

# 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. 38 RUSSELL, KENTUCKY, OCTOBER 22, 1949 WHOLE NUMBER 594

## WRONG MOTIVES AS TO TITHING

ROY MASON  
Tampa, Florida

1. The notion that tithing is wholly Jewish—hence with no application to Gentiles of this day and age. (We used to believe this in our ignorance). Careful study reveals the fact that tithing was practiced at least 400 years before the giving of the Jewish code of laws at Mount Sinai. (Examples: Gen. 14: 17-20; Gen. 28: 20-22).

2. The notion that one cannot know how much his tithe would amount to. All through the years I have been hearing people say, "How can I tithe—I

don't know how much I make, and I don't know how to go about it." That is a careless subterfuge, for business men FIND out their income when the government tells them that they must make out an income report. Any man can afford to keep books for the Lord in order to obey him. God doesn't tell people to do the impossible.

3. The notion that the tenth privately spent is tithing, is false.

In Malachi God told the Jews, "Bring ye ALL the tithes INTO THE STOREHOUSE." What was all the tithe? It was the whole tenth. What was the

storehouse? It was the temple treasury. The same principle holds good today. Just as the temple treasury of that day was God's storehouse, so is the treasury of a New Testament church God's treasury today. Suppose you have a light bill of \$10 and suppose you know of some good cause which you think the electric company should contribute to, so you take five dollars and make that contribution for them and insist on paying the other \$5 as payment in full. Would they consider any money as paid on your obligation that was not turned into the hands of the

(Continued on page three)



## Editor B. J. Murrie - - New Champion Of Unionizers

By E. P. Alldredge

Note: The article following was sent to Editor B. J. Murrie of the Illinois Baptist in reply to his long, wild, irresponsible and false contentions set out in his editorial of June 24, 1949. But Editor Murrie, like three other Southern Baptist editors in recent months, declined to give me any space for reply whatever. Therefore, I am taking this means of presenting my reply.

All of us who have kept up with what is going on among Southern Baptists have been struck with the radically changed attitude of Editor B. J. Murrie during the past year. That he had suddenly gone over to the unionizers and compromisers and become the champion of all the "fifth columnists" and "saboteurs" who are working night and day to deliver Southern Baptists over to the camp of the great union movement—this has been very evident to those of us who have read the Illinois Baptist during the past twelve months. Just how far Editor Murrie would go, however, how reckless he would become, in his new-found zeal for the unionizers and com-

promisers in Southern Baptist ranks, we did not know or even guess, until we read his long, rambling, alarmist editorial of June 24th. In the fifty-three years that I have read the Baptist papers of the South, I have found nothing in a class with this editorial along two lines—

(1) Its deliberate and reckless attempt to alarm the Baptist people of his state against those of us who have taken our stand against the unionizers and compromisers in the Southern Baptist Convention; and (2) Its many, wild, reckless and irresponsible statements having no basis in fact whatever.

There are, in fact, twelve of these wild and reckless statements in this long editorial which have no semblance of fact to support them.

1. "The Southern Baptist Convention came near being split wide open" at Oklahoma City. There is not a semblance of truth in this wild statement and not a single fact to support it—

as we shall show in this paper. My proposed amendment to the Constitution would have put precisely thirty men and women off of official positions in our boards and institutions—every one of which has openly defied all three of the most solemn actions which the Southern Baptist Convention has ever taken, by joining one of the unionizing organizations—local, state or national. Southern Baptists have multiplied thousands of good, wise and competent men and women who have not bowed their knees to this Baal of unionism. And these are the men and women who ought to be placed on our boards and institutions—not those whom we know to

have openly compromised themselves and defied the convention.

Many Stood With Me At  
Oklahoma City

And I did not propose that amendment alone — as Editor Murrie presumes. On the contrary, I was joined by 15 of the finest men in the Southern Baptist Convention. I could have had 1500 signers very readily. Here are the signers:

- (1) Bro. J. B. Rounds, superintendent of Indian work, Oklahoma City, Okla.
- (2) Pastor Roy Hollomon, Exchange Ave. Baptist Church, Oklahoma City, Okla.
- (3) Bro. I. L. Yearby, Trinity Baptist Church, Oklahoma City, Okla.
- (4) E. P. Alldredge, 1407 Elmwood Ave., Nashville 4, Tenn.
- (5) Bro. W. T. Waring, Herald of Hope Baptist Church, Urbana, Illinois.
- (6) Pastor D. B. Eastep, Cal-

vary Baptist Church, Covington, Ky.

(7) Pastor I. W. Rogers, Hickory, Ky.

(8) Bro. R. P. Mahon, Mountain Preachers School, Pineville, Ky.

(9) Pastor Herbert M. Pierce, Central Baptist Church, Luling, Texas.

(10) Bro. Wilson L. Crumpler, First Baptist Church, Luling, Texas.

(11) Bro. Wm. Potter, First Baptist Church, Camdenton, Mo.

(12) Bro. Clarence Walker, Ashland Ave. Baptist Church, Lexington, Ky.

(13) Pastor Kenneth K. Marshall, Creal Springs, Ill.

(14) Pastor A. M. Overton, Fulton Baptist Church, Fulton, Miss.

(15) Bro. R. E. Guy, West Jackson Baptist Church, Jackson, Tenn.

(16) Pastor W. N. Childers, First Baptist Church, Energy, Ill.

2. Next, Editor Murrie quotes and approves Dr. Hurt's statement, that my proposed amendment was "loaded with dynamite." How perfectly awful to ask our Convention to put out of official position those who are openly defying its three

(Continued on page four)

## The First Baptist Pulpit

### "THE COMMISSION"

Eld. C. C. Winters  
McNeil, Arkansas

(This sermon was preached by Elder C. C. Winters, D. D., on August 18, 1942, before the American Baptist Young Peoples Training Course Assembly. This assembly unanimously requested the Baptist Sunday School Committee to publish this sermon in tract form for free distribution).

Matt. 28: 19-20: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Luke 24: 46-47: "He said unto them, Thus it is written, that the

Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Mark 16: 15-16: "He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (I use the revised version).

It is with profound gratitude to God that I come before this great body of young Baptists this morning to discuss the Great Commission from the standpoint of fundamental law. This Commission was given by Christ to His church or churches. But before entering upon the discussion of this subject, I want

to explain to you some terms that I shall use. The New Testament knows no kind of a church except an organic body; such as is expressed in the local church. Like the Church at Corinth or the Church at Ephesus. When we use the word church in a general sense, we do not mean any particular local church, but any one or all of them. We sometimes use the general term beehive. When we do, we do not refer to any particular beehive but to any one or all of them. So with the term church. We mean any one or all the local Baptist churches or churches of Christ.

The Saviour, just before His ascension, met His disciples on the Mount where He had appointed, to deliver to them as His church, His last and farewell

(Continued on page two)

### SHAME! SHAME!

Not long ago the following notice was posted in an American mess hall for American soldiers on Guadalcanal.

"American soldiers are requested please to be a little more careful in their choice of language, especially when natives are assisting them in unloading ships, trucks, and in erecting abodes. American missionaries spent many years among us and taught us the use of clean speech. Every day, however, American soldiers use bad words, and the good work your missionaries did in our midst is being undermined by your careless profanity."

It was signed by a Polynesian chief.—Now.

### GOD'S NOBLEMAN



ELDER E. P. ALLDREDGE  
Nashville, Tennessee

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

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Behind the Scenes



Oscar Gibson, Pastor 18th Street Baptist Church Louisville, Kentucky

Bro. Gibson, who has been pastor in Louisville for the past six years, and who grew up in Louisville as a lad, has thus spent practically all his life under the shadow of the Louisville Seminary.

