

De- have not ought sud- alas! That erous Doc- tion, ery," and ever, l the lon's be a

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

Hot words never form cool judgments.

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. 17

RUSSELL, KENTUCKY, MAY 28, 1949

WHOLE NUMBER 573

Will Most Of Earth's Inhabitants Be Saved?



ROY MASON
Tampa, Florida

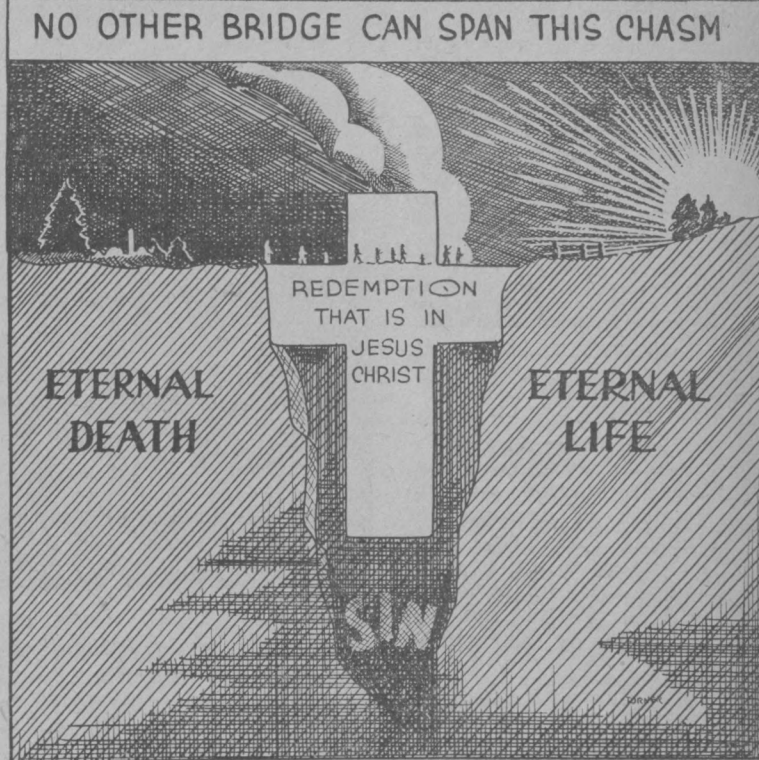
The Question Asked Jesus

The disciples — or rather one — asked the question "Lord are there few that be saved?" (Luke 13:23). Note the answer that Jesus gave. He urges entrance through the strait (narrow) gate of life, and indicates that the time of entrance will some day be over. Moreover, he indicates the time when the door of entrance will be closed. That time will be "When the Master rises up and closes the door." (v. 25). When will that be? We suggest that death marks the time of a closed door. No opportunity after death strikes — none. The coming of Christ will mark the time of a closed door. Sinners in outbreathing rebellion will then face the fate mentioned in II Thess. 1:7-10.

Another Saying Of Jesus

In Matthew 7:13-14 Jesus speaks of two ways, entered by two gates a narrow and a broad one. The narrow gate leads into a narrow road—the broad gate into a broad one. Jesus says that many will go in at the broad gate, and that few (comparatively of course) will enter the narrow gate. Certainly that means that more of the human race will travel the road to destruction than will travel the way that leads to life.

Why is the gate to life narrow? Because the way of salvation is an exact way, not subject to any change whatsoever. It is the way of faith in a crucified Savior. "There is none other name." Again, "I am the way." Religious truth — and



especially that relating to salvation is narrow truth, like mathematical truth, like geographical truth, like historical truth. People who are broad in their mathematics may well be broad in their theology, but if they see that one should be straight in their mathematics, they ought

to see also that they should be straight in their theology.

The broad way. That is the way of "we are all working for the same place." That is the way that allows many different schemes of salvation. That is the way of living like the world (Continued on page four)

June Meeting Of The Tri-State Fellowship

The June meeting of the Tri-State Baptist Fellowship is to be held with Big Creek Baptist Church, located on U. S. Route 1 near Wayne, W. Va. Elder B. Curnutte of Louisa, Ky., is the speaker. On Saturday and Sunday following this meeting, Elder T. P. Hammons, Ashland, Ky., is to give his lectures on "The Trail of Blood" at the same church. Services are to be held on Saturday at 7:30 p. m., and on Sunday at 10:30 a. m., 2:30 p. m., and 7:30 p. m. THE BAPTIST EXAMINER joins the Big Creek Baptist Church in inviting its members to attend. (Continued on page four)

TEXTS OF GREAT MEN

The text from which John Bunyan preached to the multitudes.—John 6:37.
The text that saved William Cowper from suicide.—Romans 4:25.
The text that made Martin Luther the hero of the Reformation.—Romans 1:17.
The text that comforted the troubled soul of John Wesley.—Mark 12:34.
The text that made Livingstone a missionary.—Matthew 24:19-20.
The text to which John Knox anchored his soul.—John 17:3.
The text that gave William Carey a world vision.—Isaiah 40:3.
The text that made William the Conqueror.—I John 5:4.
The text on which Michael Bradly staked everything.—II Timothy 1:12.
From The Missionary Tidings.

"Your paper is so sound in the faith I want all my friends to have it."

Elder Henry Barker
Covington, Ky.

Russellism's Deceptiveness Bared

(Continued from last week)

By E. C. GILLENLINE
Texarkana, Ark.-Tex.

(10) Russellism Says to Teach That There is An Eternal Hell for the Wicked After Death is Blasphemy Against God. "Finished Mystery," p. 219. He says no honorable man would treat a rat that way, p. 219.

If to teach an eternal hell is blasphemy. Jesus Christ was guilty. Matt. 13:42, "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Did Jesus know, or Russell? Jesus called it "a furnace of fire," Matt. 13:42, "A place of weeping," Matt. 8:12; a place "where the worm dieth not," Matt. 9:48; a place where they are tormented with fire, Luke 16:24.

Isaiah was guilty for he speaks of "the everlasting burning," Isa. 33:14.

John was guilty for he called

it a "lake of fire," Rev. 20:15.

A Bottomless Pit, Rev. 20:1. A place where they have no rest, Rev. 14:11.

Jude called it "A place of blackness of darkness forever," Jude 13.

Paul called it "everlasting destruction," 2 Thess. 1:7-9.

Daniel called it "shame and everlasting contempt," Dan. 12:2.

Hell is called by many and varied names in the Bible, some of which are as follows:

A place prepared for the devil and his angels, Matt. 25:41.

A lake of fire, Rev. 19:20.

An horrible tempest, Psal. 11:6.

Mused Uncle Mose

Pahson Caudill say dat w'en he wuz er boy he shoot or pop gun. He say he foun' out dat he couldn' burn no blisters wid de wads dat somebody else done chewed.

A place of everlasting punishment, Matt. 25:46.

A place of sorrow, Psal. 18:5.

A place where they can never repent, Matt. 12:32.

