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"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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"Have You Been Born Again?"

By J. C. Ryle

This is one of the most important questions in religion. Jesus Christ says: "Except a man be born again, he cannot enter the kingdom of God" (John 3:3). Are you born again? It is not enough to reply: "I belong to the church; and I suppose I am." Thousands of nominal Christians have none of the marks and signs of being born again which the Scripture has revealed. Would you like to know the marks and signs of being born again? Give me your attention, and I will show them to you from the first epistle of John. First of all, John says: "Whoever is born of God doth not commit sin; and again, 'Whoever is born of God sinneth not.'" (I John 3:9; 5:18).

inclination, as an unregenerate man does. There was probably a time when he did not think whether his actions were sinful or not, and never felt grieved after doing evil. There was no quarrel between him and sin; they were friends. Now sin no longer pleases him, nor is even a matter of indifference; it has become the abominable thing which he hates.

I place this mark before you. What would the apostle say about you? Are you born again?

Secondly, John says: "Whoever believeth that Jesus is the Christ, is born of God" (I John 5:1).

A man born again, then, believes that Jesus Christ is the only Saviour by whom his soul can be pardoned; that He is the divine person appointed by God the Father for this very purpose, and that beside Him there is no Saviour at all. In himself he sees nothing but unworthiness, but in Christ he sees ground for the fullest confi-

dence, and trusting in Him he believes that his sins are all forgiven. He believes that for the sake of Christ's finished work and death upon the Cross, he is reckoned righteous in God's sight, and may look forward to death and judgment without alarm. Depend upon it, though he may feel weak, he would not give up Christ for all the world.

I place this mark before you. What would the apostle say about you? Are you born again?

Thirdly, John says: "Every one that doeth righteousness is born of him" (I John 2:29).

The man born again, or truly converted to Christ, then is a holy man in his habits. He endeavors to live according to God's will, to do the things that please God, to avoid the things that God hates. His aim and desire is to love God with heart and soul and mind and strength and to love his neighbor as himself. No doubt he is not perfect.

(Continued on page two)

HOW PRAYER IS ANSWERED

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of His salvation know.
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once He'd answer my request,
And by His love's constraining power
Subdue my will and give me rest.

Instead of this, He made me feel
The hidden evils of my heart;
And let the angry powers of Hell
Assault my soul in every part.

Yea, more, with His own hand He seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed;
Blasted my gourd, and laid me low.

Lord, why is this? I, trembling, cried.
Wilt Thou pursue Thy worm to death?
" 'Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st seek thy all in Me."

Once Jesus Received Immersion, And The Bible Teaches It, Why Not Be Immersed?

A cultured lady, reared a Catholic, made profession of Christianity in Christ. The Episcopalians, Methodists and Presbyterians were soliciting her to join their respective churches. I was a visitor at the home prior to her profession of conversion. I called after this event, I said: "I am not going to run you to get you to join my church, but I have one request to make of you." She asked, "What is the request?" I replied, "Before you join any

church carefully and prayerfully read the New Testament with a view of learning your duty, and then do whatever it requires." She answered, "I will do that." She did, and as a result joined a Baptist church. One of her former solicitors said: "Well, I suppose you have done right to join the Baptists, even if you did have to sacrifice principle to go with them."

She resented the imputation, and said frankly: "I have made no sacrifice of principle. I joined a Baptist church after careful and prayerful investigation, because I believe them to teach and hold the doctrine and ordinances as taught by Christ and the apostles, fully persuaded I was following the divine teaching."

Here is some of the evidence (Continued on page three)

"THE MILLENIUM"

ELDER ROY MASON
Tampa, Florida

People of the ages past have dreamed of what they have called a "golden age." Mankind has no prospect of ever realizing that dream so far as it depends upon man. Evolution of the race will never bring it. Instead of "evol-uting" it would seem as we view world conditions that we are rapidly "devol-uting." But that which shall never be attained by man, is revealed in the Bible as attained through the power of God. There shall indeed be a "golden age" — brought into existence by the personal presence on earth of (Continued on page three)

Mused Uncle Mose

Pahson say hit hahd to teach a young crawdad to swim for'ads w'en all de time he pappy and mammy crawdad in swimmin' back'ards.

Here Is How God's People Should Use Their Money That It Might Bless Them In Eternity

"And I say unto you, Make to yourselves friends by means of the mammon of the unrighteousness; that when it shall fail, they may receive you into eternal tabernacles." — Luke 16:9, R. V.

We remember when this verse presented a great difficulty to us. We were not able to reconcile what it seemed to imply, with the blood and the blood alone being our title to Heaven, for undoubtedly "the eternal tabernacles" and Heaven are one and the same thing. Whatever it might mean, we assuredly know that our works had nothing whatever to do with getting to Heaven. The help which we got, we now seek to pass on to others.

Our Lord had just delivered the parable of the Unjust Steward, and the exhortation to His

own is based upon that parable. That steward had just received notice, that his services as steward were no longer needed. This seemed to be something which he considered as unlikely to happen, and he had not prepared for it, by purchasing an annuity, and now he is in a dilemma and proposes to himself the question, "What shall I do?" A bright thought struck him. He was yet in charge of his master's goods. Why not by (Continued on page two)

Needed No Excuse

A lady visiting in a minister's family was told of some bright, cultured family in the neighborhood, who, however, never attended any religious services.

"I will go and see them," the visitor volunteered.

"But what excuse will you have for going?" the hostess asked anxiously. "Oh, yes; take this book. I remember having heard one of the daughters express a desire to read it."

"But I don't want an excuse," was the reply. "I want them to know I am interested in them."

As a result of this visit, every member of the family became a regular attendant at the church services, and three of them became Christians. Speaking of it afterwards, the mother said, "I never realized the danger we were in till I saw that someone else — and that one almost a stranger — was concerned about me."

A word spoken in due season, how good is it (Prov. 15:23). — Unknown.

The First Baptist Pulpit

"A YEAR OLD LETTER AS TO THE HERESY OF 'LIFE' "

December 9, 1947

Life,
540 North Michigan Avenue
Chicago 11, Illinois
Attention: Mr. Henry R. Luce
Editor-In-Chief

My Dear Sir:

Ever since LIFE became a weekly publication, I have been both a subscriber and a reader, and have appreciated very definitely both your pictorial and verbal descriptions of current

news.

However, I must differ radically with you as to the "family tree" of Catholicism and Protestantism as shown on Page 122 of the November 10, 1947, issue of LIFE.

In this, you make Baptists to originate about the year 1609, and through your ingenious "family tree" you very skillfully show that all denominations have come from Catholic Christendom, or in other words,

you make the Catholic Church to be a sort of mother church.

My dear sir, there isn't an historian, either sacred or secular, of any degree of reputation whom you might quote in justification of the purported facts of your "family tree." In fact, the entirety of it, as far as Baptists are concerned, is a gross perversion. It is true that the Catholic Church is the mother or grandmother of all Protestantism, or in other words, (Continued on page four)

Appreciated Comments

Brother Gilpin:

Enclosed is \$1.00 for renewal of my subscription to T. B. E. for another year. I have enjoyed it much. I've been blessed by the reading of it, but better I respect you for your very high spiritual stand and also for your fearless opposing all that is against the teaching of the Word. We look forward to your copy.

brother in the Lord.

Leo G. Solstead,
Minneapolis, Minn.

can not express in words much your paper has helped to understand God's Word. I have always wanted to know the true church and the right way to follow my Lord. Your paper has helped me greatly. Enclosed is a list of subscrip-

Mrs. Lee Leach,
Jellico, Tenn.

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ARE YOU BORN AGAIN?

(Continued from page one)

None will tell you that sooner than himself. And though he may sometimes feel discouraged, yet he will generally be able to say with old John Newton: "I am not what I ought to be, I am not what I trust to be, but still I am not what I once used to be, and by the grace of God I am what I am."

I place this mark also before you. What would the apostle say about you? Are you born again?

Fourthly, John says: "We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

A man born again, then, has a special love for all true disciples of Christ. Like his Father in Heaven, he loves all men with a great general love, but he has a special love for those who are of one mind with himself. Like his Lord and Saviour, he loves the worst of sinners, and could weep over them; but he has a peculiar love for those who are believers. Those who have most grace, and are most like Christ, are those he most loves. He feels that they are his fellow-soldiers, warring against the same enemy. He understands them, and they understand him. He and they may be very different in many ways in rank, in station and in wealth. What matter? They are Jesus Christ's people. They are his Father's sons and daughters. Then he cannot help loving them.

I place this mark also before you. What would the apostle say about you? Are you born again?

Fifthly, John says: "Whosoever is born of God overcometh the world" (I John 4:4).

A man who is born again does not make the world's opinion his rule of right and wrong. "What will men say?" is no longer a turning-point with him. He overcomes the love of the world. He finds no pleasure in things which most around him call happiness. He cannot enjoy their pleasures: they weary him; they appear to him vain, unprofitable, and unworthy. He overcomes the fear of the world. They blame him: it does not move him. They ridicule him: he does not give way. He loves the praise of God more than the praise of men. He fears offending Him more than giving offence to man. He has counted the cost. It is a small thing with him now whether he is blamed or praised. He is no longer the servant of fashion and custom. His first aim is to please God.

I place this mark also before you. What would the apostle say about you? Are you born again?

Sixthly, John says: "He that is begotten of God keepeth himself" (I John 5:18).

A man born again is very

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

BELIEF CONCERNING THE RESURRECTION

CHRISTIANITY. Jesus said: "I am the resurrection, and the life."—John 11:23. "But now is Christ risen from the dead, and become the first fruits of them that slept."—I Cor. 15:20. "God hath both raised up the Lord, and will also raise up us in his own power."—I Cor. 6:14.

BRAHMANISM. The idea of a resurrection was carried to India through Christ's teaching. It was introduced into Brahman teaching and stands in opposition to its previous belief in transmigration. When a Brahman dies, prayer is offered for the resurrection of the soul and a ball of rice is exposed to be taken by a crow.

HINDUISM teaches transmigration which precludes any need for a resurrection, since the spirit passes on from one body to another and does not occupy its former body again. Thus, transmigration largely fulfills, in the Hindu mind, the thought of a resurrection, the future condition being determined by the conduct in this life.

BUDDHISM. Gautama said, before his death, "Through various transmigrations have I passed, always vainly seeking to discover the builder of my tabernacle. Painful are repeated transmigrations but now, O builder, thou art discovered. Never shalt thou build me another house. To Nirvana, my mind has gone. I have attained the extinction of desire."