He is qualified as very few men are to speak of the heresy of the school. God's blessings on him in his heroic fight against the modernism of the Seminary.

this order is to ignore its authority, and that would bring untold confusion. This fact is no less true when it comes to the churches of Christ dealing with the commission. The order is laid down in the commission, and every organization that claims to be a church of Christ that violates the order of the commission has ignored the authority of the commission. Therefore it has ignored Him who gave the commission. "Why call ye me, Lord, Lord, and do not the things which I say," Luke 6:46.

Fundamental law has limit. If this were not so, it could not be violated. The fact that the fundamental law of a body can be violated by the body acting under it, is positive proof that all fundamental law has limit. The commission, as fundamental law of the church of Christ, has limit. To violate that limit means confusion. If one person or body of persons has a right to violate either the order or the limit of the commission, another has. This gives unlimited liberties, and such liberties bring about confusion. A true Church of Christ will conform to both the order and limit of the commission. Taking liberty to violate the order or the limit or both of the commission, is the thing that has brought about so much confusion which now exists in the Christian world. So few regard the binding force of the commission. Here we have a rule by which we can test a true church of Christ. Whenever you see a body that claims to be a church of Christ and that body violates either the order or the limit of the commission, you may know that it is not a church of Christ, or if a church of Christ, that it is badly in disorder. "Why call ye me, Lord, Lord, and do not the things which I say."

All true Baptists hold that this commission is a church commission. Therefore, it is to govern an organic body or body politic. Therefore it is fundamental law. Because fundamental law governs organic bodies. Why do Baptists hold this to be a church commission? Before entering further into the discus-

sion of this part of the subject, let us remember that there is quite a difference between a commissioned right and an inherent right. An inherent right means a natural right in one's self to do a thing. A commissioned right is a right received from another who has the power to bestow that right to do a thing. The fact of one receiving a commission right to do a thing is positive proof that he did not have the inherent right to do that thing, or else he did not need the commission right to do it. One acting under a commission, his acts must be according to the order and the limit laid down in the commission, or else his acts are not legal. No man has the inherent right to act as sheriff of his county. He must be commissioned to act as such. When he is commissioned this does not commission every other man in the county to act as such. Neither does it give him the right to commission his successor, but his successor must get his commission just as he had gotten his. The fact that John the Baptist received his commission from Heaven to baptize is proof that he did not have the inherent right to baptize. If John the Baptist did not have the inherent right to baptize, no other man has the inherent right to baptize. When John the Baptist received his commission to baptize that did not commission any one else to baptize. Neither did it give him the right to commission anyone else to baptize. His commission ended at his death. If he has a successor his successor must receive his commission from the same source that John the Baptist received his. Then for another to have the right to baptize, he, too, must be commissioned to baptize. He must receive his commission from one who has the right to give it. Christ has all authority, Matt. 28:18. If He has all authority, He has the authority to commission a person or a body of persons to do whatever He may wish to have them do. Hence we see Him while here on earth commissioning His disciples to preach the gospel and to baptize, Matt. 10:7 and John 4:1. These disciples that were commissioned never commissioned anyone else. This commission gave them no right to commission anyone else. What is true of this commission is true of all divine commissions. Christ, while here on earth, could commission men from time to time to preach the gospel and to baptize, etc., but when He leaves the earth, in order to carry on the preaching of the Gospel, etc., He must leave an age lasting or a perpetual commission. To do this, it must be given to an age lasting or perpetual body. This comes, because the body commissioned, has no right within itself to commission another body. If a commissioned person or body has the legal right under the commission to commission another person or body that right must be so expressed in the commission, but the commission as given in Mt. 28:19,20 does not express any such a right. Therefore, we conclude that this commission is an age lasting commission, therefore, a church commission. The Savior said that He would be with that commissioned body throughout the ages. This body and the commission must go hand in hand. If one is age lasting the other must be age lasting also. His church is the only divine institution spoken of in the New Testament as being age lasting. Matt. 16:18 says, "The gates of hell shall not prevail against it." Therefore, we conclude that this

commission must be a church commission.

The second reason why all true Baptists say that this is a church commission is because that it contains the truth, and Paul said to Timothy, I Tim. 3:15, "That the church is the pillar and ground of the truth." As the Constitution of this United States rests upon the people of this government, so does the commission rest upon the churches. As the people are the strength and support of the constitution, so are the churches of Christ the strength and support of the commission, the truth. Since the commission is the truth, and that the church is the support of the truth, it follows that this is a church commission.

A third reason why that sound Baptists say that this is a church commission is because that it is according to God's eternal purpose that the gospel should be made known through the church. Paul says in Eph. 3:10-11, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord." It is shown in the tenth verse that the manifold wisdom of God is to be made known through the church. Scholars tell us that manifold wisdom is the gospel. This being true, the gospel is to be made known through the church. The eleventh verse tells us that it is according to God's ETERNAL purpose which He purposed in Christ Jesus. What is according to God's ETERNAL purpose? That the gospel should be made known through the church. In this way the Lord is to be glorified by the church through the ages. Eph. 3:21.

The fourth reason why true Baptists say that this is a church commission is because that it has in it the very elements to perpetuate an organic body. It says make disciples, then baptize them. When one is made a disciple, he is made fit to be added to the one body. By baptism he is added to this one body. By being added to the one body he becomes a part of that body that authorized his baptism, I Cor. 12:13. When one is initiated into the Masonic order, he becomes a part of that order that authorized his initia-

OSCAR GIBSON TO PREACH AT FIRST BAPTIST CHURCH OF RUSSELL, KY.

We feel that we have a real treat to offer at the November meeting of the Tri-State Baptist Bible Fellowship. Our speaker is to be Pastor Oscar Gibson, of the Eighteenth Street Baptist Church of Louisville. Brother Gibson has distinguished himself recently by his boldness in appearing before the Southern Baptist Convention and making charges of modernism against the Louisville Seminary. Since that time he has submitted these charges to the trustees of the seminary, and has published them in the September issue of his paper, The Informer. All who have kept up with the heretical drift of the seminary know that his charges are true. In addition to his work as pastor of a large city church and as editor of a monthly paper, he is also president of the Louisville Baptist High School, of which he is the founder.

We strongly urge all our readers in the tri-state area to avail themselves of the privilege of hearing Brother Gibson.

The Time: Friday, Nov. 4th, 7:30 p. m.

The Place: First Baptist Church of Russell.

The Occasion: The monthly meeting of the Tri-State Baptist Bible Fellowship.

BE SURE TO COME!

tion. So it is in receiving baptism. The person who receives Scriptural baptism must receive it by the authority of a Scriptural church, and he must become a part of that church which authorized his baptism. This is God's way of perpetuating His church or institution. While death is cutting off of one side of it, disciples are being added to the other side of it. Hence, His church or institution lives on through the ages. Therefore, we conclude that this commission is a church commission.

The fifth reason why true Baptists say that this is a church commission is because of the vitality produced by associating the church and the commission together. When the first beehive was brought into existence it had vitality enough in it to produce another like itself, and so did. Hence the second beehive

(Continued on page three)

"The Commission"

(Continued from page one) message. Three of the Evangelists record this message, each of them from a different viewpoint. Matthew tells what to do, and the order in which things are to be done. Luke tells us about that which relates to the making of disciples, and how that it is to be done. Mark tells us about the results of one becoming or not becoming a disciple.

This message or commission is fundamental law to His church. We mean, by fundamental law, foundation law; the bases of all legal action; the foundation of all statutory law. All statutory laws that are not based on, and in accord with the constitutional law on which they are supposed to be based, are illegal and without force. Any body organic or politic that enacts a law, not in accord with its constitution, that act or law is not binding on any of its constituents.

Fundamental law has order. The Masonic Order has a charter under which it must act. This charter has order which must be adhered to in the reception of members. To violate

SATISFIED

"I shall be satisfied, when I awake, with thy likeness." Ps. 17:16.