I can not believe that all the above writers are guilty of blasphemy against God, even if Russell and Rutherford did say they were, for they have both been tried and found guilty of false testimony on six counts. I cannot afford to believe anything they say when they are the only witnesses. They may have taught some truth, but they have taught so much heresy that I am afraid of them and their teaching.

I again warn you, dear reader, to beware of anything that is labeled "Watch Tower Bible and Tract Society," or "Golden Age Publishing Company," or "International Bible Students' Association." If you have anything with either of these imprints on it you had better let it alone for it is poison. You had just as well (Continued on page four)

Why We Should Pray For Israel

1. Because God loves them. Romans 11:28.
2. Because God commands it. Psalm 122:6.
3. Because God will bless all who do so. Num. 24:9.
4. Because neglect of prayer is sin. I Sam. 12:23.
5. Because they are perishing for lack of knowledge. Isa. 5:13.
6. Because we are debtors to them. Romans 9:4,5.

"THE BAPTIST EXAMINER is a great paper. God's Word is explained so thoroughly one can easily understand it."

Mrs. Beulah Blalock
Alexandria, La.

SPIRIT OF THE WORLD

One of the best sellers among the current books is *The Greatest Story Ever Told*, by Fulton Oursler, "a re-telling, in the author's words, of the accounts of the four Gospels, in language that all can understand." It is being read and commented upon by many people in many places.

Even before reading the book, we suspected that which, upon reading it, we found to be so—that the true Gospel is not in it, and that any recognition of Christ's atoning sacrifice, the purpose for which He entered the World, is made subordinate to His exemplary life. We make this statement because of the names and faiths of those who commend this book — modernists who deny Christ's Deity, Jewish rabbis who reject His Messiahship, and Roman Catholic priests who reduce the finished and complete work of His Cross to the level of ordinances of the Catholic Church. This is the spirit of the world, the spirit of the natural man, who "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

The First Baptist Pulpit

"COMPROMISERS IN THE BIBLE"

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable, and perfect will of God." — Rom. 12:2

A number of years ago a house was built right on the line between Mississippi and Alabama. In the course of time folk forgot just where the line had been between these two states. The house and the farm on which it was built was transferred from one to another several times. Finally a man came to live in that house for some twenty years. All the time he thought

he was living in one state but he was actually living in another. He paid his taxes in the wrong state for twenty years. He sent his children to school in the wrong state for twenty years. He voted in the wrong state for twenty years. For twenty years he considered himself a legal resident of one state whereas actually he was a resident of the other. The fact of the matter was, that house was just built a little too close to the border and people forgot where the border line between the two states really was.

I think there are a lot of

church members just like that. I'm sure there are lots of borderline Christians. They live so close to the border as far as the world is concerned that it is mighty, mighty hard for people to look at them and know whether they belong to the Lord or whether they belong to the Devil. When I was a boy, we used to make cider on the farm. I wonder if you could tell me just where cider ends and vinegar begins? It's just about as hard to tell the exact status and the relationship of many church members.

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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"COMPROMISERS IN THE BIBLE"

(Continued from page one)

This Bible, beloved, gives to us a number of examples of compromising Christians. I want us this morning to see some of these, not that we might follow in their example but that we might be taught by their example.

I

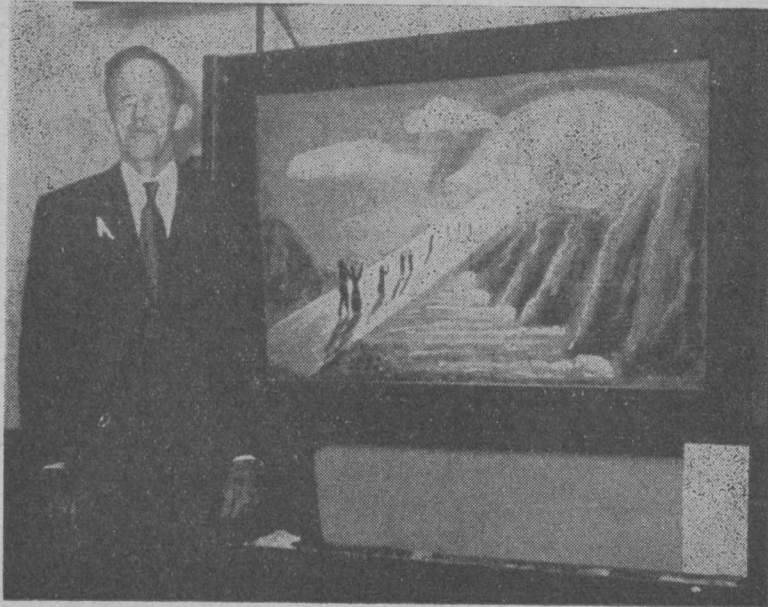
WE HAVE A COMPROMISING PREACHER WITHIN THE BIBLE. And since I am the preacher this day and since I have to preach to myself today as well as to you, I will talk about the compromising preacher first and let you rest for just a moment's time. That compromising preacher, beloved, was Simon Peter. Here is his compromise:

"And they took him and brought him into the high priest's house and Peter followed him afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of truth this man was also with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew."—Luke 22:54-62.

Now, let us notice the experience of this compromising preacher. Simon Peter followed our Lord before and after He was arrested. However, afterwards, he follows afar off. I can see them as they led Jesus away and as Simon Peter was wondering what was going to take place, he follows afar off. Brethren, it's a bad sign when any individual begins to follow afar off. I'll say it is a bad sign when a church member comes to church one Sunday and he is afar off the next two or three Sundays. It is a bad sign when an individual comes to the house of God one night of a revival meeting and stays away three or four. It's a bad sign when a man comes to the house of God on Sunday morning and you never see him again until the next Sunday morning. I say, beloved, unless one is providentially hindered by work, or sickness, or something else that might offer a legitimate reason in the sight of God for his absence, it is a bad sign for anybody to follow afar off.

Now that is the first thing Peter did in his compromising and the record tells us, beloved, that when he got up to the place

TOM TURNER STANDING BY HIS ILLUMINATED BLACKBOARD IN SILOAM BAPTIST CHURCH



Brother Tom Turner, who is a member of the Central Baptist Church of Ashland, Kentucky accompanied the editor to the Siloam Baptist Church, near Fullerton, Kentucky on Saturday evening, April 16, and produced with chalk on an illuminated blackboard the accompanying picture illustrating the song, "The Way of the Cross Leads Home."

Brother Tom is always a welcome visitor in the church of which the editor is pastor as well as a most welcome helper in services conducted elsewhere, as his drawing always delights and blesses those present.

This photograph was made after Brother Tom had finished his drawing, which required approximately six minutes for him to produce, using a number of various colored chalks, which when illumined with a multiplicity of beautiful lights graphically showed that "The Way of the Cross Leads Home."

Tom Turner is a sign painter, who makes his living every day using the same tools that he uses in his drawings — his hands which God gave him. It is indeed a joy to know a consecrated layman such as Brother Turner, who uses his talents to serve the Lord, as well as earn his daily bread thereby.