TAOISM. Some scholars, like Douglass, deny that the doctrine of a future life is any part of Taoism. However, the fact that its leaders have sought the plant that gives immortality is conclusive. It teaches that whenever the body can be made impregnable to attacks of disease and death, it will then be like that of immortals.

CONFUCIANISM. Legge says, "Confucianism taught the existence of the soul after death, but nothing of the character of that existence." Confucius entirely ignored details of the life beyond. Those he did mention were about the soul and not the body. Those who discipline themselves sufficiently well attain power to rise from earth to Heaven; where the body will lose its grossness and the soul will become pure.

ZOROASTRIANISM. All good creation will be raised, as is stated in the next paragraph under "Parseeism." However, suicide and adultery, being considered deadly sins, cause all who commit these deeds to be cast into torment from which they cannot be released. After death, prayer is offered that the soul of the deceased may be raised up to Heaven.

PARSEEISM. All life of the good creation, especially man, bodily as well as spiritual, is a sacred pawn, entrusted by God to man. If natural death destroy the body it is not the fault of man. It is considered the duty of God, at the resurrection, to restore all life which has fallen prey to death.

SHINTOISM was the outgrowth of nature and ancestral worship. The doctrine of the resurrection had no larger place in the thoughts of Shintoists than that which is found in the belief of those races whose reason is undeveloped. They possessed the simple instincts of an aboriginal people.

MOHAMMEDANISM teaches a literal resurrection produced by a living principle residing in one of the bones of the body, which will be impregnated by a forty days rain before the resurrection occurs, and will cause the bodies to sprout forth like plants.

careful of his own soul. He endeavors not only to keep clear of everything which may lead to it. He is careful about the company he keeps. He feels that evil communications corrupt the heart, and that evil is far more catching than good, just as disease is more infectious than health. He is careful about the employment of his time: his chief desire about it is to spend it profitably. He is careful about the friendships he forms: it is not enough for him that people are kind and amiable and good-natured; all this is very well; but will they do good to his soul? He finds by experience that his soul is ever among enemies, and he studies to be a watchful, humble, prayerful man.

I place this mark also before you. What would the apostle say about you? Are you born of God?

Such are the six great marks of being born again. Let every one who has gone so far with me, read them over with attention, and lay them to heart.

I know there is a vast difference in the depth and distinctness of these marks in different people. In some they are dim, feeble, and hardly to be discerned. In others they are bold, sharp, clear, plain, and unmistakable, so that anyone may

read them. All this I am quite ready to allow.

But still, after every allowance, here we find boldly painted six marks of being born of God. Here is an inspired apostle writing one of the last general epistles to the Church of Christ, telling us that a man born of God, does not commit sin, believes that Jesus is the Christ, does righteousness, loves the brethren, overcomes the world, and keeps himself. I ask the reader to observe all this.

Dear friend, have you these marks? Are you born again?

THE UNRIGHTEOUS MAMMON

(Continued from page one)
means of them, make friends who will receive him into their houses when he leaves his present position? So calling one of his master's debtors unto him, he inquired, "How much owest thou unto my lord?" The debtor replied, "A hundred measures of oil." "Take thy bill and sit down quickly and write fifty." Then another is asked the same question, and he says, "An hundred measures of wheat." "Take thy bill and write four-score." Now for this liberality with what was not his own he

counts on them taking him into their homes.

This forms a text, so to speak, from which the Lord speaks to His own people. He uses this man's action as an illustration of what believers ought to do. Like that steward, they are entrusted with what does not belong to them; all belongs to Him. But what was unrighteous in that steward, will be the fruit of grace in the believer now. It was self interest that moved that man, it will require grace to lead the believer to act thus.

But to return to our verse. How can we make friends by means of the mammon of unrighteousness? And how do they receive us into eternal tabernacles? We shall just use two illustrations, though many more may suggest themselves to the reader. A district where there has been no simple gospel preaching, is laid on the heart of some servant of Christ. But there will be considerable expense connected with preaching there. Some of the Lord's stewards hear of what is on that brother's heart, and without any appeal on his part, the money necessary is forwarded. The result is that a number get saved. Their joy and gratitude to that brother, for bringing the message of life to them, is unbounded. But he might tell them, "It is not me you have to thank, but so and so; their fellowship made it possible for me to come." Had they the opportunity, they most surely would thank that one.

Take the other case: A child of God, old and infirm, lacks many comforts that a little money could procure, but they have not that little. Some steward of the Lord's money hears of the case, and ministers to it. Some sunshine has been brought into a drab life, the burden eased, and perhaps no chance has ever occurred of the two meeting. Time passes on and the steward goes home to Heaven. Some of those helped have gone before, and as this dear steward arrives, there is a warm greeting for him; the friends made by the unrighteous mammon, are delighted at this, their first opportunity of thanking the one who had been used in bringing blessing to them, and of welcoming them to the mansions of light. Were this not so, then the believer would know less, and be less grateful in Heaven than on earth.

But, says one, "We shall be so occupied with Christ, we'll not think of one another." Who is most grateful to the one

whom God has made an instrument of blessing to them? Surely it is the one most occupied with the Lord. We'll ever praise Him as the source, but we'll thank believers who have been the channel of His bounties.

In view of that time, let us ask our hearts, which will in the end yield most joy, squandering it on ourselves, or making friends for eternity by means of it?

The Lord follows up this injunction with three very telling comparisons. First, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much" (verse 10). We believe the contrast here is mainly between God's truth and worldly means. Gold is more much in God's sight, though it is the big thing with men. But there is the other in it also. The one who will not be faithful with dimes would not be faithful with dollars. He who makes poverty an excuse for not giving according to his ability would not give of his affluence. God's Word is right, and again and again we have seen it confirmed.

Verse 11: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches" (the knowledge of God). The low state of intelligence in the knowledge of God, which is so manifest today, is, we believe, explained here. God tests His people in the lesser things, and He certainly will not commit the greater things to those who fail in the lesser.

How are we to understand the words "true riches?" Just this way, the riches of earth, the unrighteous mammon, is not true or real. Take a verse of old testimony from the wise man. "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5). Paul speaks of them as "uncertain riches" (I Tim. 6:17). If there is one thing that both the church and the world have been learning of recent years, it is the truth of the Word of God as to riches. Many believers regarded themselves as on "easy street," and all at once stocks dropped, the bottom fell out of business, and banks failed. The only comfort for the believer who has means is to regard himself and herself as just a steward of what belongs to God, thus he can look up and say, "My God"

(Continued on page three)



Should he feel flattered or ashamed? See Luke 6:26.

"YIELD NOT TO TEMPTATION"



"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." — James 1:14, 15.

UNRIGHTEOUS MAMMON

Continued from page two)
is thine, keep it that it may be used in Thy blessed work." Can guard what is His. Verse 12: "And if ye have been faithful in that which another man's, who will give to us that which is your own?" I think that this is the most common of the three comparisons. "Another man's." And who is that man? Jesus. The Lord Jesus Christ. Also by creation right (John 1:13:44). No matter what we may possess, whether acquired by our own industry, or by gift to us as a legacy, all, all, all, belongs to the Lord Jesus. It is sometimes in the heart of the Lord of God to speak like Nabal (1 Sam. 25:11, "My bread, my silver, my flesh, my shepherds." when David, who had the right to some of those good things which Nabal holds, asks for a present, his claims are ignored. How very differently David speaks to God, in I Chron. 14: "All things come of thee, of thine own have we given

"Your own" — Only the rewards we may win, and which shall obtain at the Judgment Seat of Christ will be ours to hold and enjoy forever, in contradistinction to our stewardship, which death or the coming of the Lord must end. At that end may be soon, and words may be spoken of us, "We have accounted of thy stewardship with diligence. Surely it were common honesty to be faithful in its discharge. It is our thought that the Lord has transacted while in the stewardship, according to that word in I Cor. 5:10, "Deeds done in the secret." But in some cases at least, much will remain to be accounted of by will. I have tried to imagine an angel present at the reading of the will of some departed saint. He would hear names of various ones, closely or remotely related, and the

amount left to each. At the close he might say, The nearest of kin has been forgotten. The nearest of kin, who is that? The Lord Jesus. Oh, but He is not in need. No, not personally, but what about His work? In order to have a body to share His throne, He stopped from glory to the Cross of Calvary.

The work of gathering out that body is now engaging Him more than all else in this world. So true is this, that He assures those He has sent forth on that work, that He is with them all the age, or till the body is complete. How it must gladden His heart to see a saint, who has been a fellow helper in that work in life, making provision for its continuance in death. On the other hand, can we doubt that it grieves Him to see one who has tasted of His love, leaving the world, thinking of relatives, near and remote, some of whom are unsaved, and so far as any provision for the work, so dear to His heart, His name is not in the will, to the extent of a penny.

Whether it be during the course of life, or making provision at death to fellowship in the work of gathering out and ministering to the church, there is a word both glad and solemn in II Cor. 9:6: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Take a parable of two farmers. One looks at his seed. He says, "It is good seed, but I'll not put much in the ground, just a few handfuls; of course in the harvest there will be a big increase. I shall have the rest of the seed ground and it will make some nice cakes, which I can enjoy now." So he scatters a few handfuls. The other farmer says, "the harvest is sure, and I want a large crop," so he sows bushels where his neighbor sowed handfuls. The harvest comes and he has a large crop; the yield is an hundredfold.

The other man has a crop, but oh, what a disappointment it is to him. He says it is not worthwhile putting the reaper in. Just scattering stalks, which from the fact that they were alone,

exposed them to the effects of wind and weather, whereas the other man's crop being so heavy, each stalk had mutual protection of the others. Each man got just what he went in for. II Cor. 9:6 is a principle that will always hold good.

Which farmer would you, dear believer, like to imitate? Do you wish to have seed and spoil the harvest? But the seed is not saved when held back. It will be according to that little verse.

"There was a man, though some did count him mad, The more he gave away, the more he had."

This will be no enigma to the child of God, who has learned the truth, that what is given to God is just "laid up," banked, not lost. —The Word.

BAPTISM

(Continued from page one)
she had from the Scriptures on baptism:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were all baptized of him in Jordan, confessing their sins." Matt. 3:5-6.

Now, if I should say, any number of converts joined the First Baptist church in Eufaula, and on a certain day I baptized them all in the Chattahoochee river, no one would have any trouble to understand what was done or how the baptizing was performed. Yet Matthew's statement is equally as plain.

Affusionists do not sprinkle and pour their candidates in the river.

"And Jesus when he was baptized went up straightway out of the water."—Matt. 3:16.