What shall it mean to waken in that Morning, When things of time and sense have passed away; When sights and sounds of sin-born things which sadden, Have changed for life's eternal, cloudless day?

What shall it mean to waken in that Morning, Where fears come not, and foes shall not be known; Where needs and cares, and toil and test are ended; Where heavenly peace, unbroken, reigns alone?

What shall it mean to waken in that Morning, When with unhindered vision we behold All that is meant by walls of shining Jasper, Life's crystal river, and the streets of gold?

What shall it mean to see at last the Saviour, He who, in love for man, so freely died? I shall awake that Morning in His likeness-- And, waking thus -- I shall be satisfied!

-- J. Danson Smith

MISSIONARIES  
IN BRAZIL

J. F. Brandon  
B. E. Parrott  
Mrs. B. E. Parrott  
Miguel Ibernon  
Cicero Bicipo  
Maio Dutro  
Eufrazo Soraes  
Francisco Santiago  
John Dias  
Zacharias Nunes de Abriu  
Gabriel Seraphin  
(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)

Missionary Parrott's Letter Shows That  
He has A Real Grasp On The Work

Manaos, Brazil.  
September 28, 1949.

everyone does. I then found out that it was possible, for more money, to get a clear title to the land. Now without this clear title the land itself belongs to the government and they have the right to take it when they want it for any reason whatsoever, but with the title it is just as secure as any property at home. Since we want to put up a good building and later want a house for the missionary on the property I reasoned that it would be best to get the title and they are in the process of getting it fixed now, but it will take some two months to get all the red tape and get it done and we will need another \$80.00 to take care of it all. We have received the Portuguese book which we asked you to send us and while I am writing this, Eudora is studying it. Thanks a lot.

Hears From Miguel

I heard from Miguel that because of the leprosy (of Brother Brandon) the roof has to be torn off the house there, in fact I hear that it is already off, and it has to stay off for three (Next page, Column one)

BROTHER ALLDREDGE,  
FORMER SECRETARY  
OF S. B. C., SENDS A  
CONTRIBUTION FOR  
BROTHER BRANDON

Editor John R. Gilpin,  
The Baptist Examiner,  
Russell, Ky.

I am afraid your many kindnesses are spoiling me. I have had lots of sympathy, but not much real help in my battle against unionism. Now, you are proposing still another big favor—to place an ad of my book in THE EXAMINER—without cost to me. God bless you for all your kindnesses. You will find attached two ads—let each of them be 4 inches double column and let each of them stand two weeks—using No. 1 first, then No. 2. That will be a great help. And since you are doing this service gratis to one of God's least, I feel challenged to do a little kindness, by sending poor Brother Brandon a check for \$10.00 to help him with his expenses, also copies of both my books. I guess we are not worthy to unlatch the shoes of this missionary, but my heart goes out to him in his loneliness, separation from his work and long waiting, waiting, waiting that is before him.

Yours in Him,  
E. P. ALLDREDGE.

If You Believe In A God Of Power, Then  
Breathe Many Prayers For Bro. Brandon

Carville, La.  
October 3, 1949.

About eight this morning I was in my room when the orderly knocked and advised that Western Union was calling. I went at once and to my surprise and joy it was to receive your wire. It made me very happy to know that the brethren there in session (Ninth Annual session of the Detroit River Baptist Association) would remember me and pause to offer a prayer for me and then send a telegram. I hope you will express my deepest and sincere appreciation to the pastors, you perhaps will not contact the churches soon. It has been cool here and augmented nerve pains until I get gloomy at times. If the Lord Jesus was not at my side continually and encouraging me, I would have been gone before this. Every nerve in my body must be affected, and they tell me that it must run its course this way, and there is no way to hurry things along. It may be this bad for a year, yet it may drop off suddenly. It seems to affect every person differently. I suffer lots with the pains, yet there are ten thousand

ways the Lord is blessing me, and for those blessings I want to praise Him. He knows our body is but dust and at times it seems we can't take any more, but just then He appears in a way that brings relief and such a blessed hour it is. The Chaplain is a very nice man. I did not go to church today because it was communion and I could not join them; I told him I would not take part. They bring it to the homes of the sick after it is observed at the church. I hardly agree with that, however, I think the elements are wine and unleavened bread. But they have no church and few if any are baptized. I think it all very much out of place, yet I am not permitted to say anything to anyone but him (The Chaplain). If I could preach some where it would help me, but they won't give me a word. He is to be away for a month, so they sent a missionary to fill the pulpit for him. How I would have enjoyed preaching to these people for a month. Remember me to all who are interested. May the grace of the Lord Jesus Christ be multiplied unto you all.

—J. F. BRANDON.

I don't know how much you already know about the property situation here, so to explain more in detail I will have to explain the whole situation here. They have a setup here more or less like our old homesteader setup. The land at present belongs to the government and the people in order to become complete owners of the land must fulfill certain obligations. Few ever fulfill all the requirements and as a result the land continues to belong to the government. The people build houses on the land and buy and sell the houses but the land remains in the hands of the government, and the people only buy the house from the owner and with the house the right to live on the land by paying a small tax each year. The tax on the land we bought is less than 75 cents a year. In actual fact we bought the house and with it received the right to use the land. We wanted to get the boundaries marked off just right and went to see about getting it done. Of course everything you do here costs, especially things like this that not

A NEW DAUGHTER

In the August issue of this paper we had the picture of the Parrotts and announced the birth of their second son John Edward born in Manaos, Brazil, on June 28, 1949. Now we are happy to announce a daughter, Barbara Jean, born to the new missionaries, Brother Lawrence Smith and wife, Verna. Barbara Jean was born in Detroit, Mich., on September 19, 1949. This couple with their baby daughter hope to go to Brazil about January, 1950, the Lord willing.

following persons: Simon Gaima and his wife and Jose Silva. Brother and Sister Gaima had both been members of the Evangelical congregation for a number of years but became discontented with this congregation. Brother Silva became a believer under our ministry and is taking great interest in the study of the Bible. I believe that Brother Gaima will be a full time worker with his people and other Indians under the support of the church here. He is a Witoto Indian, his wife is not. I am enclosing a photograph of the candidates after the baptism in front of the baptistry. The pictures taken of each baptism were no good. I have just received your letter of August 29 with checks and am forwarding Don Tomas' to him. Also received MISSION SHEETS for August and LIGHT AND SHIELD. Thanks for same.

Yours in His Service,  
R. P. HALLUM.

GOD MIRACULOUSLY  
SPARED DON TOMAS  
IN RECENT STORM

On August 10 at 12 o'clock and 15 minutes there was a strong wind storm from the sea followed by a down pouring of water. Many houses were unroofed by the wind. On both sides of my house the houses were entirely unroofed and the zinc rolled about in the street on the ground and the thieves carried it off. On the other hand absolutely no damage was done to my house which is covered with bamboo and it is decayed and on touching it, it crumbles off. The day following all the people admired the miracle. I said to them "This is God's work." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91:7. It took off the roof of the "Evangelical Hall" and the zinc was stolen on the ground. The storm lasted until two in the morning. On closing I desire to you the Lord's richest blessings.

Your co-laborer in the Lord,  
TOMAS DEL CASTILLO A.

WHO WILL GO?

The Hallums need new missionaries to help in Peru. Where is the couple that will answer, "Here am I Lord, send me?" Other missionaries are needed in Columbia and more are needed in Brazil. The Lord will provide for all He calls who go on faith.

A FINE LETTER

Edenton, N. C.  
"Dear Brother Clark:

I have been impressed by the work of Baptist Faith Missions, as reported in THE BAPTIST EXAMINER. We do need more people to stand for the faith that is in our Lord Jesus Christ. Enclosed I am sending \$5.00 in money order to help send Elder and Mrs. Lawrence Smith to the mission field. May the Lord bless them as they go and while they are there.