Yes, he is a genuine Baptist, and his pictures are as true to the Word as they are beautiful to the eyes. It would be a blessing to you to know him, a joy to see his pictures, and an inspiration to have fellowship with this layman—Tom Turner.

where Jesus was being tried that Simon Peter milled around with the crowd on the outside. He didn't dare go into the judgment hall, but on the outside he stood around and in the night air he became cold. I can see him as he stopped there beside the fire that they had built. Simon Peter stood there warming his hands by the fire that had been built by the enemies of our Lord.

Brethren, it is another bad sign when a man warms his hands by the enemies campfire. When a child of God has to go out into the world and find his warmth and fellowship, it is another sad unmistakable sign. I can see Simon Peter eventually sit down in the midst of that mocking crowd that had arrested Jesus Christ. It's bad enough for a man to walk with the worldly crowd, but, brethren, it is worse when he comes to the place when he can just sit down and have fellowship with that kind of a congregation.

Now notice these downward steps on the part of Peter: He followed afar off, warmed his hands at the enemies' campfire, he sat down among the enemy and then when someone points his finger at him and says, You are one of his disciples he blurts out, saying, I'm not. I don't know him. He lied about Jesus Christ. And another accused him and about an hour later there is still a third one and he said, "Men, I don't know what you are talking about." In order to make his denial emphatic, he punctuated it with vile, blasphemous oaths.

Brethren, look at him, Simon Peter was a compromising Baptist preacher. He serves as an exceedingly good warning this morning to your pastor and surely he serves as an exceed-

ingly good warning to every member of this church lest you follow in his footsteps. While he was a preacher, yet his experience can be mirrored in the lives of countless thousands of laymen today. There are many laymen this morning who like Simon Peter follow afar off. They find their fellowship with the enemies of our Lord, they warm themselves about the enemies campfire, and eventually come to the place that they deny the Lord. Brethren, I say this morning Simon Peter as a compromising preacher, serves as a marvelous example for every child of God, lest we likewise compromise our profession.

There are many, many preachers just like Simon Peter. There is many a man today, beloved, who will stand before his congregation to preach to that congregation when he has as many, or even more compromises within his life, than Simon Peter had within his. Let me tell you a little story.

A Baptist preacher put his arm about me some weeks ago and said, "Brother Gilpin, I know you preach God's Word. I know you preach the truth. I admire you because you do it." But he cried and said, "I can't do it in my church. If I did, I'd have to leave town the next day." I said, "Brother, do you mean to say that you allow things to go on that are wrong, and you do not dare to lift your voice against it?"

Brother, sister, listen to me today. It is mighty easy for a preacher to compromise. I look out here and see you folk this morning whom I know and love. You have been so kind to me through the days of my pilgrimage here in this world. And I tell you the biggest, the most tremendous temptation that ever

comes to your pastor is to fail to preach to you the Word of God and to compromise with you, when I see you do things that I know are wrong. I say, brethren, it is a tremendous temptation to any preacher.

There is the temptation not to preach the whole Word of God. Why to be sure, it is an unpopular thing to preach the truth concerning the church that Jesus built. It is an unpopular thing to preach the truth concerning a woman's place within the church. It certainly offers a tremendous temptation to the preacher to preach something else, and just stay away from those things. Brethren, I say there is a tremendous temptation that comes to any preacher when it comes to the problem of compromising his message, to tone his message down, lest it might be the means of offending some child of God.

It won't be long, in fact very shortly all over the world there will be Baptist preachers going into services with Protestants in their Easter programs and on "good Friday" there will be Baptist preachers that will take a big part in services that are held that day. Why, I was in a town some three or four years ago on "good Friday" and I wanted to see a Baptist preacher and I had to wait three hours to see him until a lenten service was over, a "good Friday" service. Yet, our Lord Himself was not buried on Friday but on Wednesday. Three Baptist preachers in that town were in a "good Friday" service, compromising the Word of God. Every Baptist preacher who has any part in Easter services compromises God's Word.

Simon Peter was a compromising Baptist preacher. He wasn't the last one, beloved, neither will he be the last one. I think, beloved, one of the compromises that come to preachers by way of temptation more than anything else is temptation by way of Rotary Clubs, Lions Clubs, Optimist Clubs and all kinds of worldly organizations. God's Word says, beloved, that God's man is to be separate from worldly organizations. The preacher who participates therein is a worldly compromising preacher. Lots of preachers, beloved, know much more about flying with the Eagles and running with the Elks and eating with the Lions than they do about feeding God's sheep. Beloved, I want my fellowship with the people of the Lord and not with the lions, and the buzzards, and the elks of the world. Simon Peter surely stands as a good example, a warning to God's man, lest he compromise.

II

Let's notice A COMPROMISING NATION. In fact, beloved, two and one-half tribes of the Jews serve as a remarkable example from the standpoint of compromise.

"Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and children of Reuben

came and spake unto Moses, and to Eleazer the priest, and unto the princes of the congregation, saying, Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan."—Num. 32:1-5.

Two and one-half tribes, the tribe of Reuben, the tribe of Gad and the half tribe of Manasse, saw the land that it was a good country for their cattle. They said, we would rather live on this side of the Jordan than to cross over and live on the western side. That permission was granted. They never did live inside of Palestine proper. They just dwelt on the borderline. Those people who never did on the borderline, who never did live in Palestine, those Jews never did have Judaism at heart. Here's two illustrations to show you how they compromised.

In the book of Judges, we read that Deborah and Barak went to battle against an invading host. They sent a proclamation throughout all the land for volunteers. The people of Reuben living off on the border never responded. Read about it:

"And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were GRE SEARCHINGS OF HEART."—Judges 5:15-16.

What does it mean? Why the folk of Reuben said, "We are with you all right." They probably met and passed some resolutions, saying, "We are in favor of it." There were great search-

Answer To Riddle Of Last Week JONAH'S WHALE

ings of heart on their part. That is as far as it went. There was any action. It reminds me of definitely, brethren, of some folk that when you tell them you missed them in the house of God on Sunday, they will say, "Well, I was there in spirit." The people of Reuben, they were there in spirit, compromising.

Notice again this two and one-half tribes that dwelt on the east of the Jordan, and see how their choice of the borderland and how their living on the borderland affected even their posterity, for in the days of Jesus Christ when the Son of God came into that country, we have a story as to how they reacted to Him. Mark 5 tells the story. Brethren, Jesus never passed through that section of Palestine but one time. When he went through, he found a man with a legion of demons. He cast that legion of demons out and the demons passed into the herd of swine that choked themselves in the sea. What was the reaction on the part of the people. Immediately, they came around and asked Jesus to leave the country. Mark 5:17 says the country. Mark 5:17 says the country. Mark 5:17 says the country. (Continued on page three)

"LIVING AND DYING"

An aged Scotchman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. If I die I shall be with Jesus, and if I live Jesus will be with me."—A. G. Dixon.