Did anyone ever see anything like that at a sprinkling or pouring? Do the babies or adults go up out of the water after they are sprinkled?

"And there went out to him all the land of Judea and they of Jerusalem, and all were baptized of him in the river of Jordan, confessing their sins." Mark 1:5.

Here the statement is plain and positive, in the river of Jordan. Literally "in the Jordan river."

"And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him."—Mark 1:9:10.

Now, candidly, it must take a great deal of imagination to see anything but an immersion in that plain, simple statement. No one would ever suspect anything else unless prejudicial training supplanted the plain teaching of the Word. A great many people are thoroughly convinced that Jesus was immersed in the Jordan, but vainly excuse themselves from following the Master's example.

A message came to me that a lady wished to talk to me upon the subject of baptism. I called at her house. Before I entered the door she began to parade her objections against immersion. I said: "Madam, if you were thoroughly convinced that Jesus was immersed would you be immersed?" His reply was: "No, I would not," I simply said, "Good evening," and walked away without entering the house.

I was on the train with a good Methodist brother. He introduced the subject of baptism. I said: "Do you believe that Jesus was immersed?" He answered: "If he was, it does not follow that I should be immersed." I pressed the question, asking him to say, "yes" or "no."

After a number of evasions and attempted explanations, he finally answered: "Yes, I believe he was immersed in the river." Now, if baptism could mean a dozen things, which it does not, and cannot, still I would never be satisfied to be baptized in any way different from the example the Savior set us. Many others are not satisfied, but still refuse to obey.

No one has ever been able to explain away the plain facts set forth in the baptism of the eunuch, which facts are about as clear a claim for immersion as words could present.

"And they went down both into the water, both Philip and the eunuch: and he baptized him."

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8:38-39. Now, some have tried to quibble about the Greek preposition "apo" (used in the account of the Savior's baptism, and translated "out of") not meaning out of, but from. Here in this case apo is not used, but "ek," and its literal primary meaning is out of.

Affusionists have attempted to make capital out of the expression used concerning Paul's baptism, "Arise and be baptized," saying that "he arose, stood up, and was baptized," the very thing he must have done if immersed, and the very thing he would not have done if sprinkled.

Paul certainly ought to have been a competent witness of how it was done; and here is what he says about it: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4, 5.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

Certainly, if a burial and resurrection are to be represented in baptism—and there is no

room for doubt unless Paul was mistaken—then only a dipping, an immersion, can possibly fill the conditions required.

In none of the New Testament baptisms is the act of immersion in anywise impracticable or improbable. Many of the accounts and references to the ordinance demand an immersion to fill the conditions plainly set forth. Baptists believe immersion alone is baptism, because Christ was immersed in the river. John baptized in the river. The apostles practiced immersion, for Paul calls it a burial and resurrection. Both Philip and the eunuch went down into the water, and after Philip had baptized him they came up out of the water. Many others believe with us but prefer to follow Rome rather than to obey Christ.

"THE MILLENIUM"

(Continued from page one)
the Son of God. This age is commonly called "The Millennium." The word "millennium" comes from two Latin words — "mille" and "annum," which mean a thousand years.

Some Questions That Arise

When shall the millennium begin? When Christ returns. (Rev. 19:11-21).

How shall it begin? With the destruction of Anti-Christ and his armies. (Read reference suggested above.)

What makes possible the millennium? The binding of Satan. (Rev. 20:1, 3). It is foolish to expect the millennium with the Devil loose.

Who shall rule the earth during the millennium? Christ Himself, together with His people who have been called out of the world during this age with that purpose in prospect. (Read Zech. 14:9; Rev. 20:4).

What class of people shall be raised from the dead and shall rule with Christ? Only the saved. (Rev. 20:5).

What kind of rule shall we have here in the world during the millennium? The answer in part is indicated in Isa. 11:3-5.

What strange thing shall characterize the beasts during that period? (Isa. 11:6-8).

(Continued on page four)

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"THE MILLENIUM"

(Continued from page three)
How completely shall the righteousness of God permeate the earth? (Isa. 11:9).

Shall there be war in that time? (Isa. 2:4).

Much has been said about universal peace, but this shall never come this side of the return of Christ. Why? Because of several things as follows:

Human nature is such that it will always express itself, under Satan's leading in war and strife. Only the confinement of Satan can change the picture.

Imperfect, sinful rulers. The imperfections of human governments make for war and strife. People are pretty largely what they are led into being. Take for example the Jewish persecutions in Germany — the war in China, etc. This is not of the people generally, but is induced by the governments. Only a perfect ruler and a perfect government can change things.

The Bible foretells the continuance of war until the end of the age. To talk of universal, permanent peace is therefore to go contrary to what God has declared will be.

What about the length of life during the millenium? It shall be restored to something like obtained back before the flood. (See Isa. 65:20).

Will there be death during that time? Yes, some will die, but nothing to compare with the present. I Cor. 15:26 tells us that the last enemy that shall be destroyed is death.

We may be sure that this earth will be beautiful beyond anything that we can dream of at the present time. One day lived in that time will be worth a lifetime under present conditions. This golden age may be ushered in soon. It would seem that we are living very near the end of the age. World events, which are so in accord with the Bible predictions concerning the "last days" would seem to indicate that the time of Christ's return hastens. We should look forward with joy to this supreme event. And above all we should

AN OPEN LETTER TO LIFE

(Continued from page one)
estant churches. Yet, Baptists are not, and never were, Protestants. Baptists did not originate in 1609, and neither is Catholic Christendom the oldest church.

I desire to categorically aver and unconditionally assert that Baptist churches were established in the days of the Lord Jesus during the time of His ministry in the country of Palestine. With Jesus as their Founder, and the Bible as their textbook, Baptist churches have existed since the days of Jesus' memorable utterance, "I will build my church, and the gates of hell shall not prevail against it." — Matthew 16:18.

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."

Robert Barclay, a Quaker historian, says of Baptists: "We shall afterward show that the rise of the Anabaptists took place PRIOR to the reformation of the Church of England, and there are also reasons for believing that on the continent of Europe, small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine truth, and the true nature of spiritual religion, it seems probable that these

live such that we shall not fail of reward at that coming.

churches have a lineage or succession MORE ANCIENT than that of the Roman Church."

John Clark Ridpath, 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."

Mosheim, the outstanding Lutheran historian, said: "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists... the origin of Baptists is lost in the remote depths of antiquity... the first century was a history of the Baptists."

Zwingli, a Presbyterian collaborator with John Calvin, said: "The institution of the Anabaptists is no novelty, but for 1300 years has caused great trouble in the church."

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 suffering, 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."

"Crossing the Centuries," edited by William C. King, having as associate counsellors, editors, collaborators and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph. D., L. L. D., Litt. D., head of the History Department of Harvard University; George B. Adams, M. A., Ph. D., Litt. D., of Yale, and many more such famous men, says: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an UNBROKEN CONTINUITY OF EXISTENCE FROM APOSTOLIC DAYS DOWN THROUGH THE CENTURIES. Throughout this long period, they were literally persecuted for heresy driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

My dear sir, while I have quoted from several of the world's greatest historians, I could quote from dozens of others if space permitted. None of these quoted were Baptists, yet all of them agree that Baptists have existed since the days of the apostles, and that the path traveled by Baptists through the ages has been one of martyrdom and suffering. Surely Baptists can say with the poet:

"Through many dangers, toils and snares

H. H. OVERBEY WITH SAINTS IN RUSSELL

Another gracious revival, conducted by Eld. H. H. Overbey, Detroit, Michigan, lasting from March 14-25, has been enjoyed by the saints of the First Baptist Church of Russell, Ky.



ELDER H. H. OVERBEY

This was the third consecutive year for Bro. Overbey with this historic church, and this meeting was the greatest of the three, as attested by the messages delivered,

the crowds present, the souls saved, and the testimony of the membership of the church.

Bro. Overbey is one of the truly great preachers of America today. His messages are deeply Biblical, devoid of the usual sob-story emotional appeal of the average evangelist, yet fervently warmed by the Holy Spirit.

There are but few men who know their Bible as does Bro. Overbey, and there are but very few who preach it fearlessly, yet lovingly as he. In twenty years as pastor in Russell, I've never had any preacher with me who was the pastor's helper as Bro. Overbey. He'll do more to help a pastor and bless a church than any man of my acquaintance.

That he is loved by both church and pastor is evidenced in that if the Lord tarries, he will be invited back for another revival in the early part of 1950.

Any church which wants a Bible revival — one that will last long after the evangelist leaves, and any pastor who wants a real helper and collaborator to hold such a meeting should contact Bro. Overbey. You'll be grateful to me and to God in that I've told you of him.

THE TITHE IS PRACTICAL

Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it.

It saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results.

It conserves the energies of the church for the church's real business.

It puts a stop to the necessity of the church becoming a peddler of pies, oysters, ice cream, chicken pie, and notions.

It gives the business men of the place a new regard for the church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of His work.

It is the plan our Lord approved.

And every time, everywhere, with rich churches, poor churches, city churches, country churches, little churches, big churches—it works.—Selected

We have already come;
'Tis grace hath brought us safe
thus far,
And grace will lead us home."

Please do not misunderstand me, sir. I do not mean to say that none but Baptists are saved. Really many so-called Baptists are unsaved. Church membership will save no one. Instead, all who have trusted Jesus Christ as Saviour and have been washed in His blood (Revelation 1:5) are sure of Heaven. This is so regardless of church membership and baptism. In fact, if he has neither church membership nor baptism, yet in his heart has received Christ as his Saviour, that one will go to Heaven when he dies, for he has nothing to go to Hell for, since Christ has already suffered his Hell on Calvary.

Though we thus believe as to salvation, we also insist that the church that Jesus built was a Baptist Church.

With every good wish to you in the New Year, and praying

that God shall open your eyes to the truth of church history, I am,

Yours most sincerely,

JOHN R. GILPIN, Editor

Ed. Note: Over a year ago this letter was written to "Life" in view of the church here which appeared therein. Many thousands have since been printed in tract form. It has likewise been reprinted in a number of religious periodicals. In response to popular request, it is again re-printed in this paper. I have also recently printed a new edition of 15,000 in tract form. It is just as true now as when written and just as helpful. A good supply of these tracts for your community. They are free for the asking, yet if you are able we would appreciate your assistance in paying for printing and the postage.

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky

Introduction by F. D. Whitesell, M. A., Th. D., of the Northern Baptist Seminary.

