

Nothing pays in heaven like work done faithfully here for Jesus

MISSIONARY

PREMILLENNIAL

BIBICAL

BAPTISTIC

Flagrant Violation Of Baptist Principles And Practice

By Henry H. Powell
Jena, La.

What I have to say here is not to defend any-one, nor am I concerned with the issues of the controversy between the brethren of the executive committee, the Eld. R. L. Bordeleon, and the Acadia Association. I do not know to what extent the Eld. Mr. Bordeleon has gone in his departure from the faith, but I know this committee and the Acadia Association has taken a long and serious step in their departure from Baptist Principles and Practice. I refer to the report published in the Baptist Messenger of Nov. 17, 1949, which is given herewith in full.

ACADIA ASSOCIATION SAYS PASTOR BORDELEON HAS DEPARTED THE FAITH

Sunset, La.—The Acadia Association, in its regular annual meeting, held with the Ville Platte Church, October 25, received a recommendation from its executive committee concerning Rev. R. L. Bordeleon. Those present at executive committee meeting when recommendation was made were: Rev. Theo Cormier, Ville Platte; Rev. A. Janise, Eunice; Rev. J. B. Aguilard, Basile; Rev. B. B. Cox, Crowley; Rev. George A. Nichols, Opelousas; Rev. R. R. Tipton, Crowley; Rev. S. G. Rogers, Eunice; Rev. Eddie Fitzgerald, Branch; Rev. M. C. Kelly, Sunset.

The committee reported they found Rev. R. L. Bordeleon of Church Point, La., to have departed from the faith and that he no longer is a recognized co-operating Southern Baptist preacher according to belief.

The association voted unanimously to accept the report of the committee and recommend to the church at Church Point that they discontinue the services of Rev. R. L. Bordeleon as their pastor.

The association also voted to recommend that the action taken be printed in its minutes, published in The Baptist Messenger, our state Baptist paper, and in all local papers in area where Rev. Mr. Bordeleon is (Continued on page two)

"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 the two great sinister evils?

How long therefore, will it require for these two rotten apples—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?

This whole story is told in the 103 pages of the little book, WHILE SOUTHERN BAPTISTS SLEEP.

(Continued on page four)

The Baptist Examiner

Paid Circulation In All States and In 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."—Isiah 8.20

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WHOLE NUMBER 614

Only God Can Make A Saint

Pope Pius XII has announced plans to officiate at eleven canonizations and seven beatifications during the Roman Catholic Holy Year of 1950. Among those to be canonized is Anthony Mary Claret, a Spaniard and founder of the Claretian Fathers. 30,000 Spaniards, led by Generalissimo Franco expect to attend the ceremony. This is a very important step in the Roman Catholic Church, for canonization is their only proof that a person has finally struggled out of purgatory and reached heaven. Although it is a very poor record for the Roman Catholic Church, they teach that only approximately 1,500 saints are definitely in heaven with Christ and His father, God.

Saints and their worship is an integral part of Roman Catholic practice. Catholics are taught to "honor God in His saints as the loving distributor of supernatural gifts." (Cath. Encyclopedia, v. II, p. 364.) According to Roman Catholic authorities, *dulia*, or honor and humble reverence are paid saints, while *latria* or worship, is paid to God alone. In reality, the Roman Catholic Church teaches that Jesus Christ brought only *justice* on earth, and that Mary and the other saints must be looked to for *mercy*. It follows, therefore, in the eyes of Roman Catholics, that Mary and the saints have even more power to save than Christ. They believe the saints can get them into heaven, literally by the backstairs.

erally by the backstairs.

NATURE OF BEATIFICATION AND CANONIZATION

Years of investigation and support are required before canonization is considered. Formerly bishops could grant the honor of beatification to those of the faithful who had shed their blood for Christ or lived lives of heroic virtue. In 1634, Pope Urban VII published a bull "reserving to the Holy See exclusively . . . immortal right of canonization . . . and beatification." (Cath. Encyclopedia, v. II, p. 366) Canonization is a precept of the Roman pontiff commanding public veneration be paid an individual by (Continued on page four)

How Christians Can Know They Are Led Of God

By Roy Mason
Tampa, Florida

There is all sorts of room for error in the matter of Christians being led. We are persuaded that very often the devil gets people to do the wrong thing, by giving them the impression that they are being led "by the Spirit." Let us note some examples:

Cases where people have killed because "God told them to" as they expressed it.

We had the story of a person who killed a child — his own child, mentioned in the newspapers a few months ago. He said the "Lord told him to do it." Did he? Of course not. He got his wires crossed somewhere.

Cases in which people "after much prayer" are led to do something that the Bible tells them not to do. We think of a

girl who prayed and then bobbed her hair. Evidently she thought the Lord suspended the meaning in I Cor. 11:14-15, temporarily in her case. We have known women to "do some praying about the matter" and then go to preaching. Evidently they thought that God suspended I Cor 14:34 in their case for the time being. But beyond question they were mistaken, for God does not tell us in his Word to do one thing, then slip around on the side and whisper to us that we can do something quite different.

Cases in which people are

Mused Uncle Mose

Pahson say dat durin' de week de readin' stuff git piled so deep on he desk dat he don' neveh git down to de Bible tel 'bout Sat'dy night.

"told of the Lord" to do this or that. We think just here of a man of our acquaintance, whom the Lord is forever telling to do this and that and the other. "The Lord told me to come over here and tell you to do such and such a thing." That is his attitude. A young woman said to us, "I wonder why the Lord didn't tell ME to do that, instead of sending Bro. so and so to tell me." Beware of these whom the Lord is forever telling to do and say certain things. Chances are, they want to do certain things themselves, but lay it upon the Lord. To say that the Lord wants you to do something, or told you to do or say something, when you were acting on your own impulse, is to simply lie on the Lord.

Impressions are tricky things, and we need to be careful about following them.

(Continued on page three)

The First Baptist Pulpit

"THE MOURNERS' BENCH OR ALTAR IN EVANGELISM"

Evangelist A. D. Muse
Louisville, Ky.

The whole practice of the Mourners' Bench is due to an entire misconception of two great truths: Repentance, and the place of feeling or emotion in religious experience.

There is nothing further from the truth than the popular conception of Repentance. The Holy Spirit used words knowing their meaning. He used a word for change of feeling, but it is not the word for evangelical repentance. For repentance He used a word that means one thing—change of mind; an after-

thought, a second thought. It is an act of the mind and may be accompanied by great feeling and deep emotion. I think true repentance is accompanied by the deepest possible emotion. The manifestation of the emotions depends entirely upon the personal temperament of the individual.

The second misconception, the place of feelings, or emotions, in the spiritual experience goes even deeper. Emotions, regardless of how deep or how manifest, are the effects of the experience and not the basic cause of the effect. I have had my emotions so stirred in my room

that my whole frame shook for many minutes because some great truth flashed in heavenly clearness upon my mind, and my soul rejoiced in it. The Spirit-illuminated mind grasping the truth produced the emotional response. I have had the Holy Spirit, sometimes when reading the scriptures, sometimes when not, to bring some deed or practice in my life, or some deed far off in the past, before my mind in proper perspective of God's view of that thing, and my whole mental attitude toward it would be changed. My body would become prostrate. I (Continued on page two)

Campaign Of Phophetic Evangelism

By ROLON P. THOMAS,
Pastor of the Grace Baptist
Church

The Lord "openeth, and no man shutteth." We, of the Grace Baptist Church of Colorado Springs, had occasion to witness "the Lord's working" in a wonderful way in the events that developed into a campaign of prophetic evangelism in our city.