MISSIONARIES
IN BRAZIL

J. F. Brandon
B. E. Parrott
Mrs. B. E. Parrott
Miguel Ibernion
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)

New Missionaries To Go To Brazil Soon



Elder and Mrs. Lawrence M. Smith

Borther Lawrence Smith and wife Verna are to go to Brazil as new missionaries, the Lord willing. They made application and then moved to Detroit and lived among the brethren and got acquainted with us and we with them. After about six months of living among us, they met Friday morning, April 1, 1949, at Friendship Baptist Church house in Lincoln Park, Mich., with Brethren Deward Calvin, Z. E. Clark, Jack Huche, Roy Shepard, Alton Morgan, Harry Hille, Malcolm Roberts, B. G. Arterburn and Haford Overbey, directors of the mission, and were examined as to soundness in the faith. They were accepted unanimously and are to leave for Brazil about March 1, 1950, the Lord willing. Brother Smith is 25 years old and has had three years at Georgetown College. He has pastored two half-time churches and taught school. In addition to being a preacher he is a good song leader and musician. He teaches music, both singing and

instrument. Mrs. Smith plays the piano. Music attracts the Brazilians. In addition to taking a folding organ to the mission field, they also want to take an accordion, the Lord willing.

Needs

They will need a kerosene operated refrigerator, a portable typewriter, a folding organ, an accordion, a sewing machine, an all wave portable radio for all types of current and battery, a stove, a mattress, sheets, clothes, a gasoline operated washing machine, a kodak and many other items. Also they will need boat tickets to Brazil and then boat tickets up river and also money to get the things taken through customs and finally money to live on. God is able and we believe that He will supply their needs by leading His churches and people to give to send out this young couple and buy the things needed. To start with the editor of the MISSION SHEETS (H. H. Overbey) will lead Harmony Baptist Church to give an

offering over and above their regular monthly offerings, and we believe many others will do the same. The Smiths are members of Harmony Baptist Church in Detroit, Mich., and will be sent out under the authority of this church.

Lawrence and Verna go out on faith, believing that the Lord is able to supply their every need. They will make a total of 15 missionaries in South America, all on faith. The call comes ringing from Peru, who will come down to Peru and help the Hallums? Brother Hallum is continually calling for missionaries to come to Peru. Columbia needs missionaries. Other countries need missionaries. They must be men of faith and men sound in the faith. Unionists, modernists, interdenominationalists and those who believe in an invisible church and alien immersion, and women speaking in public mixed assemblies and open communionists, need not apply. This is a New Testament (Next page, Column one)



Sunday School at Parana with Pastor Miguel Ibernion on the right



These five brethren of Parana are starting out on a day's work to cut rubber.



The pastor's brother is cutting a rubber tree while the pastor shoots a monkey for dinner.

Hallum Continues His Missionary Journeys
and Souls Continue To Be Happily Saved

Dear Brethren:

business of deceiving, so we had to exclude him from the church.

Souls Saved

We went up to Mapa on Monday and had service there. We must have had about 30 in the service including children. The men especially seemed interested. None of the women have as yet responded to the invitation to receive Christ publicly, but eight of the men indicated that they were receiving the Lord. Two of these men had not responded to a proposition before. I felt that the Lord was blessing His word among these people. Tuesday night we had a service further up the river at a place called Ninaruime. Not near all the people attended but we had an interesting service and two of the men made profession of fath in Christ Jesus.

The people at this last place are not Indians; one of the men



Three of the brethren shooting into a flock of wild ducks

that made profession of faith is the owner of the house in which we stayed. It is the largest house in the village. The people meet here to have their fiestas (holidays). (Next page, Column five)

First Letter From Missionary Parrott Gives
Cause For Rejoicing Over God's Goodness

Manaos, Amazonas, Brazil,
Caixa Postal 237
April 11, 1949.

Dear Brethren:

We have been very busy every day all day long and at night the electricity is so weak you can't even see to get around at times, let alone to try to write or read. We need an Aladdin lamp, but they are so expensive to buy and to run. We had a rather expensive time in Belem (where they landed at the mouth of the Amazon river). I began to wonder if we would have enough money to get out of there when it was all over. The customs officers charged us \$350.00 and at that we got off lighter than we would if they had gone through all our baggage more thoroughly. Then it cost \$40.00 to get the baggage to another dock. Then \$104.00 for excess baggage coming up river and \$70.00 for moving the bag-

gage from the dock to house here in Manaos. This is \$564.00 besides the charges before we got out of New York and what it will cost to get on to Cruzeiro do Sul. We had to pay \$15.00 a day for three days at the hotel in Belem and over \$9.00 a day for four days in the hotel in Manaos, and \$3.75 per day for five days in one of the missionary homes here before we could get this house

A Tribute To Missionary
Brandon

We arrived in Belem March 20 and left March 23 aboard the M-V "Campos Salles" bound for Manaos. The trip took us eight days up river and along the way we stopped at four places. I believe there were believers at each place who came aboard to see Brother Brandon. I know I can remember definitely that at three of the places (Next page, Column one)

NOTICE

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

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

New Missionaries

(Preceding page, Column five) Baptist faith work just like the Lord Jesus commissioned His Church to do. Send all offerings to the treasurer, Brother Z. E. Clark.

Missionary Parrott

(Preceding page, Column five) he was visited by people who were saved under his ministry. It is a wonderful tribute to a man of God that over a stretch of several thousand miles of river in a country such as this that in almost every town from Belem all the way up the Jurua there are those who owe their salvation to the fact that this man brought the gospel to them and they love him for it to the extent that they will leave their work and come aboard to visit him as he passes through on boat.

Our Greatest Experience

The Lord blessed us greatly all the way. All of our expenses would have been greater but for the grace of God. It was very hot on the boat up river but the Lord was faithful and when we asked Him to give us a cool wind at night He answered in abundance. I think the greatest experience of our whole trip was the fellowship in prayer that I had with Brother Brandon. He was suffering greatly with his sickness and the heat and each day we would meet together and pray and he would ask the Lord to give us a good night and relieve his suffering and each time the Lord heard and answered in power. It seemed to me that I could feel the presence of the Lord closer than I ever did before. All of us had a spell of dysentery on the way. Both Eudora and Brother Brandon had it the first night we went aboard the Campos Salles and they were over it in a little while, two days, I think. I had it one day very severe and then it was over. Jerry was the one who really suffered from it. He had it for ten days and lost so much weight that we were able to put clothes on him that he had not been able to wear for 3 or 4 months. I had never seen him sick enough to be still and not want to get up and play or move around, but he got so weak that he would lay on the bed for hours at a time wide awake and not move at all. The reason was that the water was not boiled and the food was not well cooked. We have to be very careful down here to boil or filter the water and see that the food is well cooked. On the way up river on the boat we met a Pentecostal missionary and wife, Mr. and Mrs. Harland Graham, who were coming from Natal to Manaos for a visit. They have three children and have had much experience with dysentery and knew what to do to help us. They also were the cause of our getting out of the hotel and getting a place so quickly here. They brought the Spieths, Baptist missionaries from Mid-Missions, to the hotel to see us and they have a very large house and would have us to come out and stay with them and we were glad to get out of the hotel. We stayed for five days before