OPPOSES BAPTIST FOES

The three greatest foes of Baptists are as follows:

1. MODERNISM—Denies verbal inspiration, virgin birth, deity, and miracles of Jesus Christ.

2. ARMINIANISM — Dethrones God and exalts man. Denies that salvation is by grace while professing to believe it. Leaves no solid foundation for security of believers. Fills churches with the unregenerate.

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A wide study of it is needed to protect our churches.

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Russell, Kentucky

THE BAPTIST EXAMINER

PAGE FOUR

APRIL 23, 1949

What Of The Night?

Watchman

"Son of man, I have set thee watchman unto the house of Israel; therefore, thou shalt warn them for me. When I say unto the wicked man, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:7-9).

A Startling Statement
A day will come for the United States at the end of 1952 when other nations will possess atomic weapons in quantity. This was made in the report President Truman's Air Policy Commission which was recently published. In the same report it was also stated that a guided missile of 5,000 miles range, capable of hitting a large target such as a city, would be in mass production in five years. "It would be unwise to assume that other nations would not also have this weapon by the end of 1952." The report further states that from 1952 onward "a serious danger of atomic attack will exist." In view of this, the report advocates a tremendous increase in American fighting planes with adequate reserves, and urges the nation to equip herself with overwhelming lethal resources, including bacteriological and supersonic devices as well as atomic bombs.

We have quoted these statements so that we may not be accused of exaggerating the dangers which we walk amidst today, or the terrifying vistas of sudden destruction and death that are surely opening on the horizons of the world. A few months ago we wrote in these pages: "Fantastic weapons that will make this world the vestibule of Hell are even now being produced, while others more fiendish are getting towards the drawing boards and the laboratories. All these weapons and others are designed to bring sudden death and destruction upon peoples and cities thousands of miles away on the other side of the earth."

There Will Be No Declaration Of War
in the future, only a horrified awaiting for the death rain from the sky. Were we writing these words today we might change the last sentence, since there may be no "horrified awaiting," but only a sudden destruction that will come without warning and sweep millions in an instant into eternity.

While the opinions of a layman on such matters may not be of much worth, we would remind our readers that they are not our opinions alone. They represent the considered judgment of sober, responsible men in the highest position, men who are no scaremongers and who by the very position they hold must weigh every word they utter. For instance, a few weeks ago the British House of Lords debated this whole question of future security in the light of the atom bomb and other weapons. Listen to the Archbishop of York, an earnest Christian and one of the most able minds in the Church of England. He said: "It is now two and a half years ago since the bomb was first used, Mr. Churchill, speaking about it then and the dangers with which it threatened the human race said, 'There is not one hour to lose.' Two and half years have gone. We are drawing nearer and nearer to catastrophe, and an ever-darkening threat is spreading over mankind. This bomb affects everyone in every nation."

The Terror Of Atomic Warfare
Other responsible men spoke in the same strain. "I do not think I need stress today," said Lord Cherwell, "all the horrors of atomic warfare; that has been done on many occasions by others who are more capable of doing it with eloquence which carries conviction. We are familiar on a small scale with blast effects. In the atomic bomb it corresponds to tens of thousands of tons of T. N. T. In addition to the dangers with

(Continued on page four)

(Continued on page four)

BIBLICAL PREMILLENNIAL MISSIONARY BAPTISTIC

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 18, No. 13 Russell, Kentucky, April 30, 1949 Whole Number 569

Delinquency Of Juveniles - And Parents

J. Edgar Hoover in a recent interview laid the blame of children's misdeeds on their parents. Mostly on the father.

One of his case studies concerns a fourteen-year-old boy. This lad started smoking, drinking beer, and running around with girls. One day he beat his neighbour to death just to get his car and drive around awhile.

The investigation brought out these points: The boy was allowed to quit school because "he didn't like the teacher." His parents always excused him, he was babied and spoiled. His father never made him go or asked him to go to Sunday School or church, because the father did not go himself. The mother went alone to church. There were nine other children in the family, none of them went to Sunday School. A firm hand of discipline, plus a father's good example might have saved this boy.

Is this altogether something new? Let us look at the story of Eli, 1160 years before Christ walked on earth. Eli himself was not wicked. He was a high priest, the very one who told Samuel how to answer the call of God in the night. But his sons were sinful, disobedient, ungrateful, un-holy, and viciously immoral.

The judgment on Eli, the father, was this: "I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."—I Sam. 3:13. Eli himself was a pious man and judged Israel. But he could not or would not stop his sons from breaking the laws of God and man. These grown sons were allowed to break the rules of the Temple, they took meat meant for sacrifice and used it for themselves. They had loose morals concerning women and openly disobeyed the commandments they were supposed to respect and help others obey also.

Mused Uncle Mose

Dem young 'uns dat b'long to diff'unt chu'ches gits in love, an' de thinks ef'n dey marries dat problem'll take kyah o' hitse'f. Hit usual' do—wid a casu'ties, ob cou'se.

We do not know just how God expected Eli or any other father to restrain them. There are different methods used by all generations. To spare the rod is to invite much trouble later in most cases. The power of example is the great factor in leading a child into the path.

(Continued on page four)

The First Baptist Pulpit

"AN EXPOSURE OF JEHOVAH'S WITNESSES"

One of the deadliest enemies to the cause of Jesus Christ is that cult of religious teachers known as "Millennial Dawnism," "Russellism," "Rutherfordites," "Jehovah's Witnesses," and by possibly some other names. The literature is scattered over the country by colporters who go into the homes of people on Sundays and week days alike with their books for sale. Usually you can protect yourself against this heretical teaching by looking at

the imprint of the publishers on the title page. Anybody selling literature published by the "Watch Tower Tract and Bible Society," "The Golden Age Publishing Company," or the "International Bible Students' Association," is selling literature that will poison the minds and destroy the souls of those who read and accept its teachings. It is false doctrine and the writers of it are false prophets and teachers of whom we should beware.

The founder of this religious cult was one Charles Taze Russell, who called himself, "Pastor Russell." He was born in Allegheny, Pa., in 1854, and was first a Congregationalist. His first publication was brought forth in 1881 and was called, "Food for Thinking Christians." This may be said to be the beginning of this new religious denomination which now call themselves "Jehovah's Witnesses."

(Continued on page four)

HOW SOME READERS FEEL TOWARD US

Sister Mona Ingels of Belpre, Kansas, sends three dollars worth of subscriptions and a twenty-two dollar contribution, saying:

"I take several papers which I think very good and I enjoy reading all of them. However, your paper is the best one I read. I am glad to send this money, as I consider this good missionary work."

Brother Frank Parrish of Zuni, Va., in sending \$20 by way of contribution toward our printed ministry, says:

"I am one of your oldest subscribers and through the years that I have been receiving it, it has richly blessed my life and home. My wife was saved by reading some of the great messages which it contains. In all sincerity let me say that it is food to my hungry soul."

"I have received your paper regularly and enjoy it very much. I look forward to receiving it every week. I appreciate your fight against modernism, Catholicism, etc. In fact your paper creates so much interest here, some of my fellow students look for it as much as I do."

Eld. Arnold B. Cook, Southland Bible Institute Pikeville, Ky.

This is how three of our friends feel toward us. We are always happy to hear from our readers, and your letter will be just as greatly appreciated. It is only through the support of our friends that we are able to keep your paper in the mail. May we hear from you soon.

Fellowship Meeting

The next meeting of the Tri-State Baptist Bible Fellowship is to be held on May 6th with the Baptist Church at Lucasville, Ohio. James Craft is the pastor of the entertaining church.

All interested persons are urged to attend. Lucasville is located about ten miles north of Portsmouth on the road to Columbus.

At the request of the church the editor will bring the sermon for this meeting.

How Foolish

How foolish it would be for men to stand on the bank and watch a ship sink, or even to go to a watery grave, or even to work on the bank, painting cleaning his boat to get it ready to go to their rescue, when there was right at hand an old man, a rowboat, or something which he could rush to their aid. How foolish for a man, knowing that children were in burning building, to refuse to

(Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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"HOW SHALL THEY HEAR?"

God's Word has a question for everyone. Of non-Christians it asks, "What think ye of Christ?" and demands an answer. It also has an inescapable question for the sons of God, and an answer must be given. The question for them is, "How shall they hear?" The reference here is of course to the multitudes who have never heard of Christ. There is no need to quote statistics — every one of us knows that there are men without number who have never had the first opportunity to know of Christ and everlasting life. With them in mind, let us face our question and note:

Christ's answer. In the first place He answered by giving Himself; He was the first foreign missionary. He asks nothing of us which He has not first done Himself and in infinitely greater measure. No one of us will ever sacrifice what He gave up to come to earth, but He knew that the question had to be faced and this was part of His answer to it. Secondly, He answered by sending out His disciples. There is a sense in which His task was far from finished and He knew it. The completion of it depended upon His disciples.

The church's answer. There are two sides to this, a bright and a dark. For the bright side, there is the glorious record of the Acts of the Apostles, and later periods of church history when for a time the flame of world evangelism burned brightly. But this was only momentary, comparatively speaking, and the darker side of the picture is in some ways more impressive. Twenty centuries have passed and the task is far from completed. As Oswald Smith points out, we have done 101 things which Christ did not command us to do and we have failed to do the one thing He commissioned us for, and so the task is far from finished and the multitudes are still without Christ. We have called Christ Saviour and acted as though He were Saviour merely of the white race and especially of Americans. We have called Him

AN APPRECIATION OF MISSIONARY W. B. CURNUTTE

Brother Curnutte was born the first time in 1882 in Lawrence County, Kentucky, and was born the second time thirty years later.

For some time prior to his conversion he was a moral religionist. But in the year 1910 he went through the entire Bible to find out what it teaches about Christ and the way of life. This eventually resulted in his conversion. This the Lord did by allowing him to become desperately angry at his horse. After he had vented his anger on the horse and had exhausted his vocabulary of profanity, he sat down and wept because he had lost his religion.

Some time following this he was led of the Lord to think upon John 6:39, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." As he meditated upon this passage there came to his mind the experience of the Hebrews in Nebuchadnezzar's furnace. He remembered how

Lord and yet left the job undone, bringing ourselves under the condemnation of His query, "Why call ye me Lord, Lord, and do not the things that I say?"

Your answer. You cannot evade this question. Every Christian must have some answer for it. You cannot do all that needs to be done but you will some day give an account for what you can do. You cannot answer for the whole church but you must answer for yourself. You may some day regret many of the ways in which you have spent your time, but you will never regret, throughout eternity, the time you have spent in praying for missionary work. You may sometimes regret the way you have spent your money, but you will never regret, in time or in eternity, what you have given to get the Gospel out. Some will come to the end of their lives regretting the way that they have spent them, but no one will do so who has given himself whole-heartedly for the service of Christ.