During a revival campaign in our church (November 27 to December 4), in which Eld. R. Nelson Colyar, pastor of the Mountain View Baptist Church of Denver, was speaking, a door of opportunity was opened to us. The week following this



R. NELSON COLYAR
Denver, Colorado

meeting, Eld. E. Stanley Jones spoke in Colorado Springs. A great deal of excitement was stirred with reference to the teachings of Eld. Jones because of the opposition of a prominent local editor. Mr. Hoiles, the editor of the Gazette Telegraph, exposed the socialistic teachings of Eld. Jones and brought the issue to the fore in the minds of the people.

After investigating, Eld. Colyar and I found several channels available to present that true prophetic picture of "our times" and of the "Kingdom of God." The later phrase is used (Continued on page three)

THE FEDERAL COUNCIL

By R. P. MAHON

The article which follows was submitted to the Western Recorder for publication. After holding the article for some time the editor finally and frankly wrote to Bro. Mahon that he could not publish the article and that he felt sure that no Baptist state paper in the South would publish it. We think the editor of the Western Recorder is altogether correct in his opinion. Thank God The Baptist Examiner stands ready to publish it.

I have been an ordained Baptist preacher for sixty-two years. During this time I have been a student of current denominational life, and have known many of the greatest preachers (Continued on page four)

"The Mourners' Bench"

(Continued from page one)
have lain down on my bed with grief. The trembling body, the deep grief and fearful remorse, were neither one nor all repentance. They were only the emotional response to repentance. To take the effect for the cause, the response for the experience, is a most deadly danger. And that leads on to the still greater peril, working up feelings and emotions, and thinking thereby the Lord has done something for the "seeker." The Lord has done one thing—given His Son to "die for our sins." The Lord can do the next thing for "the seeker": His Holy Spirit can lead a wise and cautious worker to make very simple and clear with the Word, what the Lord has done and what "the seeker" must accept. The Lord can do one other and only one other thing. His Holy Spirit gives that which no worker can give, and no "seeker" can "get"—the inner flash of spiritual perception of the truth "Christ died for our sins" and the power to lay hold of that truth for himself. Great quiet is needed for the worker to show it by the Word and for the Holy Spirit to give that inner flash.

I had taken a fine young man from "the mourners' bench" into a quiet room to deal with him. He said, "But, oh, I must repent! I must repent!" I said, "You have already repented. Why did you come forward?" "Because I am a sinner, a great sinner." I said, "You have already repented of your sins." Then I said, "Do you think any amount of goodness on your part can save you?" He said, "My Lord, No!" Then I said, "You have already repented of your dead works." Then I said, "Do you think God can receive you into His Holy presence with your sins on you?" He said, "No! No! No!" I said, "You have already repented toward God. Your whole idea, conception and notion of sin, good works and God's character and holiness have changed. That is repentance!"

My friends, this is why no one can believe until he first repents. "And ye when ye had seen it, repented not, afterwards, that ye might believe." (Matthew 21:32).

The young man said, "What can I do? What must I do?" I said, "You must get rid of your sins." He said, "Well, that is what I want to pray for—to get God to forgive my sins." I said, "That is what Christ did—took away your sins. 'The Lord hath laid on Him the iniquity of us all.' (Isa. 53:6). 'Who His own self bore our sins in His own body on the tree.' (1 Peter 2:24). 'Christ died for our sins.' (1 Cor. 15:3). Now all you can do is to accept for yourself, your

"Missionaries to a barbarous people deserve a vote of thanks from even the commercial world"

GIVING

Of all that thou shalt give me I will give the tenth unto thee.—Genesis 28:22.

Nine dollars for me and one for the Lord;
Can I spare that dollar now?
Ah, yes, I have promised the tenth to Him,
And so I will keep the vow.
That certainly is enough to give,
It costs so much in these days to live!

Our Lord Jesus Christ, who gave himself for our sins.
--Galatians 1:4.

Nine dollars for me and one for the Lord;
Somehow that seems very small
When I think how He counted not the cost
But freely poured out His all.
Shall I stop with giving a tenth, when He
Has given Himself—priceless Gift!—for me?

They . . . first gave their own selves to the Lord.
--2 Corinthians 8:5.

Dear Lord, all I have and am is Thine,
Redeemed with Thy blood one day;
O take every bit of this life of mine
And use it in Thine own way!
I love Thee, my Saviour, Redeemer, King,
And gladly my all to Thy feet I bring.
--Edith Lillian Young.

very own, as if you were the only sinner in this world, Jesus Christ as your own sin-bearer, your own personal saviour." That young man paused a minute and I sat quiet. A smile flashed over his face. He said, "O, I could have been saved three days ago had I known that." He bowed his head, buried his face in his hands, and his great frame shook all over. Then he wept out, "O, I never knew anything could be so glorious as it is to know my sins are all gone in Christ."

No doubt, thousands of people have been saved "at the mourners' bench." But the mourners' bench never saved anybody and never helped save anybody; all who were saved there were saved in spite of it and in no sense because of it, and in no sense by aid of it. But on the other hand, the worked-up feelings, the confused thinking, the noise and confusion, the excitement, has sent millions away deluded and damned for eternity, because there was absolutely no opportunity to show the way of salvation in Christ. There was no mental condition on the part of the "seeker" to see and understand the way of salvation. "The seeker" mistook "an experience," a "feeling" for salvation. When that wore off the poor soul was disillusioned to the fact that he had nothing. Nothing solid, nothing eternal—Christ the Son of God, bearing our sins and putting them away, paying for them—had not been realized. He knew nothing of that which is the only thing that saves, and of which there can be no disillusionment. He has nothing left, and becomes disgusted with religion, often even an infidel. And in the vast majority of cases one can never get him back to meetings. I know nothing save the Catholic confessional that damns as many souls as the "mourners' bench."

It is Catholic in principle and in practice!

Go yonder to the Catholic confessional: Why does the

Catholic go to that priest? For one thing! He believes that priest can have more influence with Christ than he himself can have to get Christ to influence God to forgive, let him off from his sins. This and the truth are absolute antitheses. To start with—that God will let the sinner off from his sins. For God lets no sinner off from his sins. Those sins have got to be paid for, and that is what Christ came for—to pay for those sins and so redeem us, that the Father might adopt us. (Gal. 4:4-5).

Why does the sinner go to the mourners' bench? To get the preacher to pray for him, because the preacher can have more influence with Christ, to get Christ to influence God to "forgive his sins," let him off from his sins. But God does not let that sinner off from those sins. They have to be paid for. This is what Christ died for—to pay for those sins. Where is the difference between that Catholic at the confessional and this sinner at the mourners' bench? Not a whit!

The Catholic priest prays to Mary for the Catholic at the confessional, because Mary, the mother of Jesus, "can have more influence with Jesus," to influence God to "forgive the sinner's sins"—let him off from his sins.

The sinner at the mourners' bench! The mother comes up and kneels down and prays with the preacher, to Jesus, for God to "forgive his sins," let him off from his sins. Catholicism pure and simple! Where is the difference? There is none!

The Catholic priest prays to some saint. Why? Because that saint "can have more influence with Jesus" to influence God to "forgive the sinner," let him off from his sins.

With the sinner at the mourners' bench, in addition to the preacher, in addition to his mother, some of the venerable old saints come up and kneel down to pray to Jesus for God to "forgive this man and save

his soul," let him off from his sins. Catholicism! Else where is the difference? There is none!