Yours in Him,  
Lindsey E. Harrell"

Enough friends like Brother Harrell and we can have the Smiths on their way to Brazil. Send your special offering to the treasurer, Z. E. Clark, Box 215, Cannelton, Indiana and tell him what it is for. Watch for the report in the next issue of the MISSION SHEETS.

NEW MISSIONARIES

Romans 10:15 says: "And how can they preach except they be sent—"? How can Lawrence Smith preach to the lost in Brazil unless he be sent? Have you sent in a special offering to help send Brother Smith and wife to Brazil? It will take close to \$4000.00 to buy the things needed and get them on the field and we want to send them by January, 1950. Read the list of things needed in this issue and then send in your offering to the treasurer.



These three people, Jose Silva, Simon Gaima and wife were baptized by missionary R. P. Hallum on August 14, 1949. Brother Hallum thinks that Brother Simon Gaima, who is a Witoto Indian, will be a preacher.

Iquitos, Peru.  
September 2, 1949.

with Brother Clark and the church to which you preached. We have received the July MISSION SHEETS but not the August number.

Baptizes Three

On August 14 we administered the ordinance of baptism to the

Dear Brethren:  
This leaves all in reasonably good health. I hope it may find you and family and church enjoying the God given blessing of health. Am trusting that you had a great time in the Lord

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.

Parrott Letter

(Preceding page, Column two) months so that the sun and weather will hit the inside of the house. Then before anyone can live in the house the inside has to be painted. The cover for the house, if it is covered with thatch, will cost \$100.00 or more. I would like to see about covering it with something else if possible because it would be cheaper in the long run, since you have to recover a house with thatch ever so often. I don't know the prices of other types of roofing here but I will find out before I go to Cruzeiro do Sul and maybe we can get something else better than the thatch.

The Work In Manaus

As to the work here, the Lord continues to bless although we continually have opposition, especially from one disgruntled member, who I think may be excluded if he doesn't ask for his letter. Tomorrow we will have been here six months and I intend to preach tomorrow night, the Lord willing. I have already started a class. In the last business meeting the church voted to do away with the quarterly completely and study the Bible. As a result we started a chapter by chapter study of the New Testament and I started teaching the Sunday School teachers on Saturday afternoon. I think we will probably change the time of the class to Saturday night at the next business meeting. In our first lesson, Matthew 1:1-17, I used your genealogy chart, also adding a little information of my own to it. The class was very long and most of them were very surprised that there was so much to be learned in a genealogy. It took me an hour and a half to discuss it and I could have talked longer if I had had the time. We also studied the genealogy in Luke 3:23-28 along with it and I think everyone was well pleased. They were a little skeptical of of it at first when I said I was starting the class, but I think all are pretty well satisfied now. Most of them do not understand the woman question and Sunday morning I am to explain it to them after Sunday School. I believe I can make it clear to them and certainly hope to since this is just as difficult and as much disliked here as there. We have discussed it before in church and Brother Brandon spoke on it to the church when he was last here but still there is some question, especially in the young people's group and the young women continually want to take part in the program. I read some scripture to them on the subject the other night and some of the women got pretty mad. I read the passage in I Cor. 14:34-35 and the Portuguese version reads that it is "indecent" for a woman to speak in the church. These people are highly emotional and always have a chip on their shoulder, so they immediately took it that I was calling them indecent women and insulting them. Because of this I am going to try to explain it fully Sunday giving the things a woman cannot do, the reasons, and also the things that she can and should do. I told the pastor that I will

FINANCIAL REPORT FOR SEPTEMBER, 1949

Liberty Baptist Church, Toledo, Ohio.....	\$ 17.98
Ryan Road Baptist Church, Van Dyke, Mich.....	16.37
South Side Baptist Church, B.Y.P.U., Paducah, Ky.....	3.19
Bellview Baptist Church, Paducah, Ky.....	15.27
South Side Baptist Church, Winter Haven, Fla.....	55.00
Mt. Pleasant Baptist Church, Cadiz, Ky.....	35.00
Friendship Baptist Church, Lincoln Park, Mich.....	30.80
Tabernacle Baptist Church, Lewisburg, Ky.....	50.00
Liberty Baptist Church, Central City, Ky.....	8.36
Calvary Baptist Church Mission, Lawtey, Fla.....	10.00
Calvary Baptist Church Mission, Lawtey, Fla.....	5.00
Ahava Baptist Church, Plant City, Fla.....	45.00
Freedom Baptist Church, Lancaster, Ky.....	25.00
Seven Springs Baptist Church, Dycusburg, Ky.....	29.60
Grace Baptist Church, Owensboro, Ky.....	5.00
East Main Baptist Church, Des Plains, Ill.....	5.00
East Main Baptist Church, Des Plains, Ill. (for Smiths' trip)	5.00
Raiford Baptist Church, Raiford, Fla.....	5.00
Big Creek Baptist Church, Wayne, West Va.....	5.00
New Hope Baptist Church, Dearborn, Mich.....	19.16
South Union Baptist Church, Cadiz, Ky.....	17.00
Bethel Baptist Church, Roseville, Mich.....	14.00
Buffalo Avenue Baptist Church, Tampa, Fla.....	56.70
Buffalo Avenue Baptist Church (Hope Bible Class) Tampa, Fla.....	35.00
First Baptist Church, Stilwell, Oklahoma (by Mr. and Mrs. C. Lewis).....	10.00
Park Hill Baptist Church, Pueblo, Col.....	75.00
Pleasant Grove Baptist Church, Hickory, Ky.....	12.78
Fenton Road Baptist Church (B.Y.P.U.) Flint, Mich.....	5.00
First Baptist Church, White Plains, Ky.....	15.00
Grace Baptist Church, Base Line, Mich. (B.Y.P.U.).....	4.62
Grace Baptist Church, Base Line, Mich.....	53.70
Harmony Baptist Church, Detroit, Mich.....	67.50
Harmony Baptist Church, Detroit, Mich. (for Smiths' trip)	78.00
Maranatha Baptist Church, Grand Rapids, Mich.....	11.68
North Side Baptist Church, Mayfield, Ky.....	36.97
United Baptist Church, Muncie, Ind.....	10.00
Harbor View Baptist Church, Harbor View, Ohio.....	20.00
Little Obion Baptist Church, Wingo, Ky.....	16.55
Willisburg Baptist Church, Willisburg, Ky.....	30.00
First Baptist Church, Russell, Ky.....	76.67
Boyd's Hill Baptist Church, Cadiz, Ky.....	15.00
Gorham Street Baptist Church, Jackson, Mich.....	20.00
Seventh Street Baptist Church, Cannelton, Ind. (for Smiths)	25.00
From a friend in Minneapolis, Minn. (for Smiths).....	5.00
Miss Maude Hunt, Franklin, Ky.....	5.00
A friend in Worthington, Minn.....	1.00
Mr. E. H. Lambert and Mr. Carl R. Burns, Pennington Gap, Va.....	10.00
Luther R. Upton, McLeansboro, Ill.....	10.00
Mr. Jack Moore, Alexander City, Alabama.....	10.00
Mrs. A. J. Haytes, Halston, Va.....	2.00
J. H. Kain, West Cape May, N. J.....	10.00
Mrs. Leslie Stephens, Whitley City, Ky.....	2.50
Mrs. H. Hensley, Grayson, Ky.....	20.00
Miss Georgia Brandon, Benton, Ky.....	10.00
<b>Total.....</b>	<b>\$1182.40</b>

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.

Speak slowly and carefully so that they will be sure to get it. Then if they still can't accept it and believe it, it is up to them, but in order to do any talking in church they will have to go to one of the other Baptist churches here. Ours is the only one that does not allow women to preach. One of the larger churches awhile back had a woman substitute pastor for over a year while the pastor was away on a prolonged vacation. Not only that but she was only a girl. I know her and doubt if she is over 20 years old.

Yours in the service of the Saviour.