The question which constitutes the title of this article is an inevitable one and all who are Christians must answer it. We must all pray as we never have before for the cause of Christ in every land. We can answer further by giving of our substance for His work to an extent we have never known before. Some of you can go and if God calls, this is the best answer of all. No one can answer this question for another. We must each heed and give our own reply to God's insistent question, "How shall they hear?" *Latin American Evangelist.*

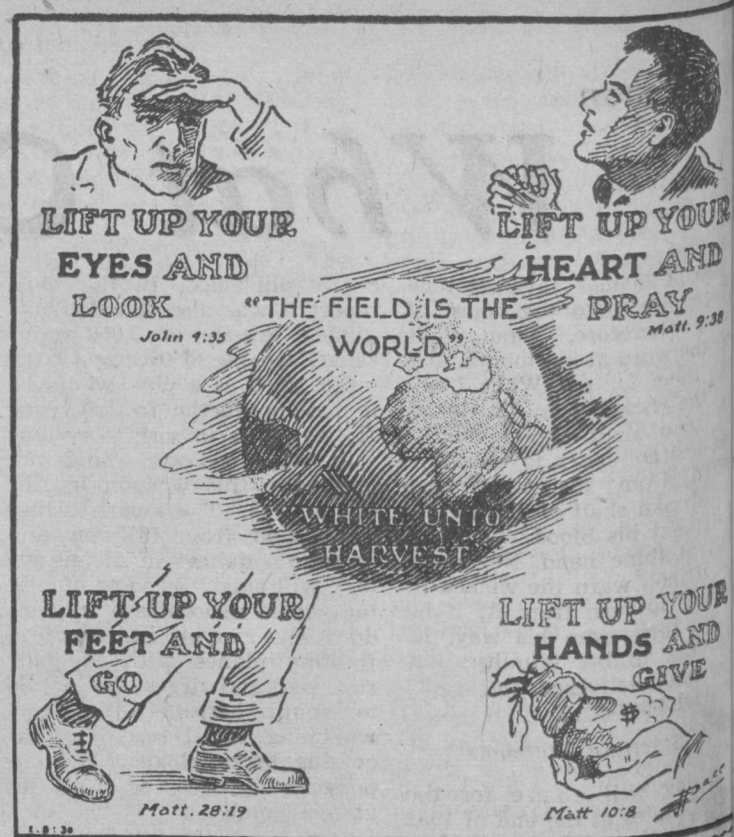
the Bible said that three were thrown in, and that Nebuchadnezzar saw four "walking in the midst of the fire," and said, "The form of the fourth is like the Son of God." This brought to his mind the fact that if one who trusts Christ should go to Hell, Christ would be there with that one and the fires of Hell would be as harmless to that believer as the fire of Nebuchadnezzar's furnace was to the Hebrew children. Immediately he threw himself wholly upon the mercy of God through Jesus Christ, and received the peace that passes all understanding. This was in 1912.

At the time of his conversion Brother Curnutte was a traveling photographer in Lawrence, Boyd, and Greenup counties and adjacent territory. He did his work from house to house, travelling by horse and buggy. His first urge upon conversion was to tell others about Christ. In his zeal without knowledge he decided that he could tell anybody just how to be saved and resolved that nobody would go to Hell around him. It was here that God taught him a second lesson. He soon learned through the Bible and his own experience the truth that Christ declared to Peter in Matt. 16:17, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He found out that though he could tell men about Christ and His power to save; yet they could receive it only by a divine revelation in their hearts. He therefore quickly abandoned the expectation of converting every man he met, though he continued to witness to all concerning the Christ whom he had come to know as his own personal Savior. He witnessed and distributed tracts in connection with the work of taking pictures. During this time he laughed one day when a woman told him that though he was a picture man then that some day he would preach.

In the spring of 1913 he united with Unity Baptist Church of Ashland, Ky., which church at the time was a considerable distance outside the corporation of Ashland. He received his call to the ministry in 1914 and intensified his house to house evangelistic work in connection with his work in photography.

In 1917 the Summit Baptist Church (near Ashland) called him as pastor and asked for his ordination at the hands of Unity Baptist Church. In that same year the Greenup Association of Baptists through a committee made Brother Curnutte its colporteur, paying him ten dollars a month and arranging for a selection of books that he carried with him. In addition to the ten dollars he was allowed all the profit on the books he sold. This arrangement continued for ten years. In 1927 the association withdrew its support from Bro. Curnutte in favor of Brother V. B. Castleberry, whom it had elected as missionary. But the Lord did not let His man down. The first month after the association withdrew support various churches and individuals contributed eighty dollars to Bro. Curnutte's support. The church at Catlettsburg, under the ministry of the noble W. C. Pierce, began making regular monthly offerings to his support. Bro. Pierce became a sort of unofficial treasurer of the work and others made contributions as they led.

Shortly before the death of Brother Pierce, Brother Cur-



nutte was called as missionary in Twelvepole Association in West Virginia. He was told that the association desired him to do evangelism and preach the doctrines of the Bible in the churches. This latter aspect of his work was conceived because many of the pastors were considered weak in doctrine. But his preaching of Bible doctrine was too strong for this Northern Baptist Association. His work lasted only six months, but that was long enough for the Lord to use him for the conversion of the Methodist wives of two pastors of the association.

With the cessation of the work in West Virginia, Brother Curnutte came immediately to Glenwood Baptist Church, near Denton, Ky. Other churches began to call for his ministry. At the present time he is serving the following churches and mission points:

On the first Sunday of each month he goes to Sandy Valley Baptist Church in Lawrence County, near the Carter County line.

On the second Sunday he goes to Cherryville Baptist Church and on this trip he also preaches at a mission point on Georges Creek, in Lawrence County.

On the third Sunday he ministers at Holly Hill Baptist Church in Lewis County, Ky.

On the fourth Sunday he preaches at Siloam Baptist Church, where Brother Stanton Dowdy is pastor; and he and Brother Dowdy carry on a mission in the Community Building at Big Montgomery.

On each fifth Sunday there is an appointment for him somewhere.

Meanwhile he is doing personal work constantly as he comes in contact with people.

In 1942 the First Baptist Church of Russell began contributing to Brother Curnutte's support. This support now averages about seventy-five dollars a month. In addition to this he receives some small support from the churches and mission points where he serves.

A proper appreciation of Bro. Curnutte's long and faithful ministry would be extremely difficult to express in words. Perhaps no man has had greater influence for sound doctrine in all this section. While he was associational colporteur he preached in every church in the association except one. And, though the association has increased much since then, there is probably now in the association no church that does not in

some way show the fruits of labor. He had more or less to do with the preparation of material and the establishment of the following churches: Cherryville Baptist Church, First Baptist Church, Greenup, Ky.; Grassy Baptist Church, where he worked in connection with Brother Stanton Dowdy; Lucasville (Ohio) Baptist Church, where he likewise labored together with Brother Dowdy; Siloam Baptist Church, where again his and Brother Dowdy's ministry were combined; and First Baptist Church of Grove, Ohio.

What a contrast as to the labors of Bro. Curnutte and so-called missionaries, that fully and liberally support from the funds of the Cooperative Program. We have two of these piston rods of the state machine now serving in this area. It is highly conspicuous that they hold revivals in Ashland (where there are already several Baptist churches) and in other towns round about, yet they never go into destitute places where the Gospel has never been taken. As missionaries, they are misnomers. It's doubtful if either has ever gotten his feet off the sidewalk since his work began. Not so with W. B. Curnutte. He is a missionary who carries the Gospel to those who have never heard it.

He has labored through weather and under whatever condition he encountered without giving up. He has gone out regardless of how little support he received. Stalwartly he stood for Baptist churches, Baptist baptism, the eternal security of believers where these things were little known and respected. A more willing, persistent missionary, going from door to door and from person to person, entering into destitution, all over this area, has never been among us. May God bless him with many, many years of labor yet!

Dear Brother Gilpin:
Enclosed you'll find ten dollars. May this year bring blessing and yours continued blessing. T. B. E. blesses and inspires many. May it continue to go to carry the gospel.

Your sister in Christ,
Bird D. Hayes,
Tampa, Fla.

A SCREW LOOSE SOMEWHERE

Albert E. Aldrich says: "When I spoke to 800 students in a state university I was informed that the Bible should not be mentioned in the school. The same afternoon I was invited to talk to about 800 men in the State Penitentiary, and the warden asked me to give them the Bible truth."

One state has passed a law forbidding the Bible to be read in the schools, and the same state passed another law making it mandatory that a Bible be placed in every prison cell. What reasoning! A fence at the top of the precipice is much better than a hospital at the foot of the hill.—Lockland Baptist Witness.

MISSIONARIES
IN BRAZIL

J. F. Brandon
B. E. Parrott
Mrs. B. E. Parrott
Miguel Ibernou
Cicero Bicipo
Maio Dutro
Eufrazo Soraes
Francisco Santiago
Walter Fernandes
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

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

MISSIONARIES
IN PERU

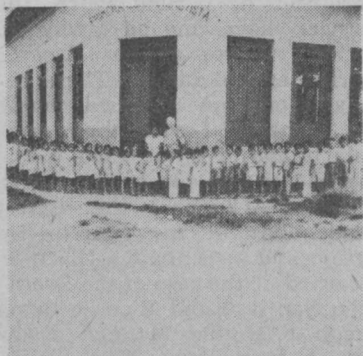
R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
(Spanish Language)

IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

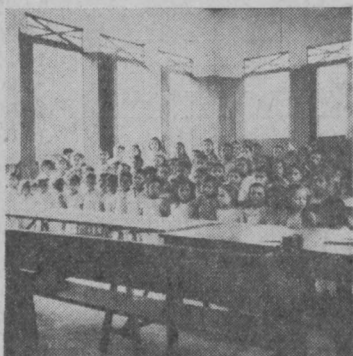
Marguerite's Report Of Annual D. V. B. S. In Peru



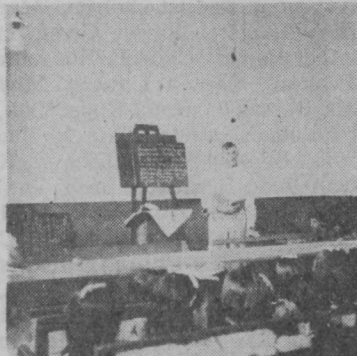
First Baptist Church building, Iquitos, Peru



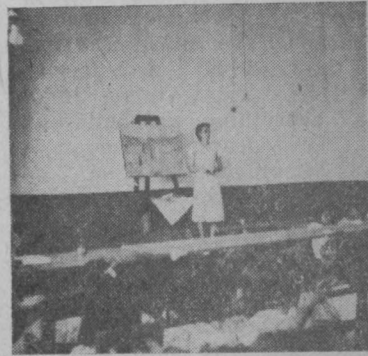
The boys and girls march in.