The idea at the base of the whole thing is that God can—notice I said can—do something for that sinner—something He has not yet done! The greater error nevertheless. All that Almighty God can do for that sinner He has already done—given His only begotten Son to die for that sinner's sins, and to pay for them, not let him off from them, but pay for them. (Rom. 5:6-10). The other thing God can do is to convict the sinner of sins, and of dead works toward God. This also God has already done; otherwise the sinner would not be at "the mourners' bench," unless somebody got hold of him and pulled him down there, while he pulled back like a yoke of young oxen being dragged across a high bridge on a cold frosty morning. The only other thing God can do next is to give enabling faith to receive what God has already done in Christ. This God will do if He can find a spirit-led worker to take the Word and show the sinner in simple words the terms of salvation.

Now here is the crusher: Preacher! Mother! Venerable saint!—Does God answer all your prayers? That is, does God "save" every soul you pray for at the mourners' bench? If you are honest you must say "No!" Then why should any sinner waste time with you? For "there is one mediator between God and man, the man Christ Jesus." On this scripture every Baptist and every protestant rules out every Catholic priest, the Virgin Mary, and every "saint of the church." And on this scripture the Holy Spirit rules you out. Show the convicted, repentant sinner how to trust Christ. He is the only mediator. And why not rule you out? You admit not all for whom you pray are saved. And yet Jesus said, "I pray for them—Holy Father. Keep through thine own name those whom thou has given me.—I kept them in thy name—None of them is lost—Neither pray I for these alone, but for all them also which shall believe on me through their word." (John 17:9-20). And Jesus said, "The father heareth me always."

Every prayer Jesus ever prayed is answered. Every soul Jesus ever prayed for is saved. Then why not save time and chances of being damned anyway and just bring the sinner the word of God and show him how to trust Christ and be done with it?

But there is something still deeper than all this. Let us note the whole system of penance, punishing the physical body, even to the degree of most excruciating anguish, engaged in by the Catholic! What is it for? To suffer enough to appease the wrath of God, to get God to do something for the subject! That is all!

Look now to the sinner yonder at the mourners' bench, praying, crying, screaming, groaning, moaning, many times sweating, writhing, squirming. What is it for? To get God to come down and get in a good humor with him and do something for him. It is . . . O, no! I started to give it a humorous turn and let you look at the ridiculous side. But just then my heart surged with sympathy and compassion and my eyes filled with tears. Some preacher in order to "have a big meeting, have a great revival," and as one said to me, "come in to

Flagrant Violation

(Continued from page one)
working.

A committee composed of Rev. Theo Cormier, Rev. A. Janise, Rev. J. B. Aguiard, Rev. George A. Nichols, Rev. B. B. Cox and Rev. S. G. Rogers was appointed to communicate to the Church Point church the action of the association and offer the help of the committee in clearing up the matter before the church.

The association recommended that the Baptist French Radio committee advise the radio audience that Rev. R. L. Bordeaux is not a recognized cooperating Southern Baptist preacher and has no connection with the French Baptist Radio work.

I

The Acadia association and its executive committee has set a precedent in a dangerous direction, and if not vigorously opposed may result in serious consequence.

1. The Acadia association and its executive committee violated one of our fundamental principles and practice when they voted to discipline an individual. Baptist have died by the million for this very principle of freedom of conscience in matters of religion. See Acts 4:18-19-20, and Gal. 1:16-17.

2. They violated another fundamental principle and practice in the matter of the complete autonomy of the local church. Baptist believe New Testament churches were independent.
(Continued on page three)

the close in a blaze of glory, is heading those poor benighted souls into this plight. "That is the way to have a great revival. I have had them tell me. 'When things get dull on me I throw an altar call. That gets 'em' on told me not long ago. I can't keep back the tears as I write now. Tears of deepest compassion for the immortal souls of the poor duped sinners, deluded, doomed, and damned; tears of burning contempt for the preacher. And there is another class for whom I have worse than contempt. There are many dear men, preachers, who have never been taught the Gospel. But inexcusable is the man who has been taught the Gospel, who knows how God does save a sinner, and yet says, 'But now these people in this country are used to the mourners' bench and lots of excitement, and if I don't give them that they never will feel like they are having a good meeting, and we are not going to get a big offering.'"

Brethren, my fame shakes a I write—I would walk penniless out of any place in this world before I would dare such—honestly believe God would paralyze my tongue if I were to attempt such a thing.

One fine man, convicted by God's Holy Spirit of sin, having experienced the Grace of repentance, having intelligently trusted Jesus Christ as his own personal saviour, and having experienced that peace—that peace that passeth all understanding—"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." (Isa. 32:17)—seeing that one man with that peace Christ, who alone our righteousness, can give, worth ten thousand times more to my soul than all popular and big offerings. It is my business to be faithful! It is God's business to feed me and my family!

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mrs. L. M. Smith
Mr. L. M. Smith
Miguel Ibernion
Cicero Bicipo
Maio Dutro
Eufrazio Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abreu
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 - Indoctinate Them. Mt. 28:19, 20

MISSIONARIES
IN PERU

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

Brother Smith Writes His First Letter From Brazil

Manaos, Amazonas, Brazil.
February 4, 1950.

Dear Brother:

It is with much pleasure that I write to you at this time. We are all well and very happy here. The trip was perfect all the way. It was just as we had planned it and the Lord was greatly felt all the way. None of us got sick at any time. The flying weather was perfect and unusual for this time of the year. The only difficulty that we ran into was that above 8000 feet I would suffer from the lack of oxygen. Of course they had plenty on board plane and were very glad to give me what needed. The mask had to be very tight which was uncomfortable and I could not sleep at all on the way between New York and San Juan. After we got south of San Juan the pilot found out from the skipper that

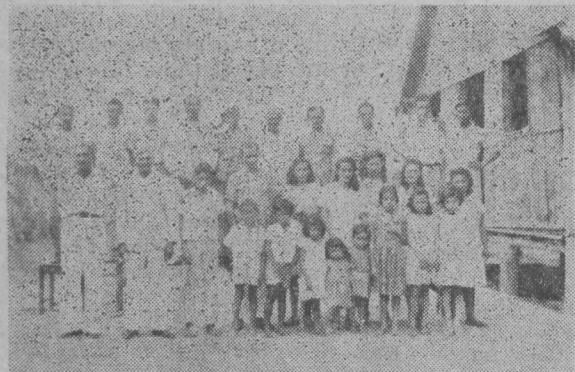
I was having difficulty and he came down to 8,000 feet for my benefit. The personnel on the plane was very helpful in every way. Barbara Jean seemed to enjoy the trip more than we did. We went out to the guest house at San Juan, the first stop out of New York City. It was 75° F. and she seemed very much pleased with the heat, but we were hot because of the recent Detroit weather. She sat up in a high chair at the table and ate a banana and cooed and laughed to all the waiters. We like Brazil very much. The Brazilians are very courteous to us and believe it or not I could always make myself understood. They would even help me to complete sentences and pronounce difficult words and were glad to answer questions. It was to me a great thrill all the way. We left Detroit at 5:30 P. M. and ar-

rived in New York at 8:30. The other plane was due to leave at 9:30 and the freight office didn't commute with, or pickup anything from, the passenger office so I didn't have time to take the excess baggage to the freight office, which was across the field, and get our tickets checked before plane time because there were so many ahead of us to get checked for the flight, so I decided to take the excess baggage as such. The total weight was 115 kilograms and free allowance was 60 kilograms (they also allowed a certain amount for the baby). So we had 55 kilograms excess weight at \$2.25 per kilogram equalling \$123.75. At Belem the hotel bill was 524.00 Cruzeiros and the plane ticket from Belem to Manaos was 2,980.70 Cruzeiros. The taxi to, and from the station was 80.00 Cr.

The excess baggage charges from Belem to Manaos was 990.60 Cr. and the insurance was 207.00 Cr. They questioned me about the accordion, but when I explained that it was to be used in the work and not to be sold it was all right.