BILLY PARROTT.

From Brother Parrott's letter in this issue you will learn many things. One is the great amount of red tape in getting property clear and a title for it in the name of the buyer. Then you will see the need of good sound missionaries and the reason for Baptist Faith Missions. There are several Baptist churches in Manaus and all of them let women preach in them except the one organized by Brother Brandon. The other Baptist missionaries in Manaus are Southern Baptist Convention missionaries and those from Mid-Missions, a Northern Baptist group and maybe others. The men from

the northern group are Baptist by name and are unionistic and interdenominational in belief and practice. There is one thing certain in that when a Baptist preacher goes to one of the interdenominational Bible Schools, even to the best like Moody Bible Institute of Chicago, he comes out "de-baptized." Brother Brandon once told us of a meeting in the city of Belem at the mouth of the Amazon River 1000 miles from Manaus. This was a convention gathering or one of that nature as I recall. The Southern Baptist missionary in charge lived in Manaus and could not come. Brother Brandon was to speak and lo, and behold the wife of the missionary came to Belem on a plane and was the main speaker, taking the place of Bro. Brandon on the program. But that is no different in Brazil than the convention does in the southland. Women speak on their programs and in most of their churches.

And now it has gotten to the point when a Baptist preacher has the courage to lift his voice in protest and teaches and preaches what the Bible has to say about the matter he is vilified and ridiculed by weak pussyfoot Baptist preachers. Again we thank God for a mission and missionaries that stand for the truth and the whole truth and

nothing but the truth. Many Baptists put their money in missions that are not sound and that preach and teach contrary to what they believe, yet they do not know that their money is being so used because they don't know where their money goes or how it is used, other than they know that a little goes here, and little goes there, and a little goes into the bossy secretaries' pockets. It is time for Bible loving Baptists to wake up and do some thinking about where and how their mission money is used. First it goes to state headquarters and a part is taken out for the headquarters' expenses to handle and pay themselves and other help. Then a part goes to pay the modernistic professors in modernistic seminaries and colleges, etc. Then part is sent to the foreign mission headquarters and there this part is cut up into the "divided dollar" like a pie and the headquarters at this place gets a part to pay their secretaries and other help. Finally part of the mission dollar that the honest Bible loving Baptists gave, goes to pay the salaries of missionaries on the foreign fields, part of whom, and perhaps most, are like the ones that teach and let women preach in Baptist churches like they do in Manaus, Brazil. Then some Bible loving Baptists who will not send their mission money to the co-operative program because of its modernism and rottenness, send it to interdenominational missions which have no love for Baptists except for their money. One is as bad as the other. The answer is Baptist Faith Missions which is Biblical and Baptist and free from modernism, unionism and interdenominationalism and feminism and all other isms. If you can't get your church to come out from among them and be separate, then the answer is to designate your mission offerings. Send them to Baptist Faith Missions and help support sound Baptist missionaries and then read their letters month after month and find out what they are doing. We have no office rent. We have no paid secretaries or bosses. All offerings are used for the mission work. There is nothing to join and no one is obligated. Just send your offerings to the treasurer, Z. E. Clark, Box 215, Cannelton, Indiana, and then read this paper each month and you will know what your mission money is accomplishing. Thank God for Brother Billy Parrott who has the courage on the mission field to stand for the truth even when all other missionaries and churches are

SPECIAL OFFERINGS NOW BADLY NEEDED FOR SMITHS' PASSAGE

Since Brother Brandon has leprosy and has had to leave the mission field, the need for a new missionary and wife in Brazil is very urgent. Missionary Parrott begs us to send the Smiths as soon as possible. At first they planned to leave about March 1950. Now they plan to leave about January 1950. We need the money to buy a kerosene operated refrigerator, washing machine with gasoline motor, folding organ, typewriter, short and long wave radio, kerosene cook stove, and medicines and many other items besides the boat or plane fare and other expenses to get them on the field. It will cost between three and four thousand dollars to get the new missionaries on the field. Brother Smith is now studying the Portuguese language in a language school in Detroit so that he will have some knowledge of the language when he arrives in Brazil. Every pastor of every supporting church should lead his people in giving a special offering to help get this missionary couple on the field. The editor of the MISSION SHEETS will lead Harmony Baptist Church, which he pastors, to do so this month of September the Lord willing. Who will join with us?



NEW SUPPORTERS

In almost every issue of this paper we list the names of a new supporter of this work in South America and sometimes the names of several. Occasionally a new church begins to support the work regularly. Tell others about it and get them to help, too.

against him. Then you will notice from Brother Parrott's letter that he is teaching the New Testament chapter by chapter and verse by verse to the teachers and then they teach the others. That is the way to have a good sound church. Then you will notice from his letter the way he handles the Lord's business as to property and buildings etc. You will also notice in this issue a list of those who have sent in offerings to help build a new church building in Manaus. Send yours in right away and in a few months the building will be built and we will run a picture of it in this paper.

SPECIAL OFFERINGS

Church Building In Manaus

August	
Bethel Baptist Church, Sugar Grove, N. C. (by W. W. Wilson).....	\$100.00
Harmony Baptist Church, Detroit, Mich.....	100.00
First Baptist Church, Russell, Ky.....	100.00
<b>Total.....</b>	<b>\$300.00</b>

Offering For Smith's Passage

August	
Mrs. M. A. Alstock, Mansfield, La.....	1.00
A. C. Morris, Lafayette, La.....	35.00
Elder Donald Grollmund, Daingerfield, Tex.....	10.00
Lindsey E. Harrell, Edenton, N. C.....	5.00
September	
A friend in Minneapolis, Minn.....	5.00
East Main Baptist Church, Des Plains, Ill.....	5.00
Harmony Baptist Church, Detroit, Mich.....	78.00
Seventh Street Baptist Church, Cannelton, Ind.....	25.00
<b>Total.....</b>	<b>\$164.00</b>

The above special offerings have been included in the regular report.—Z. E. CLARK.

### "Wrong Notions"

(Continued from page one)

company? Make your own application of this illustration in this matter of tithing.

3. The notion that a tenth of what is left, after payment of all bills is false. That isn't tithing—that is fooling yourself! Tithing means the giving of one-tenth of your income into the Lord's treasury, minus only the business expense incident to the making of the income. Family and personal expenses may not be deducted if it is truly called tithing.

4. The notion that "I can't do it" is false, if there is an income being received. "I can't" means that you can't do what God has told you to do. It is better to say, "I can't afford to do it."

5. The notion that a very poor person is under no obligation to tithe. The poor person needs to be no worse than the rich, because more utterly dependent on God.

6. The notion that to tithe is discharge fully one's obligation is false. The Bible repeatedly speaks of "tithes AND offerings." You surely owe a tenth—and you ought to go beyond mere "paying" into the palms of actual "giving." Let one who is a Christian think that he will find it profitable to be stingy and niggardly with his tithing.

7. The notion that tithing is warranted in the New Testament is false. Hebrews 7:1-8 indicates this as a New Testament obligation. I Cor. 9:7-12 clearly indicates the same. Indeed there is no escape from the plain teaching of this passage. I Cor. 16:1-2 gives a principle concerning giving that clearly indicates the exercise of tithing.

**The Truth About Tithing**  
We Christians, under grace, ought to give more liberally than the Jews gave under law. Most people who argue against tithing, do so because they don't want to do as MUCH as did the Jews. Shame on them!

God blesses the believer for tithing. To deny this is to give lie to the testimony of thousands of the most devout Christians who have lived. In our observation and experience we have witnessed the blessings of God in this matter.

**ARE YOU A TITHER? IF NOT, WHY NOT?**

### "The Commission"

(Continued from page two)

and by this means the one which grows out of another, bee-hives have existed all way down. The first church in the commission resting on had vitality enough in it to produce another like itself, and did, and churches, by growing one out of another, have existed all the way down to the present. The churches and the commission have come down together, hence a church commission. No organization has a right to the claim of a regular or scriptural organization as a church of Christ that did not have a vital connection with a similar body prior to its organization, and this vital connection being back through similar lines to the mother church at Jerusalem, the church that was first organized in person while on earth.