They sing.



Missionary R. P. Hallum gave the devotional.



Miss Marguerite Hallum teaches the boys and girls a Bible lesson on the flannelgraph.

MARGUERITE TELLS OF 90 CHILDREN IN D. V. B. S. IN PERU

We had our Daily Vacation Bible School (Escuela Biblica de Vacaciones) from January 17 through January 28. Enrollment day was January 15 and we had exactly 100 children enrolled, but a few did not get to come because of illness, and two or three dropped out after the first or second day because they were leaving town. So we considered we had 90 students with an average attendance of 83 for the two weeks of the school, which was a very good average. The weather was unusually good for this time of year. It did not rain during the day for the entire two weeks, which helped the attendance record.

50 Never Had Been To S. S.

Of the total number enrolled over 50 stated that they had never been to Sunday School. We considered this a great opportunity to get the gospel to them and we have never heard more enthusiastic singing anywhere. They learned a new chorus or song everyday which had some connection with the lesson studied. Our course of study was the Gospel of Luke. The first half-hour period was spent in singing. After roll call father gave a ten minute devotional each morning. Then with all the children together I taught them a Bible lesson using the flannelgraph following with an object lesson in connection with the lesson studied. Then they

were divided up into groups, not altogether according to age but according to writing ability, etc., for notebook work.

Four Helpers

We had four volunteer helpers. For the children that did not know how to read and write well enough to keep a notebook we prepared (by hectograph) notebooks with memory verses in large letters for coloring, also a picture for coloring to represent each lesson. Usually by the time they had finished they knew the memory verse. After the notebook work we had a half-hour for handwork.



Miss Marguerite Hallum wearing native hat. Marguerite is a consecrated young woman who is a real help to her father in the mission work with the women and children.

No Standing Room

For the closing exercises Friday night, January 28, there was literally no standing room in the house. All the seats were filled and the aisles were full and the windows also. The program was in the form of an oral examination and the children did their best both in singing and in answering questions. Anyone attending could see that the time had been spent profitably. Eighty-eight children received diplomas.

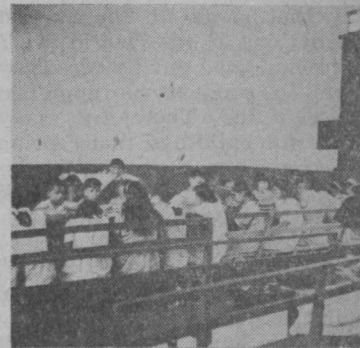
Some Turned Away

All during the school hardly a day passed without several asking to be enrolled, but we had no room for any more so we had to refuse them. I am enclosing some pictures showing some of the various activities. We have been busy getting material together and making more notebooks (170 in all including those we made for the school here) for a school at Polis where we make journeys from time to time. We had planned to go next week, but have had to postpone it until about the first of March as I have developed a severe chest cold and am getting treatment and want to be completely well before going out on the river where it is much damper. This is all for now.

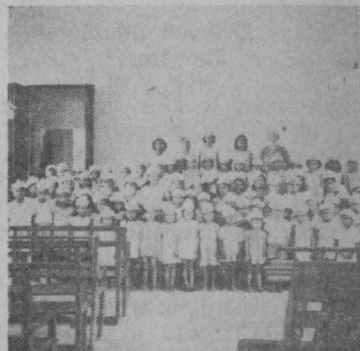
Yours in His service,
Marguerite Hallum



Mrs. R. P. Hallum teaches a class of Junior girls.



Marguerite's class of Intermediates doing notebook work.



Escuela Biblica de Vacaciones (E. B. D. V. on the caps).

Missionary Billy Parrott Tells Of Trip To Brazil

Belem, Para, Brazil
March 21, 1949

We arrived in Belem all right. We docked yesterday about 2 p. m. Brother Brandon didn't meet us at the dock because he couldn't find out just what time we would be docking and he still can't be on his feet long at a time. But he sent a porter to me with a letter and with instructions as to taking care of us and getting us to the hotel. We came to the hotel about 3 o'clock and were given a room directly across the hall from

Brother Brandon. I thank the Lord that he is here to help us. I would be completely lost without him. We wouldn't even know how to get food without him. We haven't gotten our baggage yet but expect to this afternoon. I don't know what it will cost us to get it out but I am afraid we will get stuck because the officer on duty today is tough and very unreasonable. We are leaving that with the Lord though and He can take care of it.

To Leave For Manaus
Immediately

We are to leave for Manaus (1000 miles up the Amazon River) tomorrow night (Tuesday, March 22). I don't know how long it will take this boat to make the trip but hope to be in Manaus next Sunday (March 27). We will be glad to get there and get settled down for awhile. This continued travelling is especially hard on Eudora and Jerry. I will write again from Manaus in greater detail.

Yours in Christ's service,
Billy E. Parrott

MEXICAN MISSIONS

Missionary Guiomar Novaez reports 33 meetings for the month of March and five professions of faith. One meeting in each of the following places: Payne, Ohio; Ft. Wayne, Indiana; Lorain, Ohio; Gary, Indiana; Des Plaines, Illinois; Waukegan, Illinois; Dexter, Michigan (Next page, Column five)

NOTICE.

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

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

BRANDON ARRIVES IN BRAZIL TO RECEIVE THE PARROTTS

Belem, Para, Brazil
March 15, 1949

I will try to give a report on myself since I last wrote to you. I left Miami, Florida on March 11 as aforesaid, the grace of the Lord Jesus being manifested on every hand. This, beyond all doubt, was the best journey I ever made. The angel of the Lord had gone before and still He went with me. In detail everything was better and the Lord dearer than ever. We left Miami at 2:40 P. M., and arrived in San Juan at 10:00 p. m. The plane was very large, four motors, offering accommodations to 60 passengers. There were five in the crew and such a tonnage of baggage and express. The only solution for me is the eternal arms of our ever living God carries it through the midst of the heavens. When we arrived at San Juan I went to the hotel where I spent the night. Everything was nice and the next morning we were up early and ready to ride. My impressions of the city were the very best. It seems that the island of Porto Rica, San Juan and the Capitol is an American possession and they really have the American spirit. The natives were nice, hospitable and freely gave information requested. There is a railroad that crosses the island, at least one very large sugar refinery. The amount of sugar produced is enormous. The banana industry is quite extensive. They told me that some of the largest plantations in the world were there and good quality too. They seem to produce pineapple in quantity too. There are many beautiful buildings, many being tall, from 8 to 12 stories, American fashion. It is not a small place, I judge no less than 40,000. The airport as well as seaport is modern and very roomy. The people have the American spirit and liberty as well as the generous South American spirit of friendliness which makes the traveler feel at home in their midst.

Plane Delayed By Motor Trouble

We went to the airport for the 10:00 a. m. plane and when we were all aboard and ready to take off, it was discovered that one of the motors was not working, so that called for many hours of work and we all returned to our hotel and remained until 7:00 p. m. when we left for good. It was a wonderful sunset on that afternoon. I think I never saw the sky more colorful and as we soared up into the sky, it brought memories of the promise, "That I will come again and receive you unto myself" and my soul was overcome by the infinite love of my Saviour. This plane was the same size as the other, the only difference was the arrangement of the seats. They were the most comfortable chair or lounge like seats, proper for me to sleep in. From underneath the seat was drawn out an extension which elevated the feet and made it almost like a bed and much better than some. As I recalled

FINANCIAL REPORT FOR MARCH 1949

United Baptist Church, Muncie, Ind.	\$ 10.00
Liberty Baptist Church, Toledo, Ohio	19.52
South Side Baptist Church, Winter Haven, Fla.	55.00
Liberty Baptist Church, Central City, Ky.	8.91
Bellview Baptist Church, Paducah, Ky.	15.29
Buffalo Avenue Baptist Church, Tampa, Fla.	27.95
Buffalo Avenue Baptist Church, Hope Bible Class, Tampa, Fla.	35.76
Danleyton Baptist Church, Flatwoods, Kentucky	5.00
Mt. Pleasant Baptist Church, Cadiz, Ky.	70.00
Zoar Baptist Church, Bardwell, Ky., L. B. C.	10.05
For Parrotts' trip.	
Zoar Baptist Church, Bardwell, Ky.	18.53
Seven Springs Baptist Church, Dycusburg, Ky.	32.32
Mt. Pleasant Baptist Church, North Kenova, Ohio	14.25
Ahava Baptist Church, Plant City, Fla.	45.00
Bible Missionary Baptist Church, De Quincy, La.	11.40
Big Creek Baptist Church, Wayne, West Virginia	5.00
South Side Baptist Church, B. Y. P. U., Paducah, Ky.	4.31
Grace Baptist Church, Base Line, Mich., B. T. U.	4.77
Grace Baptist Church, Base Line, Mich.	51.75
Richland Baptist Church, Livermore, Ky.	20.32
New Hope Baptist Church, Dearborn, Mich.	14.29
Grace Baptist Church, Owensboro, Ky.	5.00
Bethel Baptist Church, Roseville, Mich.	18.11
Micanopy Baptist Church, Micanopy, Fla.	5.00
Oak Baptist Church, Royal Oak, Mich., L. B. C.	10.00
Ryan Road Baptist Church, Van Dyke, Mich., L. B. C.	10.09
Julian Baptist Church Gracey, Ky., for J. F. Brandon	19.25
Ryan Road Baptist Church, Van Dyke, Mich.	10.73
Willisburg Baptist Church, Willisburg, Ky.	5.00
South Union Baptist Church, Cadiz, Ky.	35.50
Midway Baptist Church, Hickman, Ky., Y. P. B. C.	5.00
Second Baptist Church, Marion, Ky.	13.12
Little Obion Baptist Church, Wingo, Ky.	5.00
Cleaton Baptist Church, Cleaton, Ky.	50.00
Seven Springs Baptist Church, Dycusburg, Ky.	34.20
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Pleasant Grove Baptist Church, Hickory, Ky.	14.53
Park Hill Baptist Church, Pueblo, Colorado	75.00
North Side Baptist Church, Mayfield, Ky.	38.65
Scotts Grove Baptist Church, Murray, Ky.	5.00
Calvary Baptist Church, Mission, Lawtey, Fla.	15.00
Beech Grove Baptist Church, Bardwell, Ky.	13.38
First Baptist Church, White Plains, Ky.	12.00
Harmony Baptist Church, Detroit, Mich.	82.00
Hopewell Baptist Church, Toledo, Ohio	5.00
First Baptist Church, Russell, Ky.	108.49
Maranatha Baptist Church, Grand Rapids, Mich.	16.95
McClellan Sebastian, Outwood, Ky.	10.00
Miss Georgia Brandon, Benton, Ky., for J. F. Brandon	7.00
Elder Ollie Parkey, Ula, Ky.	5.00
Mrs. C. E. Stewart, Stockdale, Ohio	1.00
Mr. and Mrs. F. R. Parrish, Zuni, Va.	25.00
W. H. Spears, Mansfield, La.	14.00
Lillian and Vorise Kirk, Kermit, West Virginia	24.00
J. H. Cain, West Cape May, N. J.	5.00
P. B. Dirks, Arlington, Washington	5.50
William M. Kretschmer, Grayson, Ky.	13.50
Ed. Alvis, Griffin, Ga.	10.00
Charles Holsinger, Wheaton College, Wheaton, Ill.	5.00
Dr. D. J. Dunn, Worthington, Minn.	5.00
Mr. and Mrs. Hensley, Grayson, Ky., for J. F. Brandon	20.00