They were very nice about everything, even kept the baby while we were being checked through customs. In the hotel, I found a man that bought the "Travelers Checks" for 28 Cr. per dollar. Brother Overbey, at no time did I ever have difficulty, everything went along as scheduled. If I couldn't make myself understood in detail there was always someone who could translate for me. I will let you know the amount of customs on the other stuff (shipped by boat) when it comes and the amount left over so you can direct me what to do

with it. When we arrived in Manaos I was surprised to find it so much like home. Of course the trees and vegetation are different but there are many things here that reminds one of the States. Brother Santiago (the pastor in Manaos) was waiting for us at the airport with a taxi cab driver. A new missionary couple had just moved in the house a few days before we arrived and had cleaned up everything. It was sad to them to think that they had done all that work and wouldn't get any benefit from it. At present we are staying at the Speith's until the couple can get out of the house. The church here had a similar experience that the First Baptist Church in Jerusalem had when they prayed to God for Peter to be released from prison and when he heard and (Next page, Column One)



Mission work on the Teja river many miles above Cruzeiro do Sul. This picture was taken by Miguel Ibernion, the pastor at Cruzeiro do Sul while on a journey. The two men in the front row, left to right are: Elder Cicero Bicipo and Elder Eufrazio Soraes two of our native missionaries who are opening up this new field on the Teja river. The people in this picture are at one of the places where the gospel was preached, Restaturacao. One woman was converted here and baptized.



Here the native missionaries, Cicero Bicipo and Eufrazio Soraes are ready to enter their boats after preaching at Restaturacao. This place is 500 miles up the Jurua and Teja rivers from Cruzeiro do Sul. There is much interest on the Teja river but the work is hard to get to and very difficult. There were other professions of faith besides the woman baptized. These pictures were sent to us by Brother Brandon and are the last ones that he has received from the Acre Territory.



Here are the two missionaries with two helpers and the supplies in their canoe. They are nearing the mouth of the Teja where she enters into the Jurua. Brother Brandon labels this picture, "On their way home after the work was done, they were near the mouth of the Teja river. They look weary in the flesh." It will be glorious when we get to heaven and meet these two Brethren who are native missionaries, and to meet the ones they witnessed to and led to know the Lord Jesus as Saviour. Real New Testament mission work.

An Appeal From Secretary Overbey
As To Great And Immediate Needs

There is a great need right now for another missionary couple in Brazil. We need a couple to stay in Manaos where the Smiths now are, and we need a couple to live in Cruzeiro do Sul. Manaos is 1,000 miles up the Amazon river from its mouth. Cruzeiro do Sul is in the Acre Territory about 2,500 miles from Manaos. If we had several missionaries in Brazil we would still need a couple in Manaos. We need a couple in Manaos to receive and send to the others in the interior. We need a couple stationed in Manaos to receive the new missionaries and help them get the language and get accustomed, etc. We need a couple in Manaos to receive the checks and get them exchanged into Brazilian money and then send in-

to the interior to the missionaries laboring there. For example, for years Brother Brandon was in Brazil alone, and when he was in Cruzeiro do Sul he worked out a way to have us send his salary which was a safe way and a good way, and the best under the conditions. We would send the salary in a Foreign Draft made payable to the bank with instructions to place the funds to the account of Brother Brandon, which the bank would do. Then the bank would notify Brother Brandon by wireless telegram at a small government station in Cruzeiro do Sul that he had so much to his account. Then the funds were transferred to (Next page, column four)

BRANDON RELAYS
NEWS FROM BRAZIL

Carville, La.

A letter yesterday from the Pastor in Manaos which tells of the rejoicing of the church and pastor over the arrival of the new missionary (Bro. Smith). It seems that he received the notice just in time to get to the airport. He says that all are happy and like him very much. I had asked him in a previous letter, how many conversions there had been since I left there. In this letter he replies that there have been 18 conversions, 16 of which have been baptized already. The work seems to be in a good way and he says that they are happy. They are growing and need to begin as soon as possible on the new building. I hope that the new missionary will be able to help them out some. (Next page, Column four)

Brother Hallum Tells Of His Labors,
Difficulties, And Joys On Mission Field

Iquitos, Peru

Dear Brother in the Lord:

Fraternal greetings. Your letter together with checks were received. Thanks for same. Don Tomas always asks me to express his thanks to you for him. His check was sent to him yesterday. Marguerite left on plane yesterday for Lima. She went with some friends to be gone about three weeks. She went for a change of climate and check up and medical treatment. She has had an attack of weakness of late. She wrote to you a few days ago and I suppose that you have received her letter by now. Don Simon Gaima and I made a trip last week, Wednesday, Thursday and Friday to Mapa Cocha

and Lo Puno, one night at each place. The attendance was small at each place. Some of the men who made a profession of faith in Christ at Mapa Cocha were away at work in another place. There were about twenty-five present at the conference in Lo Puno and the presence of the Holy Spirit was felt there and two of the men (one the man of the house) made profession of faith in the Lord as personal Saviour at the conclusion of the message. I had personally visited each residence to invite them to the service at night and practically all promised to come. At each place where the opportunity was offered I told them of their spiritual need and the way to (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.

Smith's First Letter

(Preceding page, Column five) answered they could not believe. They had prayed just the night before (the night we were in Belem) for God to send them a missionary from the U. S. and the next day the pastor, Brother Santiago, received my telegram about an hour before we were to arrive. Was he happy that God had answered so soon. I introduced myself as "O missionario nosso" (the new missionary). Last night there were 34 people at the meeting. I sang a special number (in Portuguese) and the pastor's daughter and the girl that stays at the Spiehl's sang a duet. Bro. Santiago seems to be quite capable as a pastor and worker. I felt quite at home under his preaching. He preaches a lot like you. He is very firm in his convictions. He allows those of the membership to preach that want to (men), then when he preaches following, he corrects them in any doctrinal mistakes, etc. He does it with courage and tact so that the brother is not hurt and is thereby encouraged and helped. John Dias (Day) is a very good worker and is learning a lot from being with Brother Santiago and working with him. He works all the time visiting and preaching wherever and whenever he can. The house is in good shape now. The bath is needing repair because of disuse, plumbing stopped up. The man said that I could fix it up (get someone) and he would pay for it. I got him the auto part that he wanted and he was very much pleased. Brother Speith said that they appreciate things like that very much.

The police told me to come back Wednesday after I had gotten my passport translated into Portuguese. We should be in our house by Monday or Tuesday. They (the people who moved into the house) have the refrigerator running and have cleaned the mold off of everything. They didn't expect us for two or three months yet. Continue to pray for us as we do for you. We are very happy here for it is just what God wants us to do.