Let us further understand that every body politic has its own fundamental or constitutional law under which it operates, and that it cannot hold in common any part of its fundamental law with another body unlike itself. One body may hold to

some principles which other bodies hold, but this is not holding them in common. To hold a common principle and to hold a principle in common are two very different things. One is to hold a like principle; the other is to hold a principle jointly as two parts of a body that go to make up the whole. The Masonic order and the Oddfellows' order hold to some of the same common principles, but nothing in common. Why? Because they are not parts of a whole, but each of them stand out as a distinct body operating under its own charter which sets forth the principles for which it stands. So with the churches of Christ. Each one is operating under its own charter, the commission, as an independent body, and holds nothing in common with any so-called church of Christ.

The Oddfellows' order came into existence much later than the Masonic order. The Oddfellows' order adopted, as their own, many of the principles to which the Masonic order holds. This did not make them joint bodies nor put them into partnership. Neither did it give the members of either body the rights of or fellowship in the other body. The only way that the members of either of these bodies can obtain the rights of or fellowship in the other body, is, by his own volition, becoming a part of that body by becoming a member of it. So with the church of Christ. These modern so-called churches of Christ came into existence long after Christ instituted His church. They adopted some of the principles held by the church of Christ, but this does not give them the rights or fellowship in the church of Christ. If it did this would give them Baptist fellowship and Baptist rights. Citizenship or fellowship and the rights and the law that governs the body to which one belongs or is a part of are co-extensive. The law of the Masonic lodge extends as far as its membership extends. Its membership extends no further than its laws extend. The rights and privileges of that order extend no further than its membership and law extend. Its members have no Masonic rights except under Masonic law. The same is true of the churches of Christ. We only have the rights and liberties of the church of Christ when we are a part of it and under its laws. The citizenship and fellowship of the church of Christ go no further than the law that governs the citizenship of that church extends. Fellowship extends no further than citizenship. To have fellowship, you must be a part of that body. When one has citizenship (fellowship) in a body, he has the rights and protection of that body, and not before. Acts 2:41-42 says, "They that gladly received his word were baptized: and the same day there were ADDED unto them (the 120, the church), about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." The three thousand became a part of the whole. This give them citizenship, fellowship and the rights of the body, and this is the only way that one can legally obtain the rights of a church of Christ. Their right was expressed in the breaking of bread, the partaking of the Lord's Supper.

Constitutional law or fundamental law must be rightly interpreted. To fail to correctly interpret it means to destroy it, and create confusion. The commission as fundamental law of the churches of Christ must be

correctly interpreted, or else its real meaning and force is destroyed. There are two ways or rules by which laws are interpreted. One is to get the maker of the law to put his construction on it and the other is to go to the court of Jurisprudence and get its construction. The apostles are the court of Jurisprudence. Jesus Christ is the one that gave the commission.

Now let us study the terms of the commission in the order in which they come, for you and I have no right to change the order. If we were it would be to ignore law, and create confusion. The first thing to be done, as laid down in this commission, is to make disciples. We want to settle first what a disciple is and then how made. For we know by reading John 4:1 that a disciple is something made. Here Jesus made and baptized more disciples than John. Then John must have made some disciples too. Then John and Christ must have made and baptized the same kind of material. If they did down goes the theory that John's baptism was not Christian. Christ said in the commission, "Make disciples and then baptize them." That is just what He and John did. John made disciples and then baptized them. Christ made disciples and then baptized them. Christ, in the commission, said, "Make disciples and then baptize them." So we see there is harmony all the way through. This, too, knocks out infant baptism and baptism to make disciples, or for the remission of sins. But how are these disciples made? The commission, Luke 24:47, tells us that they are made by preaching repentance and the remission of sins in the name of Christ. This is what John the Baptist did. See the third chapter of Matthew. Jesus made disciples by preaching repentance and by forgiving sins. He was in line with His own work when He gave the commission as recorded by Luke. The disciples of Christ worked under this commission and conformed to it. If they did not, they violated it, and were not true to all things that Christ had taught them. So we conclude that on the day of Pentecost that none were baptized but disciples. If any were, it was in violation of the commission, and that, too, while directly under the influence of the Holy Spirit which Christ had said, "When he comes he shall bring all things to your

### NEWS AS TO OUR DEBT REDUCTION

The philosophy of the editor of THE BAPTIST EXAMINER — "Trust the Lord and tell His people" — continues as our motto as God moves upon His people to supply our needs.

During the year of 1948 and the early part of 1949, due to the purchase of additional printing equipment, a loss by the flood of April 1948, and operating losses, we became over \$4000.00 in debt in publishing

remembrance, whatsoever I have said unto you." John 14:26. The making of disciples is like making an evil tree good. Matt. 3:7-10; Matt. 7:20, and Matt. 12:33. It is done by preaching the gospel. By preaching repentance and the remission of sins in the name of Christ. By preaching repentance toward God and faith in Christ.

And now since the disciple is made he is ready for baptism. For the commission says, "Make disciples, then baptize them." Besides John 4:1 tells us that made disciples were baptized. Now let us see who these made disciples are. When we turn and read Mark 16:16 we find that it says, "He that believeth and is baptized, etc," and in Acts 8:12, we learn that both men and women, when they believed Philip's preaching, were baptized, and in Acts 18:8, we learn that many of the Corinthians believed and were baptized. We learn from these Scriptures that a believer is a fit subject for baptism, and we have already shown you that a disciple is a fit subject for baptism. If each, a disciple and a believer, is a fit subject for baptism, then each of them is equal to a fit subject for baptism. If each of them is equal to a fit subject for baptism, then they are equal to the same thing. Things that are equal to the same thing are equal to each other. Things that are equal to each other are one and the same thing. Therefore a disciple of Christ, and a believer in Christ are one and the same thing. Since the believer and the disciple are one and the same thing whatever is the condition of the one that is the condition of the other. Now let us see what the condition of a believer is, and then we shall have learned what the condition of a disciple is. John 3:18 says, "He (Continued on page four)

this paper. Now through the Providence of God, this has been reduced to \$1884.99. The following have made contributions toward this fund during the past week:

Mrs. A. Handley, Chesapeake, Ohio	-----	\$25.00
Albert Sheetz, Huntington, W. Va.	-----	1.00
C. A. Driskell, Leedy, Okla.	-----	1.00
Harry Bayless, Macedonia, Ill.	-----	10.00
Scott Thompson, Beaver, Ohio	-----	2.00
E. R. Ruby, Chaplin, Ky.	-----	1.00
Mrs. Nellie Moore, McLeansboro, Ill.	-----	3.00
Elmer Estep, Fenwick, W. Va.	-----	1.00
Charlie Ross, Buchanan, Ky.	-----	2.00
Mr. and Mrs. Charlie Burns, Buchanan, Ky.	-----	5.00
Mrs. C. H. Harrington, Charleston, W. Va.	-----	1.00
Mr. and Mrs. H. S. Fish, Tipton, Mich.	-----	15.00
Mrs. Eula Pride, Tampa, Florida	-----	5.00
Mr. and Mrs. W. H. Thomas, Huntington, W. Va.	-----	10.00
Mrs. C. E. Meek, Louisa, Ky.	-----	3.00
Jack Stewart, Ironton, Ohio	-----	5.00
Floyd Baker, Cowen, W. Va.	-----	1.00
Mrs. Eva Keagle, Augusta, Mich.	-----	1.00
Eld. Carey Witt, Franklin, Ky.	-----	20.00
Zach Savage, Gainesville, Florida	-----	25.00
Mrs. Floyd Warren, Vilas, N. C.	-----	1.00
Mrs. Mary Wilkerson, Georgetown, Ind.	-----	1.00
Frank J. Pulsing, Portsmouth, Ohio	-----	1.00
Leon Terry, Frankfort, Ky.	-----	5.00
Ferrell Kennedy, Grafton, Ohio	-----	2.00
Laverne Meredith, Louisville, Ky.	-----	3.00
H. Robert Jordan, Louisa, Ky.	-----	1.50
Mrs. Ellen D. Coxen, Evansville, Ind.	-----	5.00
Mrs. Henry Alliff, Ft. Gay, W. Va.	-----	1.00
Mrs. W. C. D. Cox, Butler, Ga.	-----	1.00
Mrs. Leslie Stephens, Whitley City, Ky.	-----	2.50
Mr. and Mrs. L. A. Larson, Seffner, Fla.	-----	5.00
A. J. Booth, Louisa, Ky.	-----	5.00
Eustace Adkins, Ceredo, W. Va.	-----	5.00
S. L. Marston, Owenton, Ky.	-----	10.00
Mrs. A. H. Hadley, North Weare, N. H.	-----	2.00