TOTAL \$1291.42
Z. E. CLARK, Treasurer

As the Lord leads you, send all offerings for the 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. Address:

Z. E. CLARK
Box 215
Cannelton, Ind.

my early life and ministry, now to be exalted among such a great people of earth seemed a bit premature. Of course, I am as we all are, "a child of the King" and He the King of the nations. But we find that exaltation is not yet and I felt comfortable in my body but out of place for there was no open manifestation of the Lord Jesus on hand. However, I did have two opportunities to make myself known and speak of the sacrifice of my Saviour, with no interest on the part of the hearer. Because of the arrangement of the chairs, this plane only carried 30 passengers and a crew of five members. The service was such that could not be equaled any time or place.

Arrives In Belem

We arrived at Belem (at the mouth of the Amazon River) at 7:00 a. m. The last two hours was a bit rough. It might have been because of the tropical rains. There were many pockets in the air that would shake us up, however, our landing was in safety and I was glad to get

back on earth again.

We went into the waiting room to have our passports and baggage examined and when the head man of the revenue office saw me he came and asked, "Are you not our missionary?" I replied that I was, so he said to the man who was opening my bags, "Close them up, they are not to be examined." You see, Brother Lima knows him and had gone to his home and told him that I was coming and was sick, so he told him leave him to me. I thank the Lord for that courtesy too. Then, too, I had failed to say that though my baggage weighed twice as much as I was allowed on the plane, they made no charge for the extra weight, and again I thanked the Lord and took courage. I spent Sunday mostly in bed, I was so worn out. Lima called to see me and sent word to the churches where he did not attend that I was here and they had prayer for me. Yesterday afternoon the room was full of visitors and my heart overflowed as they prayed for my complete recovery.

A LETTER FROM DON TOMAS IN COLUMBIA

Bueneventura, Columbia
February 26, 1949

Missionary R. P. Hallum

My Dear Brother In Christ:

I have in my hand your two letters of the 5th and 11th with checks for which I express my most expressive thanks. Make manifest also the same to the mission. Here, thanks to God, all goes well, to the Lord be the glory. Last Sunday, three persons raised their hands making profession of faith in the service of the night. You asked of the brethren in Cisneros, of Brother Arias and my wife and how the work is going in the construction of the building to which I answer. In Cisneros two brethren died. Saul Petro, the others have moved away to other villages as has Brother Aristides and family. There remains only one married couple in Cisneros. I visit them regularly and give out tracts to the people in the place, etc. As to Brother Arias he is the support and pillar of the church. He prays and fasts always. When he learned of the case of the Brethren Santiago and Ricardo being against Brother Memigio Ramires he fasted two days and we have prayed much. The sister, Rosaura, also fasted. As to my wife, she does not attend the services but in an obstinate manner follows the Allinaze with caprice, united to destroy me. Of construction, I have gone

Makes Arrangements For Trip Up River

Yesterday morning I called at the office of the shipping company and talked with the big boss, Senior Dias Pay. He recommended that the baggage of the Parrotts be taken off the boat here instead of Manaos and I think he is right. He called the Lloyds Shipping Company and requested passage for us to Manaos. Their boat will likely go up river March 21 or 22. I went to the S. N. A. P. P. Company and made reservations hoping that the boat (the one the Parrotts were on) would get in early enough to make it. They (Parrotts) only left New York March 5th and are expected here the 19th. Yesterday one of the brethren brought me some medicine which he said had cured many and I feel better after taking a half dozen doses. I am living in the Pan American Hotel (The Grande) on the third floor and the elevator is broken, so you know I am better to get up and down the high stairs. May the grace of the Lord Jesus Christ be with you all and His peace that passeth all understanding abide with you all.

J. F. Brandon

Park Hill Baptist Church

Pueblo, Colorado

The Park Hill Baptist Church, Pueblo, Colorado, Brother Grady L. Higgs, pastor, has joined the list of supporters of Baptist Faith Missions. They write in part: "Dear Brother Gilpin: I am happy to tell you we, the Park Hill Baptist Church, by unanimous vote, are sending \$75.00 per month to the 13 missionaries of Brazil, Peru and Columbia. We are happy to join you in this mission endeavor. We have had two more young men to surrender to the ministry recently. This gives us six men and two girls pledged to the ministry and Christian service."—J. E. West.

forward very little. Up to now I have received \$103.00, equivalent to \$180.25 pesos Columbian. With this money I have bought some brick and sand and I hope to get more together in order to commence to construct this material. The \$11.00 that the mission sent to pay the pavement, I paid 19.00 pesos, I am not sending you a receipt because the treasurer would not give me a duplicate receipt. As to Sister Rosa that wants to be baptized, she told me that her companion had left her and that she is alone. We believe with the Brother Jose and other brethren that we ought to wait awhile to see if she grows in the Lord. Until I give you more information, I bid you good bye, desiring all good to you together with the others.

Yours in Christ,
Tomas del Castilla A.

SPECIAL NOTICE

Brother Z. E. Clark has had to rent a larger P. O. Box. Please note the new box number on your records. The correct address is:

ELDER Z. E. CLARK
P. O. BOX 215
CANNELTON, IND.

D. V. B. S. IN PERU

Miss Marguerite Hallum reports an average attendance of 83 children with 88 getting diplomas in a two weeks D. V. B. S. in Iquitos, Peru.

Mt. Home Baptist Church

Johnson City, Tennessee

Pastor Charles T. Souder of the Mountain Home Baptist Church, Johnson City, Tennessee writes in part: "Dear Brother Gilpin: May I thank you again for being with us. It certainly renewed our spirits to know what you said concerning the Holy Spirit's leadership in travelling the distance you did to be with us, knowing before hand our meager circumstances. God bless you, dear Brother, it helped us so much. It is certainly good to know that somewhere, even across many hills, vales and mountains, someone has a like precious faith. It was a joy indeed to have given you the offering, or rather expense, but it indeed was a thrill to know that we have a little part in the mission work, by you sending the check to the field in our name. I trust that if the Lord tarries we shall have many, many dollars to invest in South America and worldwide missions."—Charles T. Souder.

Mexican Missions

(Preceding page, Column One)
an; Ypsilanti, Michigan; Wayne, Michigan and Inkster, Michigan. There were two meetings in both Jackson and Albion, Michigan. Four meetings in Mansfield, Ohio, and fifteen in Detroit, Michigan. There was one profession of faith in Mansfield, Ohio, one in Waukegan, Illinois, one in Detroit, Michigan, one in Jackson Michigan and one in Wayne, Michigan. Brethren Frank McCrum of Harmony Baptist Church and Pastor Alton Morgan of Friendship Baptist Church helped at the Mexican mission in Detroit. Remember Brother Novaez in your prayers and in your offerings.

Missionaries Of Baptist Faith Missions

AS OF MARCH 1949

IN BRAZIL SINCE 1923

IN COLUMBIA SINCE 1947

IN PERU SINCE 1935

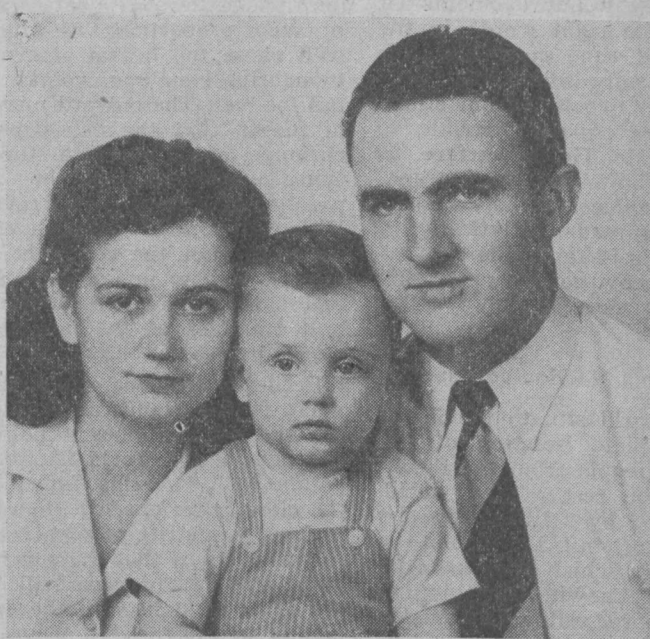
We know their names. We know where they labor. By their letters and pictures in the **MISSION SHEETS** each month we know what they accomplish by the grace of God.



Elder and Mrs. R. P. Hallum and daughter, Miss Marguerite Hallum. They are stationed at Iquitos, Peru on the Amazon River, where they have labored since 1935. Brother Hallum has organized a church at Iquitos and has many preaching points.



Elder J. F. Brandon. He labors in the Acre Territory of Brazil with headquarters at Cruzeiro do Sul on the Jurua River, and in the State of Amazonas at Manaus on the Amazon River. Bro. Brandon has organized eleven churches in Brazil since 1923.



Elder and Mrs. B. E. Parrott and Jerry. The Parrotts went to Brazil in March 1949. They are to be stationed at Manaus on the Amazon River for about a year to learn the language and then go to Cruzeiro do Sul, Acre.