FINANCIAL REPORT FOR APRIL 1949

Richland Baptist Church, Livermore, Ky.	\$ 17.11
Mount Pleasant Baptist Church, Cadiz, Ky.	35.00
United Baptist Church, Muncie, Ind.	10.00
Big Creek Baptist Church, Wayne, W. Va.	5.00
Ahava Baptist Church, Plant City, Fla.	45.00
Bellview Baptist Church, Paducah, Ky.	19.84
Liberty Baptist Church, Toledo, Ohio	20.12
Buffalo Avenue Baptist Church, Tampa, Fla.	38.25
Buffalo Avenue Baptist Church, Tampa, Fla., (Hope Bible Class)	35.00
Micanopy Baptist Church, Micanopy, Fla.	5.00
Danleyton Baptist Church, Flatwoods, Ky.	5.00
Grace Baptist Church, Owensboro, Ky.	5.00
Mount Olivet Baptist Church, Rush, Ky.	10.00
South Union Baptist Church, Cadiz, Ky.	41.00
Little Obion Baptist Church, Wingo, Ky.	5.00
Liberty Baptist Church, Central City, Ky.	8.37
Mount Pleasant Baptist Church, North Kenova, Ohio	16.00
New Hope Baptist Church, Dearborn, Mich.	14.30
Harbor View Baptist Church, Harbor View, O.	4.62
South Side Baptist Church, B. Y. P. U., Paducah, Ky.	4.88
South Side Baptist Church, Paducah, Ky.	54.00
Second Baptist Church, Marion, Ky.	15.16
Park Hill Baptist Church, Pueblo, Colorado	75.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Plesaan Grove Baptist Church, Hickory, Ky.	10.03
Seventh Street Baptist Church, Cannelton, Ind.	30.00
Beech Grove Baptist Church, Bardwell, Ky.	13.93
Grace Baptist Church, B. Y. P. U., Base Line, Mich.	3.71
Grace Baptist Church, Base Line, Mich.	58.14
First Baptist Church, White Plains, Ky.	12.00
First Baptist Church, Russell, Ky.	109.93
Lawtey Baptist Mission, Lawtey, Fla.	5.00
Maranatha Baptist Church, Grand Rapids, Mich.	5.20
Maranatha Baptist Church, Grand Rapids, Mich.	9.72
Friendship Baptist Church, Lincoln Park, Mich.	54.02
Liberty Baptist Church, Toledo, O., (B. Y. P. U.)	10.00
South Side Baptist Church, Winter Haven, Fla.	55.00
Scotts Grove Baptist Church, Murray, Ky.	13.00
Ryan Road Baptist Church, Van Dyke, Mich.	11.03
Harmony Baptist Church, Detroit, Mich.	109.50
Zoar Baptist Church, Bardwell, Ky.	32.91
Pollard Baptist Church, Ashland, Ky.	5.00
Mr. and Mrs. W. H. Sego, Glendale, Ky.	5.00
R. E. Murphey, Castor, La.	5.00
Miss Georgia Brandon, Benton, Ky.	10.00
Luther R. Upton, McLeansboro, Ill.	10.00
John M. Holtzclaw, Corpus Christi, Tex.	10.00
A Friend in Perryville, Ky.	4.00
Wade Daugherty, Monticello, Ky.	25.00
Carey E. Witt, Franklin, Ky.	25.00
Bona Ollie Keith, Borger, Texas	10.00
Mrs. Ida Nelson, Tulsa, Okla.	1.00
J. H. Cain, West Cape May, N. J.	5.00
J. R. Reynolds, Yuma, Colo.	10.00
Zach Savage, Gainesville, Fla.	25.00
Mr. and Mrs. Edward A. Freyling, Wayland, Mich.	10.00
A Friend in Worthington, Minn.	5.00
Mrs. H. H. Bevins, Crawley, W. Va.	5.00
Mrs. E. H. Purdom, Elmhurst, Ill.	5.00
TOTAL	\$1257.37

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

Z. E. CLARK, Box 215, Cannelton, Ind.

we could get our house ready to move in. We are to go to town today with the Grahams to have pictures made for the police here. We have to be fingerprinted and signed up with another sort of police passport.

Arrived March Thirtieth

We came ashore in Manaos March 30, just 25 days after leaving New York. It was hot and we did not know where to go. We were expecting someone to meet us but no one showed up and we did not know what to do. We finally decided that we would go to a hotel and Brother Brandon would stay and see what was going on. The house of the mission is too small for a family to live in. Brother Brandon was able to live there because he was alone and his cooking was done in the home of the pastor and brought over to him, so he had no need for a kitchen. The Lord was good to us and provided us with a nice place with lots of room and a nice fenced yard for Jerry to play in. We are well pleased with it and it will be very nice when we get all our furniture and get the yard cleaned up. We have a boy now to cut the grass and clean things up for us.

Looking Ahead for Others

When the Smiths come out they will have it a lot easier than we have because they can take this place since we will be going on up river to Cruzeiro do Sul, and they can have our help too. We have a very good cook now and we hope we will be able to take her to Cruzeiro do Sul with us, but if we can't we will get her to stay with the Smiths. Help is the only thing that is cheap here. Fifty dollars a month is a good living for these people and for help in the house most people pay only \$7.50 to \$10.00 a month plus meals and a place to sleep. Our girl gets \$15.00 a month and stays at her home. She is an excellent cook and hard worker. She is the daughter of the pastor here and a good Christian herself. She is trustworthy and honest so we don't need to worry about how she spends our money when she buys groceries or goes to the market for us. We cannot buy for ourselves as we don't know the value of their foods and cannot understand what they say to us. Prices are terrible here. We paid over \$25.00 for a box of groceries that I could carry with little difficulty. A can of corn 40 cents, peas 50 cents, potatoes 15 cents a pound

(\$2.25 a peck, powdered milk 90 cents to \$1.20 a pound depending on the grade, cabbage 40 cents a head, butter \$2.25 a pound and everything else in proportion.

Good Transportation

Manaos has good transportation and very dependable. They have good American truck chassis with bodies especially built for them, not as nice and comfortable as we were used to, but more than we expected. They have streetcars which are weird looking things. Our front gate is about 15 feet from the streetcar tracks and the nearest stop is about fifty yards away. The bus fare is 5 cents and the streetcar is 3½ cents. Hardly like Detroit's 13 cents.

Getting Acquainted

I am getting pretty well acquainted with the believers in our church here even though I can't speak their language. I am going to every service and being with them all that I can and it is all helping me to learn the language. At first I thought I would wait until I began to learn some of the language before I started going to the street services, but they wanted me to go to all the services and I started and now I am glad that I did. These people are very friendly and I am already learning to love them. Brother Brandon said that was another good sign that God had really called me to do mission work here. He said that without being called of God he could have never stood the conditions of the people down here and I can well believe him. These people are very poor. Sometimes when they eat dinner they use their last penny and have no hopes at all of getting any supper. I am sure that they must go hungry part of the time.