### THERE'S NO POCKET IN THE SHROUD

Use your money while you're living,  
Do not hoard it to be proud;  
You can never take it with you,  
There's no pocket in a shroud.

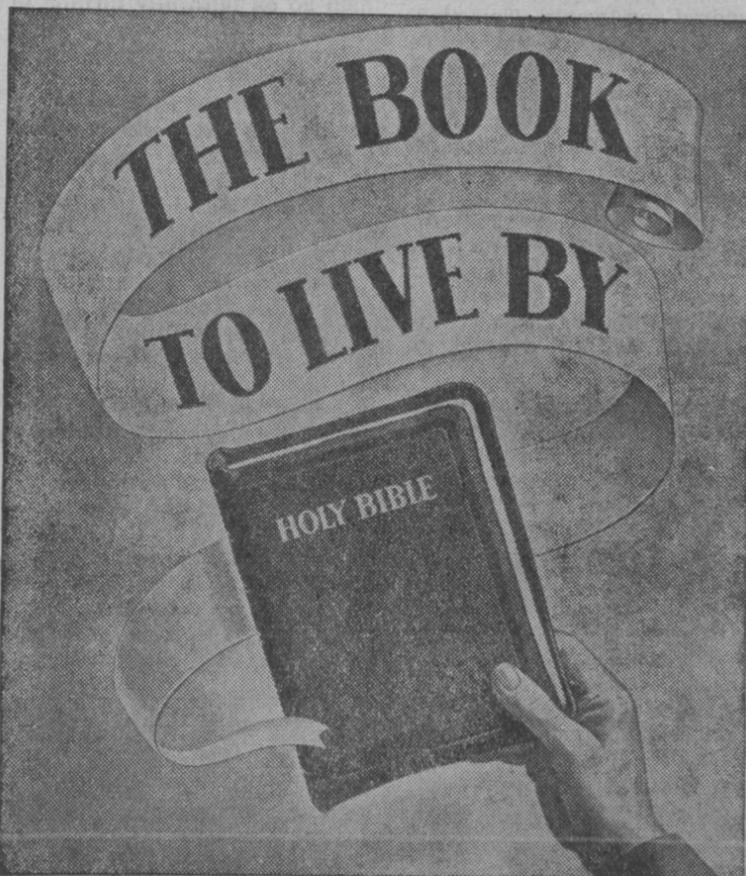
Gold can help you on no farther  
Than the graveyard where you lie,  
And though you are rich while living  
You're a pauper when you die.

Use it then some lives to brighten,  
As through life the weary plod;  
Place your back account in Heaven  
And grow richer toward your God.

Use it wisely, use it freely,  
Do not hoard it to be proud;  
You can never take it with you,  
There's no pocket in a shroud.

If you believe in the ministry of this paper, I invite you to prayerfully ask God what gift He would lead you to make toward our work. Here is a paper that stands four-square for the whole Word of God and is against Modernism, Feminism, Unionism, Lodgism, Arminianism, Catholicism, Protestantism, and Worldliness. It is a 100% Baptist paper following the lines of old-time Baptists. I invite you to share the burden of our ministry with your gifts.

Remember—What none of us can do by ourselves, all of us together can do.



### Editor B. J. Murrie

(Continued from page one)  
most solemn and unanimous actions! Well, what does Editor Murrie and President Lee and the high-up leaders of our Convention propose to do? *They propose to turn heaven and earth in order to keep all these unionizers—let the three solemn actions of the Convention go hang! Then, how long will it be until our whole Convention is compromised and unionized?*

3. But, says Editor Murrie, the sudden offering of my proposed amendment "was a surprise tactic which played into the hands of J. Frank Norris and his crowd." This is precisely opposite to the truth. *It was the Convention's rejection of my proposed amendment which gave Dr. Norris his greatest single opportunity in thirty years. And I do not doubt that he will make full use of it.*

4. Again, Editor Murrie says that my proposed amendment "completely overlooked our cardinal doctrine "of individual freedom and local church independence." It does nothing of the kind, nor does it even hint at such a course. My proposed amendment allows all individuals and all churches to join all the unionizing organizations they choose to join. *And some 55 or more of our churches and some 1300 of our ministers (five per cent of the total) have actually joined or affiliated with some of these unionizing organizations. My proposed amendment would forbid those who have thus openly defied the convention, to be placed in the control or employment of boards and institutions of our Convention.*

5. Then Editor Murrie says, "The by-law offered by Bro. Alldredge is exceedingly dangerous!" This shows how wild and reckless Editor Murrie is in his statements. *I never offered a proposed by-law: I offered an amendment to the Constitution (Art. VI) of our Convention.*

6. "It proposes," he says further, "to take their money and at the same time refuse them the privilege as officials and board members." But Editor Murrie knows that 90 per cent of our churches never have a representative on any of the South wide boards but we go on receiving their contributions, do we not? And Editor Murrie knows that 95 per cent of our pastors never occupy a place as a Southern Convention board member or employee. Yet these men go on faithfully turning in their contributions to Convention objects. *Now Editor Murrie proposes to make these men continue to stand aside and hand the place of board members and employees to some high-up politicians, who have compromised the Baptist position and defied all the Convention's actions. But God will bring our denomination to judgment if we continue such political scheming!*

7. But here is Editor Murrie's master falsehood: "Result was that Alldredge admitted that he was the only person in the Southern Baptist Convention who would be excluded because he was receiving a salary from an institution which is connected with the Federal Council." There are two unqualified and unmitigated falsehoods in this statement—both of them slanderous. (1) I made no such admission, at any time or place;

commission, has felled the forests and planted civilization. Wherever she has gone, under her commission, her power has been felt for good.

and if I had done so it would have been a brazen lie. (2) Then, I am not and never have been employed by this Negro Seminary, in any capacity. Nor have I ever received a cent of salary from this institution. Every cent of my salary came from the Southern Baptist Commission, through the Executive Committee of our Convention.

#### That Sinister Half-Truth Falsehood

Editor Murrie will learn, after while perhaps, that a half-truth is often the meanest and most deceiving falsehood and that Dr. Louie D. Newton deliberately presented such a half-truth to our Convention at Oklahoma City. For Dr. Newton knew (1) that I had never been employed by the American (Negro) Baptist Seminary, at no time; (2) that every cent of my salary came not from this Seminary, but from our Southern Baptist Commission through Executive Committee of our Convention; and (3) that, at the very next meeting of the Board of Directors of this Seminary after the National (Negro) Baptist Convention joined the Federal Council, our Commission told the Board of Directors that we could not go on with this Seminary unless they adopted a Confession of Faith which would forever safeguard this Seminary from the Federal Council and all forms of modernism and would let the world know that this Seminary was anchored to all the fundamentals of the faith. The Board of Directors heard our plea, appointed a committee to draft such a Confession of Faith before the Seminary opened its doors for students. And Dr. Louie D. Newton knows that such a Confession of Faith was drawn, that it was unanimously adopted and that it has been published several times and sent all over the Convention. (It will be found complete on pages 100-102 of my recent book: "While Southern Baptists Sleep"). But, you understand, that if Dr. Newton had told the Convention all this, his attempt to smear me and to mislead and alarm the delegates would have failed!