Yours in Christ,
Lawrence Smith

Hallum Letter

(Preceding page, Column 5) be saved from sin. It is difficult for us to appreciate the mental and spiritual darkness of people under such circumstances, but it is marvelous how the Holy Spirit with the Word can illuminate their darkened minds and hearts. These people (Indians) have absolutely no gospel background, and not more than two or three in this place can read. Don Ramigio Ramirez, the Columbian Negro that was in Iquitos for several months and was baptized by us and is still a member of this church, went back to Leticia, Columbia and from there has gone to Buenaventura. While he was here he stated openly that he felt called to preach the gospel. He wrote me several times about recommending him to some Seminary or Bible In-

FINANCIAL REPORT FOR FEBRUARY, 1950

South Side Baptist Church, Winter Haven, Florida	\$ 55.00
Liberty Baptist Church, Toledo, Ohio	29.90
New Hope Baptist Church, Dearborn, Michigan	23.44
New Hope Baptist Church, Dearborn, Mich., Ladies Bible Class	10.00
Tabernacle Baptist Church, Lewisburg, Kentucky	50.00
Buffalo Avenue Baptist Church, Tampa, Florida	52.90
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Bellview Baptist Church, Paducah, Kentucky	33.04
Park Hill Baptist Church, Pueblo, Colorado	75.00
Ryan Road Baptist Church, Van Dyke, Michigan	15.31
Dennelyton Baptist Church, Flatwoods, Kentucky	5.00
Mt. Pleasant Baptist Church, Cadiz, Kentucky	35.00
Oak Baptist Church, Royal Oak, Michigan	75.57
Micanopy Baptist Church, Micanopy, Florida	5.00
Micanopy Baptist Church, Micanopy, Fla. (Smiths trip)	20.00
Micanopy Baptist Church, Micanopy, Fla. for Church building in Manaos)	13.25
Piney Creek Baptist Church, Marion, Kentucky	50.00
Big Creek Baptist Church, Wayne, West Virginia	7.50
Ahava Baptist Church, Plant City, Florida	45.00
South Union Baptist Church, Cadiz, Kentucky	15.00
Raiford Baptist Church, Raiford, Florida	5.00
Richland Baptist Church, Livermore, Kentucky	20.47
Liberty Baptist Church, Central City, Kentucky	9.55
First Baptist Church, Stilwell, Okla. (by C. Lewis)	11.00
United Baptist Church, Muncie, Indiana	10.00
Shady Grove Baptist Church, Wickliffe, Kentucky	25.00
First Baptist Church, White Plains, Kentucky	15.00
Cornith Baptist Church, Anson, Texas	25.00
Freedom Baptist Church, Lancaster, Kentucky	50.00
Seventh Street Baptist Church, Cannelton, Indiana	33.97
Seventh Street Baptist Church, Cannelton, Ind. (for Smith's trip)	5.00
East Main Baptist Church, Des Plains, Illinois	10.00
East Main Baptist Church, Des Plains, Ill. (Young People for Smith's trip)	5.00
Friendship Baptist Church, Lincoln Park, Michigan	29.40
Second Baptist Church, Marion, Kentucky	15.16
Second Baptist Church, Marion, Ky. (Ladies Bible Class) ..	6.31
South Side Baptist Church, Paducah, Ky. (B. Y. P. U.) ..	6.97
Hickory Baptist Church, Hickory, Kentucky	40.00
Pleasant Grove Baptist Church, Hickory, Kentucky	8.61
Maranatha Baptist Church, Grand Rapids, Michigan	12.50
Maranatha Baptist Church, Grand Rapids, Mich. (Ladies Bible Class)	5.17
Ocoonita Baptist Church, Ocoonita, Virginia	18.98
Bethel Baptist Church, Sugar Grove, North Carolina ...	29.00
First Baptist Church, Russell, Kentucky	86.60
Calvary Baptist Mission, Lawtey, Florida	5.00
North Side Baptist Church, Mayfield, Kentucky	40.93
Harmony Baptist Church, Detroit, Michigan	63.59
New Hope Baptist Church, Newtonville, Indiana	10.00
Grace Baptist Church, Base Line, Michigan	41.34
Luther R. Upton, McLeansboro, Illinois	10.00
C. B. Massey, Providence, Ky. (for Smith's trip)	25.00
Elder Wm. M. Kretschmer, Grayson, Kentucky	20.00
Mr. and Mrs. Leo Solstead, Minneapolis, Minn.	5.00
Mrs. Mattie M. Clift, Obion, Tennessee	6.00
J. H. Kain, West Cape May, New Jersey	10.00
Mrs. C. E. Stewart, Stockdale, Ohio	1.00
Miss Georgia Brandon, Benton, Kentucky	5.00
Miss Maude Hunt, Franklin, Kentucky	5.00
G. E. Duncan, White Plains, Kentucky	25.00
Total	\$1,422.46

Z. E. Clark

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. Address:

Z. E. Clark, Box 215, Cannelton, Indiana.

SPECIAL OFFERINGS

Church Building in Manaos

One special offering for Church Building in Manaos in February from Micanopy Baptist Church, Micanopy, Florida... \$ 13.25
Making a total for church building to date of \$646.15

Offering For Smith's Passage

The following special offerings in February for Smith's passage:

C. B. Massey, Providence, Kentucky	\$25.00
Micanopy Baptist Church, Micanopy, Florida	20.00
Seventh Street Baptist Church, Cannelton, Indiana	5.00
East Main Baptist Church, Des Plains, Illinois	10.00
East Main Baptist Church, Des Plains, Illinois (Young People)	5.00
Total	65.00

Making a total for Smith's passage to date \$1,427.26

The above special offerings for the month have been included in the regular report.

stitute. I do not know of any school for ministers to which I would recommend a man. They are just as heretical here as in the U. S. If he had stayed here I could have taught him les-

sons weekly at night but because of difficulties about his papers he had to go back to Columbia, and now he is in Buenaventura. I do not know what he will try to do as I have

An Appeal

(Preceding page, Column two) the account of a merchant in Cruzeiro do Sul who bought things in Manaos and he would give Brother Brandon the funds etc. Later there was opened a branch bank in Cruzeiro do Sul that would give him the funds. The bank would give about 18 Cruzeiros for each American dollar. Now by having a missionary stationed in Manaos, and by sending the salaries to him in a New York draft, he can sell this draft on the open market, to someone who wants American dollars, for about 50% more than the bank will pay. This means that the missionaries get 50% more to live on and work with. Another reason for the need of another missionary couple is because the work is so large that one cannot cover it. For example, just now a Seventh Day Adventist with moving pictures of his heresies is on his way to Cruzeiro do Sul to poison the minds of the people, and we need a

Brandon Letter

(Preceding page, Column 3) He had nothing from Cruzeiro do Sul yet, but said that he would send me what he received from there. I will write to the church there again tomorrow. The going out of the missionary has revived the spirit in me greater than ever. How I do want to return. I can pray for Bro. Smith, I feel that the Lord sent him, and if so he will remain and do well. Hope all are well and enjoying prosperity in the work of the Lord. May He bless you and help you and make you a blessing. The grace of the Lord Jesus be with you all, Amen.

J. F. Brandon.

MT. ZION CHURCH

Elder John R. Gilpin of Russell, Kentucky has been going to Buchanan, Kentucky on Saturday nights for several months preaching to the saints of the Mt. Zion Baptist Church. Brother Gilpin has been giving his time and making this 60 mile round trip as a work of love. As a result of his ministry with the saints of Mt. Zion Church they have become interested in missions and have sent an offering for \$60 which was shown in the regular list last issue. They list this as the Smith fund and the following persons gave towards it: Mrs. Ruth Burns, \$14.00; Mr. and Mrs. Charles Burns, \$11.00; Theodore Ruggles, \$1.00; Amy Ross, \$26.00; Green Kinner, \$2.25; Easter Lester, \$3.75; and Pat Farley, \$2.00. Making a total of \$60.00. The saints will not know until they get to glory the good that these offerings will do. It is the love of these kind of Baptist that keep the mission work going. May the Lord bless the Mt. Zion Baptist Church of Buchanan, Kentucky.

not heard from him. He appears to be a spiritual man and reads the Bible a lot. I am teaching the "Parables" of the Lord on each Saturday night (notes by H. B. Taylor) to a class of four men. They are working men and can come to class only at night. One of them is Don Simon. I close for this time praying the Lord's richest blessings on you and yours and the church.