Consecrated Christians

These people really love God and are better Christians than most of the believers at home. I used to wonder why the believers here could not do more to support their own pastors and the workers here than they do. Now I can see it. They are so poor that even if they tithe there wouldn't be enough to decently support a pastor and too they have never been taught to tithe and every bit they give is a sacrifice to them when they don't have enough to eat in the house. They took up an offering the other night which amounted to less than \$12.50, but it was a big offering to them. It was a special offering to get enough money to pay their back rent on the building. They owe about \$25.00 on it and they have to move out, so they must get it paid up. They have outgrown the building. The last two or three services there were twice enough to fill the building. People were standing around on the outside at each door and window. Now we have moved into a building that Brother Brandon lived in. It is a little larger and helps some. We should have a building to seat from 100 to 125 people. We can seat about 70 now and by crowding them into small benches with four on a seat made for three.

Looking Ahead

If the Lord is willing we will make arrangements for a lot and build a building which will suit us with Sunday School rooms in the back and an auditorium large enough for the crowds to sit comfortably. Several of the brethren are carpenters and all are willing to help on the work so we can do the work ourselves and make the building much cheaper. They

are having good services now with good attendance and I believe that as soon as I am able to visit with the pastor and work on my own that we can build it up more. It seems that the missionary can stimulate the work more than the pastor can. There are great possibilities for a great work here. Much of this section of Manaos around us has not been touched by other missions and needs to be worked. The other missionaries will not touch it until we start, but then they will take a great deal of interest in it too.

Street Services

The street services are doing a great work. We have not had under 23 and one night we had 32. This is besides those who will not come up close and stand down or stand near the group. They come in the shadows and listen to the preaching. There are others who listen from their doors and windows so we have no way of getting an accurate count of all who hear. I believe that we reach as many as 50 people in every street service. We have four street meetings each week and that means reaching 200 people a week outside of the regular church services and these are not the people every time as we have the services at different houses each time. Monday night for men met at the church for prayer service and these believers really know how to pray. One who was baptized Sunday morning prayed a wonderful prayer Monday night and that is something that you can't usually get a new believer to do at home. When these people are saved they really come apart from the world, and though they may backslide like any Christian his life is definitely changed and they really show fruits of repentance. They really prove that they have changed their mind about sin and the world by turning their backs on sin and the world. The church requires that they quit smoking and going to the shows and such things. Five new believers were baptized Sunday morn. Also I took some pictures that I will send as soon as I get them developed. I also have several other good pictures that I will send also. We would like for you to ask the church here our letter to the church here. The Tabernacle Baptist Church. I will have it translated and we will join the church here. Be praying for us.

Yours in the service of the Saviour.

BILLY E. PARROTT

Missionary Hallum

(Preceding page, Column 3) days) and I judge from the number of bottles that I saw in a little room that they drink plenty. I pray that the Gospel may put a stop to most of that, especially with the man of the house who made profession of faith in Christ. The following Sunday night there was a man in the service whom we had never seen before and at the close of the message he indicated that he accepted the Lord as Saviour. This was in answer to prayer. I had asked the Lord to save a soul or souls that night and evidently He did.

Yours in the service of the Lord.

—R. P. HALLUM

HAVE YOU SENT A MISSION OFFERING THIS MONTH?

COMPROMISERS IN THE BIBLE

(Continued from page two)
They prayed him to depart out of their country." Notice, they prayed him to depart out of their country." They had settled on the east side of the Jordan nearly two thousand years before in order that they might have a good place for their cattle, and for farming. Now, when Jesus comes by and heals a lost soul and they lost two thousand head of hogs, they went to Jesus and asked him to leave their country. Notice, this compromising nation. They compromised in the days when they settled in the land of Canaan and their compromise manifested itself down even to the days of Jesus Christ when they asked him to leave the country. They cared more about their shoats than they did about souls. They thought more of their two thousand hogs than they did the soul of one individual. I wonder, brethren, if there are not a lot of folk like that today. This is the compromising nation.

III

LET'S SEE A COMPROMISING CHRISTIAN.

What's his name? Abraham. "And Terah took Abram his son and Lot the son of Haran his son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran." Gen. 11:31-32.

What is the compromise? God told Abram to leave Ur of the Chaldees and go into Canaan. He went to Haran—half-way to Canaan—and stopped there. He just went half way to the land of Canaan. He only went half as far as God told him to go.

Abraham, humanly speaking, rushed his father into eternity because Abraham did not do the thing that God told him to do. God told him to go all the way to Canaan, but Abraham only went half way and stopped at Haran, because his father didn't want to go any farther. When he took his father, he went on to Canaan.

In Ashland I held a revival several years ago. A woman be-

came very much concerned. She talked to me privately concerning her spiritual experience and said, "Brother Gilpin, I know the Lord saved me during this meeting and I know I ought to be baptized. And you know I told my father a long time ago that I would never leave his church." I need not say that his church was an heretical organization. I need not say that his church had no authority from God to even be in existence. And she said, "I promised I'd never leave his church as long as he lived." I said, "Sister, God is liable to make it possible for you to leave that church." Three weeks to the day, her father went into eternity. I called on her and said, "Sister, your father, humanly speaking, was rushed into eternity by your promise to him that you would never leave an heretical organization as long as he lived. There is nothing now to keep you from moving."

Oh, brother, sister, I am talking to laymen now. I'm talking to you, brethren, sitting here before me this morning. It is a terrible thing to compromise. Abraham compromised. He rushed his father into eternity, humanly speaking, by compromising. How many times, beloved, in the twenty years that I have been here, have I seen the very same thing happen right here. How many, many times when we have talked about the matter of church discipline, somebody said, why I just couldn't think of wanting to exclude my father or my mother or any of my children, why, I just couldn't exclude them at all. I just couldn't conceive of it, I just couldn't do that. Listen:

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."—Matt. 10:37.

I'll never forget an experience of years ago. Brother Harry Edwards came to me and said, "Brother Gilpin, my daughter is not a Christian. She is a member of the church but she is not saved. She ought to be excluded from the church." The next time that Brother Edwards was in church he himself asked for the floor and made the motion to withdraw the hand of fellowship from his own daughter, because as he said she was not saved, and had no business in the church. Brother, sister, I thank God for men and women who

What Then?

To The Unbeliever

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright--

What then?

Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart.
After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart--

What then?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead--

What then?

After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead--

What then?

Oh! then--the judgment-throne!
Oh! then--the last hope--gone!
Then, all the woes that dwell
In an eternal Hell!

To The Believer

After the Christian's tears,
After his fights and fears,
After his weary cross,
"All things below but loss"--

What then?

Oh! then--a holy calm,
Resting on Jesus' arm,
Oh! then--a deeper love
For the pure home above.
Oh then--a holy calm,
This rest on Jesus' arm,
After this deepened love
For the pure home above--

What then?

Oh! then--work for Him,
Perishing souls to win,
Then Jesus' presence near,
Death's darkest hour to cheer.

What Then?

And when the work is done,
When the last soul is won,
When Jesus' love and power
Brings the expected hour--

What then?

