-
munity or crowd. He said they
hated Him and they would hate
His people (John 15:18-25).
Everything that makes for unity
among Baptists makes for di-
vision between Baptists and all
other people. Baptist churches
are never united unless they are
separated from everybody else.
There are no exceptions to that
rule. The Lord Jesus sees to that.
If Baptists are friendly and obe-
dient to Christ, Christ's enemies
are not friendly to them.
"Friendship of the world is en-
mity with God." There is no
straddle or compromise. You
are wholly on Christ's side or
wholly on the world's side. The
Baptist name meant separation
from the world in the first man
who bore it. John the Baptist
lost his head because he would
not compromise on the divorce
question. Paul declared: "There
is one body and one Spirit, even
as ye are called in one hope of
your calling; one Lord, one faith,
one baptism, one God and Fath-
er of all, who is above all and
through all and in you all" (Eph.
4:4-6).

"I don't want to miss even one
of your papers. They are so in-
teresting."

Mrs. J. M. Qualls,
Culloden, W. Va.