Yours fraternally,
R. P. Hallum

missionary there to protect the work already established. These heretics like a serpent keep on the lookout for the opportunity to go in where others have established a work and then try to proselyte. These Seventh Day Adventists have the money and they give it. Baptists also have the money, but they let these heretics outgive them. We read just last week a report written by the head man of the Adventists in Detroit, Michigan. In this report he stated that the per capita giving for each Seventh Day Adventist in the U. S. was about \$150.00. Think of it. Each member of an heretical sect giving about \$150.00 each last year to propagate error. It is true that many Baptists give much more than that. Some give that and more per month, yet the giving per member is pitifully low. If every Baptist would tithe the picture would be different. One hundred and fifty dollars is the tithe on \$1,500.00 for a year. We need Baptists that love the Lord and missions to the extent that they will give all over and above their living. Pay the tithe and then give an offering. It is beyond me how some Baptist preachers can all the time preach against tithing. The New Testament plainly says, "Render to Caesar the things that are Caesars' and to God the things that are God's." Mark 12:17. And Leviticus 27:30 plainly says that, "— all the tithe—is the Lord's". It does not say that all the tithe is the Lord's until New Testament times, or for a short time. It plainly says that, "— all the tithe is the Lord's". And the New Testament says for us to render unto God the things that are God's. Baptists need to quit robbing God, Mal. 3:8. Yes we need another missionary couple in Brazil immediately, and we need another missionary couple in Peru. We need a missionary couple in wide open Japan. We need Baptists to support them that love the truth and who will take a stand against modernism, and quit putting their money into the rotten Co-operative Program, where part is used for missions and the rest is used to grease the machinery and pay the salaries of modernistic professors to teach their heresy to young preachers who will go out and lead the churches they pastor to follow the "Program" instead of the Bible. Baptists need to check up and see where their mission money is being spent, and then give it to support sound New Testament mission work. If you are a member of a Baptist church that does not send her mission money as you believe it should be, then designate your mission money and spend it where you know the work is sound. If the church treasurer won't send it through the church, then send it direct. Baptist Faith Missions does not have any office rent, it does not have any paid bosses or secretaries. It does not have any unionism or modernism or any kind of ism. Those who serve as officers of the mission do so without any salary. With them it is a work of love. Those who support this mission know what their money is accomplishing. For example, the letters from the missionaries in this paper tell what they are doing and of the souls saved and of the churches planted, and it is the same as if each reader had a personal letter from the missionary to him. If you want to do real New Testament mission work then here is your opportunity. All you have to do is to send your offerings to the mission treasurer.

Flagr

(Continued from page 1) pendent of all other of ing democ See Acts 1 3. They Principles discipline charges ori the execut made their sociation ecutive sociation act in such 4. The ror when sumptous against Baptists church discipline Again lated Bapt Practice in a commit the Church advise said pastor. If with Bapt association recommend matter of tor, then advise them tor. 6. Acad executive cedent in for it star an associat imittee tor, it can if they can er they can 7. Inde churches not let su lenged fou action sh practice a God have

The pos most serio ing with hero's and very princ in Bedford years, thou lives. Th Ten by as E. Y. M J. M. Carn Geo. W. M brell, Z. T

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Flagrant Violation

(Continued from page two)

pendent of each other and of all other outside authority, being democratic in Government. See Acts 1:23 to 26.

3. They violated Baptist Principles and Practice in the discipline of an individual, the charges originating with and in the executive committee, who made their report to the association, when neither the executive committee or the association had any authority to act in such manners.

4. The association was in error when it became so presumptuous as to receive a charge against an individual, when as Baptists believe the local church alone has authority to discipline a member.

Again the association violated Baptist Principles and Practice in the appointment of a committee to communicate to the Church Point church and to advise said church to fire their pastor. If such action is in line with Baptist Practice, and the association has authority to recommend to a church in the matter of discharging their pastor, then they have the right to advise them in the call of a pastor.

6. Acadia association and its executive committee set a precedent in a dangerous direction, for it stands to reason that if an association and its executive committee can discipline a pastor, it can discipline a deacon; if they can discipline a preacher they can discipline a layman.

7. Independent Baptist churches and preachers must not let such action go unchallenged for one minute. If this action should become common practice among Baptists; then God have mercy upon us.

II

The position I take in this most serious matter is in keeping with all our great Baptist hero's and martyr's. For this very principle John Bunyan lay in Bedford jail twelve long years, thousands paid with their lives. This the same position

Ten by such outstanding men as E. Y. Mullins, B. H. Carroll, J. M. Carroll, George W. Truett, Geo. W. McDaniell, J. B. Gambrell, Z. T. Cody, J. J. Taylor,

F. C. McConnell, L. R. Scarborough, M. E. Dodd, and hundreds of other outstanding men among Baptists, both living and dead.

We are not discussing the Eld. Mr. Bordeleon. The question under discussion here is that the Acadia association and its executive committee flagrantly violated fundamental Baptist principles and practice in their recent action, both in the executive committee and the association. I am not trying to defend or justify the heresy of any man, I am discussing the fundamental doctrine of freedom of conscience, and complete autonomy of the local church, both of which has been violated by the Acadia association and their executive committee, for it is plain that the church of which Mr. Bordeleon is pastor did not take the initiative in the action against Mr. Bordeleon. It originated in the executive committee which is composed of preachers. Not one layman is listed among them.

Is it any wonder that the association voted unanimously with such an array of preachers leading them. What layman would dare challenge so large a group of preachers. Furthermore, it is clear that neither the Church Point Church or Mr. Bordeleon was present at the association when said action was taken, neither does it appear that the Rev. Mr. Bordeleon was present at the executive committee meeting when it was proposed by them.

Surely this said executive committee must have acted upon hearsay, because preachers have very little opportunity of observing the work of a brother preacher. Who, pray tell me, was more competent to be the judge in the matter of heresy than the Church Point Church, who but them should institute charges against the Eld. Mr. Bordeleon. If help was needed in clearing up the matter before the church, certainly the invitation should have come from the church instead of the association.

III

Such Action If Tolerated Will Weaken the Baptist Message:

1. It is most common to hear

preachers remark, "If you don't go along with the denominational leaders, they will cut your head off, and I don't want my head cut off." Such pressure is sure to weaken the morale among the younger preachers. But to make them directly accountable to a committee, association or convention would produce a condition of weakness and servitude never before known among Baptists.

2. It makes preachers dependent upon the executive committee for their message. Acadia Association and its executive committee disciplined the Eld. Mr. Bordeleon because they thought he had departed from the faith. His preaching must evidently meet their approval, he must receive his message from the executive committee, or get their approval on his own message or suffer excommunication at their hands.

3. Baptists through the ages have freely drenched this earth in their blood that all men might have the right of expression in speech and press, and that the local church might be independent of any and all outside authority.

These principles have made Baptists great. Our doctrine has not been, and can not be taught by man, it is a revelation from God. Give us an open Bible and the privilege to read it, and to interpret it by the leadership of the Holy Spirit. The uniform doctrine among Baptists does not come from schools, seminaries, and colleges taught by man. They come from simple, God-fearing, Bible believing men and women with an open Bible on their laps. Our doctrines, principles and practice were as uniform before the coming of the seminary as it is today. When distance was great and communication poor, there was a marvelous uniformity of Baptist doctrine and practice.

I do not know Mr. Bordeleon, I do not know the nature of his departure from the faith. But, brethren, there is more real danger in the action taken by Acadia Association and its executive committee than there is in the departure of one preacher, or one church. Men have fallen by the wayside, churches have left the Baptist faith, with

little or no effect on other men and churches. But this action taken by these brethren is an official act that may spread among other associations and conventions. Brethren, "Let's walk in the old paths."



Led Of God

(Continued from page one)

A WARNING

Read it: I John 4:1. For instance, people have the impression that Christian Science is just the thing, but a reading of I John 4:1-3 ought to make plain that it is not of God, for they DENY that Christ came in the FLESH.