Oh! then--the crown is given!
Oh! then--the rest in Heaven!
Endless life, in endless day,
Sin and sorrow passed away.

love God more than they love their family, more than they love their relatives—those who will not compromise on the things of God.

IV

I want to talk about A COMPROMISING FAMILY. We have one in the Bible. It is the family of Lot.

"Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."—Genesis 13:12.

A little later we read that he moved a little closer to Sodom. He began trading with the men of Sodom. Then a little later he moved into the city of Sodom and he became, if not the mayor of the city, at least one of the chief officials, one of the big men politically of the city. Now, brethren, was there anything wrong with Lot living in Sodom? Not a thing in this world. But the wrong was that Sodom got to living in Lot. There isn't anything wrong this morning with you living in Russell, but it is wrong when Russell begins to live in you. There isn't anything wrong with the First Baptist Church being in Russell, but when Russell gets in the First Baptist Church, it is wrong.

Look at Lot's experience. His whole family compromised. I don't think his wife was saved. But Lot was saved. I don't have to worry about that. I'll see him when I get to glory because the New Testament tells us he was a "just man." God said he was a just man—a justified man. God says he had a righteous soul. He's up in glory, but, brother, he compromised. He lived in the city of Sodom. He allowed Sodom to control his home. He allowed Sodom to con-

trol his life and finally God burned up that city and turned his wife into a pillar of salt and caused his daughters to adopt the morals of the city of Sodom. What have you? A whole family compromising.

Let me ask you this morning, beloved, about your home. Pull your children up around you. If they are not here, perhaps that is your first compromise this morning. Gather your children up around you and let us think of some of these compromises. Oh, brother, sister, listen, I am a father. I have a home. I know of some of the problems that befall us while rearing children. I have had as many griefs, heartaches and worries with my children as you have ever had with yours. I know something of the grief that comes to parents. I know something of the temptations that come to compromise.

Of recent date, when a play was being given here in the school, for some ten days they nearly worried our family to death that my oldest girl, Rhoda, should have a part in the play. That musical came on a certain Tuesday, the first week of our revival. We said "no." Her place was in the house of God. She came to God's house. One of the mothers, a woman of this church said to me, "Bro. Gilpin, I felt awful badly going past the church last night and going to the musical at school." I said, "Sister, you didn't have to do it. My little girl was asked to play a part in that musical just the same as yours. You didn't have to do it."

Oh, what comprising comes of God's people. I wonder about some of you this morning who are here. We have folk sitting here in the house of God who are Baptists, who have letters

elsewhere. Maybe the Lord does not want you to put your letter here. I know I don't want you to, if God doesn't.

I have noticed some things in the past twenty years. I have learned that the Baptists who have moved to Russell and left their letters someplace in a graveyard—I have learned from one to three things or maybe all three things take place—ill health, trouble with the children, and financial distress. Brethren, I could cite you a dozen cases that these eyes have seen for the past twenty years.

I tell you God's child can't compromise. God's child hasn't any business compromising on the matter of baptism. If God has saved you, you ought to follow the Lord in baptism.

I wonder how many of you are compromising in the matter of your tithe? I'm glad for our church, brethren. I am so glad that through the years the Lord has given us a group of people who love Him enough to follow Him in the matter of tithing. Brethren, I tell you truly, I know of churches who have a thousand members that don't give as much to the cause of Christ as this little group of people of our church. I thank God for those who tithe. I'm asking you this morning, whether a child of God or a child of the Devil, do you expect to get by on the matter of compromising your tithe with God? God is the best bill collector of this world, beloved. He will hound you to death and get two tithes for one, when you fail to pay your tithe.

(Continued on page four)

IS THIS IMAGE OUR SAVIOUR? GOD FORBID!



This photo and the story accompanying it were taken from The Times-Picayune of New Orleans, and show young and old alike going to church on so-called "good Friday." The caption accompanying the picture read, "The ceremony of placing the foot of the Saviour on the cross was observed at Catholic Churches, including St. Joseph's church shown here." "Thou shalt not make unto thee any graven image, or any likeness, of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them."—Ex. 20:4,5

HIS CHURCH SENT 40 NEW SUBSCRIPTIONS



ELDER Z. E. CLARK

Elder Z. E. Clark is pastor of the Seventh Street Baptist Church, Cannelton, Indiana, where over 40 subscriptions of this paper go weekly. He graduated from the West Kentucky Bible School, Murray, Kentucky in the same class with Missionary R. P. Hallum now in Iquitos, Peru. (This school was carried on by the beloved H. Boyce Taylor in his lifetime.) Brother Clark gave up a lifetime government mail carrying job and entered the Bible School with a wife and three small children. He has known the hardships of the ministry by experience.

After finishing Bible school he did mission work in western

Kentucky and then went to Detroit, Michigan where he was pastor of a small church through the depression years. He worked nights in a factory and carried on this work. Then he was the association missionary of the Detroit River Association of Missionary Baptists where he did a great work. Later he was associated with a large church of over 1000 members until he resigned and accepted his present work at less than half the salary.

Since going to Cannelton, Indiana Brother Clark has opened two churches that were closed and runs a bus to a small town some 15 miles away to bring people to the services. He also has a regular Sunday morning radio broadcast over the station in Tell City, Indiana.

He is a real New Testament Missionary Baptist without fear or compromise. He knows the Word of God and loves to preach it and teach it. He is humble and beloved by a great host of saints. In addition to his work as pastor and missionary to needy places he is the treasurer and one of the directors of Baptist Faith Missions. This is a work of love as he gives his time without receiving any pay for many hours of work each and every month the year around. He loves the church that Jesus built and purchased with His own precious blood and loves missions as few men do today. He loves to open up new work and establish churches and take closed or run down churches and get them on their feet again. His work is sound and lasting.

"COMPROMISERS IN THE BIBLE"

(Continued from page three)

Brother, sister, I'm talking to you this morning. I talked to myself a while ago. I'm talking to you now. How about your Christian living this morning?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19-20.

Brother, you don't belong to yourself this morning if you are saved. You belong to God. You can't say where you'll go or what you'll do. You are God's. You are bought with a price. The price, brethren, is the blood of Jesus Christ. Therefore glorify Him.

Will you look with me at two or three who did not compromise. See that man Daniel. He didn't compromise. He served under three kings as the prime minister of Babylon and for seventy years in that country they never found a compromise in Daniel. Why I remember the time, beloved, when the king pronounced an edict against anyone who would pray to anyone except unto him for thirty days. There was a penalty attached to the edict, namely, that the individual who violated the command of the king would be cast into the lion's den. Did that stop Daniel from praying? Three times a day Daniel fell upon his knees before an eastern window and prayed to God. He did not compromise. I like to imagine that when they put him down in that lion's den, the

lions sent out a reception committee to look him over. They thought they would have roast Daniel for dinner and some cold sliced Daniel for supper and maybe some Daniel hash for breakfast. When the welcoming committee of lions went out to look him over they came back and probably said there is no use, boys, there isn't a sandwich on him; he is all backbone. Sure he was. He wouldn't compromise.