#### "Dr. Lee Saves the Day!"

Editor Murrie is quite correct in saying that President Lee "saved the day"—for all the unionizers and compromisers in our Convention. *He certainly did!* He saved it, (1) by allowing six men, one after another to rush upon the floor of the Convention, with his approval and to besmear me personally, while the Convention was in the midst of taking a standing vote on Dr. Hurt's substitute motion. All of it out of order, but all of it approved by President Lee! Then he saved the day (2) by giving me no chance to reply to all the false alarms and attempted smears which had been hurled at me personally and by allowing the delegates no chance to vote on my motion. He accomplished this by stepping down from the chair and moving to lay the whole matter on the table. One-fourth of the delegates voted affirmatively; three-fourths did not vote, and it was all over! *A great victory for Editor Murrie and all the unionizers and compromisers!*

8. Next Editor Murrie informs us that if my amendment had been adopted, our Convention "could no longer support the American Bible Society." Of course, there is nothing in my proposed amendment to prohibit contributions to any sort of a society. In fact, the Convention badly needs a second-amendment

for this very purpose.

9. He says it would eliminate the Foreign Board from cooperating with the Foreign Missions Council." He means, the Foreign Missions Conference of North America. Of course, there is not a word of truth in this statement. Any one that can read will know better than this.

#### A Second Amendment Sorely Needed

A second constitutional amendment is sorely needed, however, to prohibit the Foreign Mission Board from handing our mission funds over to this Foreign Missions Conference (1) because in 1938 it joined the Federal Council and five other great national councils in the greatest unionizing program which this nation has ever seen; then (2) because in May, 1946, this Foreign Missions Conference went in with the Federal Council and the Committee on the World Council and chartered the *Church World Service*, which proposes to monopolize and unionize all the charitable gifts for relief throughout the world. But our Foreign Mission Board goes on cooperating with this unionizing Foreign Missions Conference and handing it \$50,000 or more out of our mission funds every year. It ought to be stopped!

10. But Editor Murrie adds: "We would be separated from the International Council of Religious Education." But who told Editor Murrie that Southern Baptists were ever joined to the International Council? We cooperate with them in working out the Uniform Lesson Series; but we have never belonged to this organization and we have never followed their Sunday School program or methods.

11. Now please note this next statement of Editor Murrie: "I (my proposed amendment) would disfranchise all the pastors in Missouri, District of Columbia and other sections!" Not a word of truth in this wild statement (1) because my proposed amendment does not deal with the pastors, but with board members and officers; and because not 10 per cent of the pastors of Missouri are unionizers. Think of such wild and reckless statements coming from any state Baptist editor!

12. Then Editor Murrie concludes with this sinister and slanderous suggestion that is utterly false, with no sort of fact or reason back of it. "But there is no use to split the Southern Baptist Convention just in order to get at a few individuals, perhaps due to personal reasons." This is the basest and meanest falsehood in the twelve which Editor Murrie has thrown against me. God is my judge when I say I have nothing personal against any mortal on this earth! And if I had every so many grievances, I would not stoop to use the Convention of my denomination to settle my personal grievances.

And to think that all these wild, reckless, baseless and even slanderous statements are made by the editor of the Illinois Baptist—a man who sits in the chair occupied by my illustrious friend of other days, Dr. W. P. Throgmorton! And that all these wild statements are made for just two purposes—(1) to protect and keep all the unionizers and compromisers in our Convention and in their present high positions and (2) to invite all the other "fifth columnists" and "saboteurs" to come in and take our Convention over into unionism and apostate Christianity! Surely the age of apostasy is upon us, when such things as these can take place among Illinois Baptists!

## "WHILE SOUTHERN BAPTISTS SLEEP"

By E. P. ALLDREDGE

### Do Southern Baptists Know?

That the high-up officials and leaders of the Southern Baptist Convention have determined (1) to do nothing about the unionism and modernism which are creeping into the Convention; and (2) to fight every man and every movement that seeks to do anything about these two great sinister evils?

How long, therefore, will it require for these two rotten apples — Unionism and Modernism — to rot all the apples in the barrel?

How long will it be before these two big lumps of leaven, will leaven the whole lump?

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## "The Commission"

(Continued from page one)

that believeth on him (eis-into him) is not condemned.' So we see that faith puts us into Christ. 2 Cor. 5:17, "If any man be in Christ, he is a new creature." The evil tree has been made into a good tree. In Romans 8:1 we read: "There is therefore now no condemnation to them which are IN Christ Jesus." John 5:24 teaches us that a believer in Christ has passed OUT of death INTO life, and has everlasting life, and shall not come into condemnation. So when we baptize a believer, we baptize one that is in Christ, one that is a new creature, one that has passed out of death into life, one that has eternal life, one that shall not come into condemnation, a child of God, Gal. 3:26, an heir of God, and a joint heir with Christ Rom. 8:17. Whatever is true of the believer is true of the disciple, since they are one and the same thing. This is the only kind of material that was baptized on the day of Pentecost and is the reason why it is said in Acts 2:41, "They that gladly received his word were baptized."

Baptism follows discipleship. This is the second term in the commission. We want to see what is meant by it. I could tell you, and it would be true, too, that it comes from a Greek word which means to dip, etc., and never means to sprinkle or pour. I could tell you that Martin Luther said "Baptism is a Greek word and may be translated immersion." I could tell you that John Calvin said, "The very word baptize, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church." I could tell you that John Wesley said, "Buried with Him in baptism refers to the ancient manner of baptism by immersion," and what other Pedobaptist scholars have said, and it all be true, but we are not dependent on these to know what the word baptize means. We only have to go to the court of Jurisprudence to find its meaning. Let us take a case in point to find the meaning of baptize. We get a case in

point in Acts 8:38-39. We find here that both Philip and the eunuch went down into the water, and Philip baptized the eunuch, and then they both came up out of the water, both Philip and the eunuch. The baptizing took place between the going down into the water and the coming up out of the water. Let us turn to Rom. 6:4, and see if we cannot find the definition to baptize or what the court of Jurisprudence understood it to mean. Here we find that they understood baptism to mean a burial. For it says, "We are buried with him by baptism." This being true, Philip when he baptized the eunuch, he buried him. So we learn that baptism is a burial in water.

The third term in this commission is, "Teach them to observe all things whatsoever I have commanded you." We find the apostles, on the day of Pentecost at work under this commission. They preached repentance and remission of sins in the name of Christ. They made disciples as they were taught to do by Christ Himself in Luke 24:46-47. After the disciples were made they baptized them, Acts 2:41. By this (making and baptizing disciples) about three thousand were added to the one hundred and twenty. This made the membership of the Mother Church 3,120 instead of 120. These all were in fellowship, Acts 2:41. They gained fellowship in this body by becoming a part of it. They became a part of this body by baptism. After fellowship comes the breaking of bread, the Lord's Supper, Acts 2:42. This shows that one must be a part of and have fellowship in a body before he can legally partake of the Lord's Supper in that body.

The Savior has promised to be with the institution, through the ages, that is governed by the law and order of this commission. We have shown that this institution is His church. His church is His dwelling place on earth, Eph. 2:21-22. This institution, His Church, working under the commission has passed through the dark ages, and crossed the briny deep with its message of love, the gospel. She, with her commission, has penetrated the wild forests of America. She, with her commission, has climbed mountains and traversed valleys She, with her