THE BEST PLACE FOR GUIDANCE

Where is the best place to go for guidance and leadership? The answer is to the Word of God. Let us see what we are told about this: Psalms 119:11. The Word in here said to keep one from sinning. How? By imparting the knowledge of God's will. Psalms 119:105. Here the Word is spoken of as a lamp to guide the feet. Psalms 119:9. Here we are told that a young man may cleanse his way, by taking heed to the Word. Certainly that means that he shall receive guidance.

2 Tim. 4:2; Jas. 1:22; Psalms 119:67. These and many other passages make clear that God gave His Word to guide and lead.

Now it is true that one may be directly led by the Holy Spirit, but let us remember that the Holy Spirit leads in accordance with the Word and not contrary to it. If supposed to be leading is contrary to the Word, then it is of the devil and not of the Holy Spirit. For instance, suppose one thinks he is led to consult a Spiritualist medium. He may know that this is of the devil, for the Scriptures in olden time commanded that those who did such be put to death.

Also, one might be guided in some matters through an impression or impulse from the Lord, but one needs to guard very carefully against deception in such a matter.

God may also guide through a series of circumstances or events. To get guidance we need first of all to reach the place of being surrendered and willing to obey God no matter what he says. Then having prayed for guidance, we need to look for the answer. Maybe he will show us the way through the turn of events. Maybe by directing us to read a certain passage. Maybe through unmistakable impression. But in all, we need to be careful that we do not let the evil one slip over something on us.



Prophetic Evangelism

(Continued on page four)

extensively by Bro. Jones in promoting his new social order. We were able to secure seven fifteen-minute periods on two local radio stations. We engaged the Little Theater, City Auditorium for four public meetings from December 11 through December 14, in which Bro. Colyar was the speaker. Furthermore, the Gazette Telegraph was open to give publicity to these meetings in news columns. The campaign was sponsored by the First Baptist Church of Manitou Springs, Colo., of which Elder David R. Abbott is pastor, and the Grace Baptist

Church, of which I am pastor.

At the Little Theater, Brother Colyar spoke on such timely subjects as: (1) "The Mysteries of the Kingdom of Heaven—or, Christendom, the Riddle of this Age"; (2) "The Lord's 'Controversy with the Nations' — or, Why are the Nations Doomed?"; (3) "The World Church Now Forming — or, The Scarlet Woman of Prophecy"; and, (4) "Discerning the Signs of This Time—or, What Shall the People of God do Now?"

In the first of these messages he emphasized the existence of a false professing element in the sphere of Christian profession, pointing out the parable of the wheat and the tares as a prophetic foreview of this condition. These false professors are at the bottom of the apostasy now prevailing in Christendom. In his second message he brought God's Word to bear on the fact that the nations are failing in their divinely appointed purpose, and therefore are headed for judgment.

In the message on "The World Church Now Forming," Brother Colyar brought severe accusations against the leaders of the ecumenical movement, represented by the Federal Council of Churches and the World Council of Churches. In reading from their works he proved that these leaders have flatly denied such cardinal doctrines of the Christian faith as: The Infallibility of the Scriptures, the Deity of Christ, the Bodily Resurrection from the Dead, the Depravity of Man, and the Blood Atonement. He pointed out that there was a "rejection of the Word of God, a corruption of the way of God, and an open rebellion against the known will of God," in the apostasy that is ushered in prior to the forming of a world church—"THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

In his final message Brother Colyar brought out the signs of the "last days" which to the discerning mind are now upon us. The prophetic picture relative to the nations, to Israel, and to Christendom converge at one climatic point. Will God's judgment soon fall? He told those who were connected with the Federal Council of Churches and with the World Council by denominational affiliation that they should "come out" and "be ye separate."

In the paper, with over 18,000 subscribers; over two radio stations, one of which serves Eastern and Southern Colorado and the other serves a local area of about 50,000 population; and in the public meetings, we were able to reach a large number of people.

While the sponsoring churches of this campaign are not strong financially, all of the expenses relative to it were taken care of by the offerings with the exception of Brother Colyar's time. He wanted to donate his services to aid these two missionary churches.

I would like to add that the Mountain View Baptist Church, of which Bro. Colyar is pastor, has voted to liberate him for a reasonable amount of time each year to conduct campaigns of this nature. God has had His prophets in every time of world crisis. If your church is interested in sponsoring a prophetic campaign in your community you may contact Bro. Colyar at 209 South Grove, Denver, Colo.

THE BAPTIST EXAMINER

PAGE THREE

MARCH 25, 1950

"WHAT THEREFORE GOD HATH JOINED TOGETHER,
LET NOT MAN PUT ASUNDER" MATT. 19:16,



"If we
suffer
we shall also
reign
with him"

2 TIM. 2:12.

If you feel that money sent to save the heathen is wasted, does it not show that you know nothing of the worth of a human soul?

HOW GOD WORKS

Max I. Reich

*How gently springtime comes again
As years go by--
Earth putting on her bridal dress
As it draws nigh!*

*How silently the planets move
On their lone way
Turning their faces to the sun
Each breaking day!*

*No trump is heard, no grating wheel,
No hammer blows!
God works His mighty miracles
In calm repose.*

*How still and small His voice within!
Like gentle dew
Which silently the face of earth
Comes to renew.*

*Oh Christ in whom the soul finds rest,
Which drives out fear,
Make me of Thy Serenity
A mirror clear!*

*Teach me, e'en in this feverish dream
That men call life,
The secret how Thy peace can hush
Our foolish strife.*

Saints

(Continued from page one)
the Roman Catholic Church, while beatification only permits local veneration to an individual.

The consensus of Catholic opinion declares that the pope is infallible in issuing a decree of canonization. St. Thomas declared (*Quodlib. IX, a, 16*):

"Since the honor we pay the saints is in a certain sense a profession of faith, i.e. a belief in the glory of the saints (*qua sanctorum gloriam credimus*) we must piously believe that in this matter also the judgment of the Church is not liable to error."

Canonists and theologians generally deny the infallible character of decrees of beatification on the grounds that they are always a permission, never a command. Beatification, however, is the most important and difficult requisite to canonization.

HOW THE POPE CREATES A SAINT

It is no easy and rapid process to create a saint in the Roman Catholic Church. St. Romuald was not canonized until 439 years after his death, and Claret, who will be canonized next May 7, died in exile in 1870. Before beatification can be issued, it must be proven that the proposed saint performed miracles on earth, led a sanctified life, even to the point of martyrdom, and that public worship has never been rendered to the candidate. There is one promotor or sponsor who officially works toward the canonization, and this person or group is generally from the same locality as the proposed saint. Inquiries are conducted throughout the world to determine the eligibility of the can-

didate. These inquiries fall into three categories: the *informative* inquiry which pertains to the sanctity and miracles of the investigatee; the *de nu culta* inquiry which proves that no public worship has been rendered to the investigatee; and the *processiculi diligentiarum* inquiries which are related to the writings of the proposed saint. If the results of the *de nu culta* and *processiculi diligentiarum* inquiries are favorable, and the cardinals of the Congregation of Rites favor further action, a decree is issued and signed by the pope with his baptismal name, and the proposed saint is called Venerable.

After the decree is issued, bishops throughout the world continue to cooperate to determine the results of the *informative* inquiry, the inquiry regarding the sanctity and miracles of the investigatee. After he is personally satisfied with the reports, the pope issues a decree asserting there exists evidence of the heroic virtues and miracles of the proposed saint. If a majority of the consultants of the Congregation of Rites approves, a final decree is issued by the pope and the time appointed for the solemn beatification in the Vatican basilica. The proposed saint may then be called Blessed, and public veneration of the beatified is permitted.