Do you want to see a man in this Bible who refused to compromise? Look at Paul. It cost him. Do you remember how he dared to stand up against that which was wrong? Listen:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts 13:10.

No compromise there! Yes, it cost him. Brethren, look at him when he came down to die. He said, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness." No compromise there.

My brother would you see the supreme example? Then come to Calvary and see my Lord. Those spikes pierced His hands and feet. They lifted him up and He died for the sins of the world. There wasn't any compromise there. Sin had to be paid for. Jesus went to Calvary, beloved, and He paid in full for your sins and mine and then He asks that there be no compromise in us. Oh, brother, if our Lord did not compromise in paying the sin debt for us, surely you and I ought to look up to Him and realize what He did for us and pray for the Lord to give us faith that we will not compromise on His Word.

How many times do you and I and all of us keep still when we should uphold Him. We fail to witness for Him. Our lives are filled with compromise. We stay away from the house of God.

The boy will bear watching who calls his mother "the old woman."

Would to God that we would go to Calvary this morning and see the blood as it poured out from that forehead that carried a crown of thorns. See the pain that passed over His body with His beard plucked from his face until it was matted with blood. Look up to Jesus and realize that when He died for your sins, there was no compromise in Him. Would to God there would be no compromise in my life and yours concerning the things of God. Amen!

WILL MOST OF EARTH'S INHABITANTS BE SAVED?

(Continued from page one) and thinking that it will be all right in the end. It is the easy way to get on and to keep going on. The crowd will push one down this way. The way of "broadness" is the way to Hell.

Populations Of The Past

In the days preceding the flood, only one righteous man was found of God on the earth—Noah. Certainly the vast population of the earth of that day went to torment. And so down through the ages, vast heathen populations have died and gone into torment. Today, more than half the world makes no claim to Christianity whatsoever, and much so-called Christianity is a farce of course. If earth's history should close today most of the human race would plunge into Hell. This is not pessimism but bald fact.

Will Heaven Be Lonesome?

Certainly not. Millions of saved are there. Read Revelation 7:9, 10. Here we seemingly have people coming from the Great Tribulation—but a vast host. Therefore if we add to these all of the saved of the ages, we have a staggering number indeed.

And another thing: Infant death in heathen lands has resulted in most children dying in infancy—more than survive. What about those? They go to Heaven of course. That means that millions and millions are in Heaven from heathen lands. Perhaps that has been God's way of saving those in lands removed from the gospel. Add

Sermons By John L. Bray

1. The Comfort of Heaven.
2. Hell—God's Penitentiary for Sinners.
3. "What Must I Do To Be Saved?"
4. Where Will You Be Five Minutes After You Die?
5. "Launch Out Into the Deep"
6. Heaven.
7. The Hope of the Christian.
8. The Blessed Hope of Christ's Return.
9. The Great Judgment Day.
10. "Thou Art the Man!"
11. A Thief Who Died and Went To Heaven.
12. The Prodigal Son.
13. Leaving Egypt.
14. Is It Wrong to Dance?
15. The Wages of Sin.
16. Some Things for Christian Young People To Consider.
17. How Shall We Escape If We Neglect So Great Salvation?
18. The Greatest Question.
19. The Two Roads.
20. A Day of Judgment.
21. Heaven When We Die!

These 21 sermons are printed in seven books of 32 pages each. Send just \$1.00 for all seven books to: Evangelist John L. Bray, 1044 La Rue St., So. Jacksonville 7, Florida.

THIS COULD REPRESENT MANY PASTORS



"Ah yes, there you are—May I join the huddle?"

all infants and all Old Testament saints and all saved of this age, and all of the tribulation saints and we learn that Heaven will have an immense host, and will not be lonesome as a place at all. However, were it not for God's election, Heaven would be empty. Comparatively, there will be a small group of adults saved, as contrasted with the host of adults who die lost.

RUSSELLISM

(Continued from page one) take strychnine into your body as to take Russellism or Rutherfordism into your spiritual system.

(11) *Russellism Teaches That There is No Such Thing As An Eternal Hell.* "Finished Mystery," pp. 219, 223 He says: "The doctrine is found no where in the Old Testament, nor any hint of it." Hear this blabber again: "(c)—Saint Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine." "Finished Mystery," p. 223. Poor old man. He is dead and, no doubt, if he did not repent of all the false doctrines he taught he is now with the rich man in that place which he said does not exist. He surely did not read where Paul wrote, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. 1:7-9.

If there is no eternal punishment for the wicked there is no eternal happiness for the righteous for the same word is used to describe the duration of both places. See them in contrast below:

THE RIGHTEOUS HAVE—

Eternal life, John 3:14-18.
Entrance into an everlasting kingdom, 2 Peter 1:11.
Eternal glory with Christ, 1 Peter 5:10.
Thess. 2:16.

Everlasting consolation, 2nd Thess. 2:16.

Everlasting life, Dan. 12:2.

Eternal life, Rom. 6:23.

THE WICKED HAVE—

Everlasting fire, Matt. 18:8.

Everlasting fire, Matt. 25:41.

Eternal fire, Jude 7.

Everlasting destruction, 2nd Thess. 1:9.

2 Thess. 1:9.

Shame and everlasting contempt, Dan. 12:2.

Everlasting punishment, Matt. 12:46.

Jehovah's Witnesses try to make it appear that the wicked are to be destroyed—annihilated after the resurrection. But the word destruction as used with reference to the wicked does not mean to annihilate. Job 9:22 says, "He destroyeth the per-

fect and the wicked." So it means to annihilate, the perfect will be annihilated along with the wicked. But it does not mean that. Hear Job again, Job 19:10, "He hath destroyed me on every side, and I am gone. But yet we find Job living on after he was destroyed. "O Israel, Thou hast destroyed thyself," Hos. 13:9, yet we find Israel still in existence. The word destroy means great trouble, 2 Thess. 1:9.

(Continued next week)

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JUNE MEETING

(Continued from page one) readers in this vicinity to attend all the services. Elder Woodrow Brunfield, Fort Gay, W. Va., is pastor of Big Creek Church.

APPRECIATED COMMENTS

"I'm so glad I got hold of one of your papers several years ago. It has been so much help to me. It does me so much good."

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Fort Wayne, Indiana

"I want to take this opportunity to express to you how much I appreciate THE BAPTIST EXAMINER. I look forward from one week to the next to receive it. It is a paper that doesn't mind speaking the truth and that is something commendable in days such as we are living in."

Eld. Ronald Roberson
Georgetown College
Georgetown, Ky.

SPIRITUAL DONKEYS

Two circus donkeys were trained to pull a cart that never got anywhere. They did everything opposite. Their names were Jenny and Maud, but Maud answered to the name of Jenny and Jenny answered to the name of Maud. When one went forward the other went backward, each one was trained to do the opposite of the other. With the clever pleading and persuasion of the trainer it was very laughable. Yes, it is laughable when it is done by donkeys but it is tragic when the same stunt is done by Christians. Psalm 133: "How good and how pleasant it is for the brethren to dwell together in unity."