Don Tomas. He is a missionary to his own people in Bueneventura, Columbia. Don Tomas and the work in Columbia are results of the labors of Missionary R. P. Hallum. Don Tomas has organized a church in Bueneventura.



Miguel Ibernson. Miguel is pastor of the church at Cruzeiro do Sul on the Jurua River in the Acre Territory of Brazil. He is a good preacher and makes long missionary journeys when Missionary J. F. Brandon is away.



Cicero Bicipo. Cicero pastors the church at Amonho, 255 miles up the Jurua River from Cruzeiro do Sul and preaches at local preaching points. His work is in the foot-hills of the Andes Mountains.



Maio Dutro. Maio is a missionary at Parana dos Mouros in the Acre Territory of Brazil. All these Brazilian preachers are results of Missionary J. F. Brandon's labors.



Francisco Santiago (left) and Walter Fernandes. They do mission work at Manaus in the state of Amazonas. Francisco is the pastor of the church at Manaus.



Eufrazo Soraes. Eufrazo is past 70 years of age and does missionary work at Campo de Santano on the Jurua River in the Acre Territory, 125 miles above Cruzeiro do Sul.

WATCHMAN, WHAT OF THE NIGHT?

(Continued from page one)
dition there is the radiant heat sufficient to sear and burn all within half a mile of the bomb.

"Your lordships are also familiar with the Gamma Ray, which attacks the marrow of the bones, and with the radioactive poisons. Moreover, there can be little doubt that all these effects will be multiplied and increased by improvements (if that is the right word) in the bombs as time goes on. Nor can we really isolate this atomic form of warfare from others which are equally horrible to contemplate. Germ warfare, as we all know, has the extraordinary unpleasant characteristic that it spreads catlytically; a few germs in favorable circumstances may go on generating more and more."

Perhaps

The Most Maddening Aspect

of the world situation today is the complete isolation of the Russian people from the thinking of the rest of the world. Dominated by a little oligarchy which has shut them into a vacuum in which they have no means of knowing anything of the truth regarding the outside world, they become the slaves of fears that have no existence except in the minds of their jailers. It is this fear of Russians, that the nations outside the Soviet orbit are all against them, that is rushing humanity at terrific speed down the road to destruction.

The United States alone, so far as is known, possesses the secret of the atomic bomb, but no nation in the world with the exception of Russia fears to leave it in her custody. Normally informed people know it will never be used against any nation pursuing her lawful occasions and willing to live in peace with her neighbors. Were the situation reversed, and the secret of atomic energy the sole possession of Russia, there is not a nation or people on the

face of the earth that would not tremble with fear for the sudden destruction that might come upon her unless she surrendered body and soul to the Soviet ideology.

A Stupefying Phenomenon

Without the slightest attempt to enter the realm of prophetic speculation it can surely be asserted without hesitation in the light of what has been said that this world is moving, and moving rapidly, towards a cataclysm of such proportions as might well cause the hearts of every thoughtful man and woman to fail for fear. The onward march of Russia that the newspapers chronicle every day is a stupefying phenomenon that has no parallel in history — not even Hitler's march of conquest can equal it. Half the continent of Europe is now under the control of the Soviet, and the other half trembles at the fate that looms before it.

Perhaps someone may ask what is the significance of it all, and whither does it point? We believe the world situation points with unerring finger to the close of an epoch of human history, to a strife of such fearful proportions that the survival of the human race will be the issue at stake; to the end of this age, to the day of wrath of Almighty God and the revelation of His Son from Heaven. However long it may be — and we do not believe it can be very long — the world has entered upon

The Last Phase Of Its History

in its present form before the Judge of all the earth arises to destroy them that destroy the earth. Even now it seems the Judge is set and the doom begun. We are not alone in thinking thus on the menace of the future. Thoughtful men and women everywhere, who would be the last to claim any prophetic predilections in their thinking, are alarmed at the menace with which the earth today is crammed and the fearful things

RESOLUTION REGARDING W. B. CURNUTTE

The following resolution was adopted on April 1 by the Tri-State Baptist Fellowship, meeting with Salem Baptist Church, Greenup County, Kentucky.

"Whereas W. B. Curnutte has labored faithfully as a missionary in the tri-state area for more than thirty-five years, and

"Whereas he has done much toward the establishing and strengthening of Baptist Churches, and

"Whereas he has not received and is not now receiving adequate support;

"Therefore, be it resolved by this body that we recommend to the churches that they consider the matter of contributing regularly and liberally to his support."

that are envisaged for the not far distant future.

The fact of the matter is, this world is dying. It is sick unto death, and look where one will there is no bright spot anywhere if one has not a Christian point of view and is not a believer in the Divine sovereignty and the plan and purpose of God.

Nothing Else Can Give Stability

in days like these, when all things are being shaken that the things that cannot be shaken might remain. This report of the Air Policy Commission of Mr. Truman envisages just such a condition as this, even though it may not say so in so many words. It suggests a time of terror throughout the world from 1952 onward, inspired by fear of atomic destruction, a day without precedent in history such as the Book of Joel suggests, a day of darkness and gloominess, of clouds and thick darkness, the great and terrible day of the Lord. The world today hangs over an abyss fearful to contemplate and it hangs by a thread that only Divine grace and mercy keeps from breaking.

It is no soft Gospel that should be proclaimed today, but rather the hard, terrifying fact that this world rushes on to judgment, that every man and woman is going to be called to stand before the judgment seat of Christ, that

Eternal Destinies Are Decided Here

that Heaven or Hell awaits us at the end of the road and that the blood of Jesus Christ, and that alone, here and now cleanses us from all sin. There must be a new note of urgency in the preaching of today because the sands of time are sinking and the blackness of earth's darkest night comes on apace, but it is a blackness that will, thank God, be the herald of the dawning of earth's golden day. —The Evangelical Christian

DELINQUENCY OF JUVENILES

(Continued from page one)
of righteousness. A father who goes to the house of God and takes his child along has done more for the son or daughter than any other regular duty can accomplish. But that, of course, is not enough.

Eli was probably too easy going and too generous. This is a common fault with fathers. They give the son too many gifts, too much freedom, too little counsel and too little discipline.

Perhaps Eli's wife had something to do with the sad ending of these two young men, which would not excuse Eli — "he restrained them not." Silence gives consent, in the home, the office, or the factory, in politics, or in society.

Eli did not use his knowledge

of the sons' evil deeds in a definite effort to stop them. He let things slide. They went from bad to worse. This lack of action was the sin in Eli's life, the thing that made God say He would judge Eli — because "he restrained them not."

The two young men were killed in battle; a little later Eli himself fell over dead when he heard the news.

That the Ark was allowed to be taken into the battle, against the holy laws concerning it, is one more indication of how far wrong things were spiritually when the Philistines won that battle in which Eli's sons were slain. No wonder the wife of Phinehas, Eli's daughter-in-law, exclaimed, "The glory is departed from Israel: because the Ark of God was taken."

The glory of God is soon gone from that house where sin is allowed to take root and grow into an evil plant. No joy can be expected where fathers lead their sons into a careless way of life which belittles reverence for God and His house, even our Father in Heaven chastens those He loves.

Law and order is a precious thing in the home or in the nation. Still better is the peace that comes from true worship of the living God. Together these active habits of obedience and faithful loyalty to Godly precepts will promote and perpetuate harmony and happiness in the family. Without restraint and without respect for righteous rules of conduct there can be no lasting love or happy outcome to family affairs. Our Father in Heaven is faithful. His Word declares it and experience has proved it. Let earthly fathers be faithful to their own, by example, precept, persistent prayer and effort, and we will have happier homes and more abundant living in the family circle. —Gospel Herald.

JEHOVAH'S WITNESSES

(Continued from page one)
"Judge" J. F. Rutherford (deceased), the apostle of this cult and who succeeded Russell on his death in 1916, was born and reared in Missouri. In his early days he was admitted to the bar as a lawyer in Booneville, Mo., where he was a member of the Baptist church. He was never a judge of any court anywhere. During Russell's last years Rutherford was his attorney, and when Russell died Rutherford became the "High Priest" of this cult.

They claim their writings to be "The Light of the Scriptures," and that without these writings we cannot understand the Bible, but with them the Bible can be easily understood. Here is what Russell himself says, "If anyone lays the 'Scripture Studies' aside, even after he becomes familiar with them, after he has read them for ten years—if he lays them aside and ignores them and goes to the Bi-

ble alone, within two years he goes into darkness." On the other hand if he reads these books and does not read the Bible any for two years he will still have "The Light of the Scriptures." — "Watch Tower Magazine" of September 15, 1910, of which Russell was editor.

Christianity began with Jesus while Russellism began with Russell in 1884.

The Bible and all true Christianity teaches us that the death of Christ was in order that all who will believe in Him might have eternal life. See John 3:16, 18, 36, and 5:24; Eph. 2:8-10; Rom. 10:10-14, and many other passages too numerous to mention here.

Russellism teaches that the death of Christ was a failure. See "Studies in the Scriptures," by C. T. Russell, Volume 1, page 150. "The ransom for all given by the man Christ Jesus does not give or guarantee everlasting life or blessings to any man; but it does grant to every man another opportunity or trial of everlasting life." This plainly contradicts Rom. 4:16, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." See also Rom. 3:22-27; Isa. 28:16; Rom. 9:33 and 10:4-11.

Ed. Note: A number of our readers have written recently about the deadly heresy of Russellism. I know of nothing better to refute their errors than this tract of Bro. E. C. Gillentine. Watch for it, as it will be invaluable as reference material.

FRATERNITIES AND BAPTIST SCHOOLS

(Continued from page one)
fused discussion, recommended a secret ballot, reading: Are you in favor of fraternities in Georgetown College?

Yes..... No.....

A request that the memorials be read and the original motion stated was denied by the moderator. When the vote was counted, those voting yes were 88, and those voting no were 238. The moderator then ruled that it was the province of the executive board to convey this mandate of the body to the trustees of Georgetown College.

The executive board at its December meeting appointed a committee of three to convey this mandate to the trustees consisting of Eddleman and Pettigrew of Louisville, and Moseley of Harrodsburg. This committee conveyed the mandate to the trustees in February.

These up to date facts show that fraternities are now on the run.

HOW FOOLISH!

(Continued from page one)
go to their rescue, simply because he could not have a polished ladder that met all of his requirements, to go after them.

Beloved, it seems to me that we are even more foolish than these would-be later-rescuers. We know that the ministry cannot and never will reach the great masses without God! Why should we wait for colleges and universities to get men and women ready for service, while millions are dying without God?

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