A beatification requires considerable expense, the minimum well over \$20,000. The canonization costs at least an additional \$10,000. In the case of the canonization July 7, 1946 of the American saint, Mother Frances Xavier Cabrini, the RNS reports the income to the Roman Catholic Church was at least \$1,000,000. *The Christian Century* aptly remarked of that canonization, "That what the Pope did was to add not a cubit to the stature of the nun," but "to create a myth, to pay a debt and to add to the income of the Vatican."

To complete a canonization

after a beatification, proof is required that the proposed saint has worked two miracles by intercession after being beatified. Discussion proceeds in the ordinary way, and if the miracles are proven, the pope then issues a Bull of Canonization, not only permitting, but commanding universal public veneration of the Saint.

Thus another saint of the Roman Catholic Church has been created.

But, in verity, only God can make a saint — and those are called of God and sanctified in Christ Jesus. (Rom. 1:7, I Cor. 1:2.) They are washed by His blood and justified in His name (I Cor. 6:11).

The saints of the Scripture were not dead. Paul, in his epistles, saluted the saints at Philippi (Phil. 4:21), at Ephesus (Eph. 1:1), and at Colosse (Col. 1:2). Furthermore it is reported by Ananias in Acts 9:13 that Saul, before his conversion and renaming to Paul, did evil to God's saints at Jerusalem. Certainly no living man could persecute a dead saint. Paul later returned to Jerusalem to minister to the saints; he also exhorted the Christians in Rome to distribute to the necessity of the saints. God's saints are not dead. They are alive in Christ.

Far from obtaining favors from God for others, God's saints are in need of their own intercessor, Jesus Christ. "He that searcheth the hearts knoweth what is the mind of spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:27). God also provided spiritual gifts for the perfecting of the saints (Eph. 4:12), and has revealed to them the mystery hid from ages and generations — the indwelling of Christ, the hope of glory.

PROMISES TO GOD'S SAINTS

"I will never leave thee nor forsake thee," Christ promised to his followers. God's saints in themselves are nothing. Paul says: "I am crucified with Christ. Nevertheless I live yet not I but Christ liveth in me. For to me to live is Christ and to die is gain." True gospel saints know they are in God's love and keeping and have the joy of knowing *their salvation is sure and full*, "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; he that believeth in me shall never thirst" (Jn. 6:35); *their prayers will be answered*, "Therefore I say unto you, what things so ever ye desire, when ye pray, believe ye shall receive them, and ye shall have them" (Mk. 11:24); *their bodily needs will be supplied*, "Trust in the Lord . . . and verily thou shalt be fed" (Ps. 37:3); *their divine sonship is certain*, "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on His name" (Jn. 1:12); and *their final enthronement is with Christ*, "To them that overcome I will grant to sit with me on my throne, even I also overcome and am set down with my Father on his throne" (Rev. 3:21).

WHO IS A TRUE SAINT?

A true saint is not determined by countless ecumenical investigations, councils and decrees. A true saint is a believer in Christ. The Bible calls saints by other names: Believers, Beloved Brethren, Children of God, Chosen Ones, Sons of God, Ransomed of the Lord, Vessels of Honor, Heirs, Dear

Children. Paul records for us how God has chosen His saints before the foundation of the world, and predestinated them unto the adoption of children by Jesus Christ to himself. He has promised not to forsake His saints, but to preserve their souls. "Precious in the sight of the Lord is the death of His Saints." (Ps. 37:28; 98:10, 116:15).

Sainthood is not reserved for the Roman Catholic Church. Every individual is either a saint or a sinner—he either has accepted Christ, or rejected Him—he is either saved for eternity or lost. No miracles must be performed or heroic life of virtue must be lived. No staggering sums of money must be paid.

The great price of sainthood has already been paid. It was paid in the death of God's son, our Saviour, even Jesus Christ. It was paid for the entire world because "God commended his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved." (Rom. 10:9).

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God.

—I John 2:1,2; 3:1,2.



The Federal Council

(Continued from page one)
in the South. I have been a pastor; and, for fourteen years was a foreign missionary; raised the money and superintended the building of a Baptist Hospital in Louisiana and was its Superintendent for two years; I was a member of the Commission that established the Baptist Bible Institute (now New Orleans Baptist Seminary) and was a teacher there for ten years. For twenty-two years I labored as teacher in the Mountain Preachers School in Kentucky. The Lord was gracious and greatly blessed my labors in all these fields and I labored with my brethren and have always been a cooperating Baptist.

I knew something of the work and purpose of the Federal Council of Churches and knew that this group had made overtures to the Southern Baptist Convention, seeking their cooperation, and that at two or three sessions of the Convention these advances had been definitely repelled; so, when Dr. E. P. Alldredge mailed me a copy of the resolutions which he later introduced at the Convention in Oklahoma City, asking me to sign them if I felt so inclined, I gladly signed them, feeling that I was making more effective the resolutions already passed by the Convention and repeated. I had not made a study of this organization but felt that our Convention knew what it was doing when it refused to join this Federal Council. When the Convention at Oklahoma City "blew up" I decided that I would inform myself thoroughly on this matter and find out at first hand just

Bro. John Kooi of Grand Rapids, Michigan, who is one of our "helpers to the Truth" again sends a contribution saying that it is "For that wonderful little, big paper. Rom. 8:28 Keep it coming."



Southern Baptists Sleep

(Continued from page one)
Price: 60c Postpaid.
Get This Book From
E. P. Alldredge, 1407 Elmwood Avenue, Nashville Tennessee.

what it was all about.

I read first, "Unionizing Southern Baptists" and "While Southern Baptists Sleep." I sat up and rubbed my eyes, and then decided to make a further study, and ordered a copy of "The Ecclesiastical Octopus" and by the time I finished the I was "seeing red." And I was getting really interested in finding out who these folks really are, and so ordered a copy of "Twentieth Century Reformation" and by the time I finished that my Irish blood was boiling and I really wanted to go out and fight somebody. All four of these books presented facts and every thing presented was documented, and every thing they stated as facts was taken out of the literature of the Federal Council of Churches, and quotations from statements of their own leaders. It was amazing! I was flabbergasted! I could not imagine a Baptist preacher or layman, joining in with that bunch or having any desire to cooperate with them in any kind of cooperative work.

Then there fell into my hands a book by John T. Flynn, "The Road Ahead" or "America's Creeping Revolution." I did not know that this Federal Council of Churches could possibly have anything to do with this subject. I read with amazement how our nation was being socialized after the pattern of Socialism in England and saw that this was the next door to Russian Communism. The author of this amazing book, after telling who the members of the Federal Council are, how it is governed, its leading spirits, makes this astounding statement: "I know moreover, and assert, that many of the men most powerful in directing its affairs are using its machinery to promote the interest of a Socialist revolution in America." Thus we see that "THE KINGDOM OF GOD" so loudly proclaimed by the arch propagandist of the Federal Council, Dr. E. Stanley Jones, is in reality a false and yet pious method of inducing Southern Baptists, and others, to join and cooperate with this Federal Council of Churches, in Socializing the U. S. A.

After this study I am profoundly convinced that no Southern Baptist, preacher or layman who is affiliated in any way with the Federal Council of Churches, is fit to be a member of any of our Boards or sit on any Committee that has to do with the shaping of the policies or directing the energies of our Southern Baptist churches. This is an immediate and threatening danger and we can't wait ten years, nor five years, nor two years to apply the remedy.

And I am further convinced that if a drastic remedy is not applied soon, we will have no Southern Baptist Convention as it now is.
Box 1865,
Jackson, Tennessee.

By PASTOR
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