

Is your home a place where Jesus would like to spend the night?

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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."—Isaiah 8:20.

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Catholicism, A Mental Insult Even To The Catholics

IT IS DIFFICULT TO UNDERSTAND how an intelligent person can remain a Roman Catholic when the Roman Catholic Church is insulting its own intelligence with ridiculous and contradictory claims as to relics owned by various Catholic churches. It would seem that any man of even ordinary intelligence would be able to see through the following absurdities:

THE SAVIOUR'S DRESS: Venice, Italy, claims to possess a portion of the True Cross with a part of the Saviour's dress, and some of the earth which imbibed his blood.

NAILS AND THORNS: In the year 938 King Athelstan of England received as gifts a piece of the True Cross, a small portion of the crown of thorns, and the sword of Constantine the Great, on the hilt of which, upon thick plates of gold, was fastened one of the four nails used to crucify Christ, so it is said.

THE SWORD WHICH PIERCED THE BODY OF CHRIST: In the year 1089 Peter of Provence had a vision from Saint Andrew, who told him three times to go to the church of St. Peter in Antioch which he would discover the sword which pierced the body of Christ. The sword, they say, was discovered and the people hearing the glad news, "flocked to the church and worshipped so precious relic." (Matt. Paris, at A.D.1089.)

THE COAT OF CHRIST: This goes under the name of "The Holy Coat of Treves," which is said to be the seamless coat of Christ, for which the soldiers cast lots. Mary, it is said, made this robe when Christ was still young and it enlarged itself as He grew.

THE TRUE PICTURE OF CHRIST: It is said that Veronica was a saint of Jerusalem at the time of Christ who, seeing Jesus pass on his way to be crucified, his brow covered

with blood and his face saddened by suffering, removed the sash or scarf which constituted a part of her turban and gave it to the fainting Saviour, that he might wipe his bleeding brow. In return for her kindness, the scarf was handed back to her containing a likeness of the Saviour, disfigured as he was by suffering, and saddened by sorrow. This relic is held in great veneration in St. Peter's in Rome. Veronica, who is considered a saint by the church of Rome, never existed, her name was formed by blundering and uniting the two words *vera ico* (true image), which the first imposter wrote on the painting of the supposed Saviour's image.

THE HOLY STAIRS: One of the great attractions of the basilica of St. John Lateran is "the Holy Stairs," consisting of 28 marble steps, traditionally declared to have belonged to Pilate's house, and to have been

(Continued on page four)



"I Do"

This is the month of brides. Many of the couples who say "I do," will forget their marriage vows. Many of those lovely vows will be broken by the divorce courts. Unless our Lord comes soon, all the balance will end with death.

In the many weddings I have performed, I sometimes say, "Until death do you part." Thank God there is a bond that even death can not break. That is, the bond whereby my soul is united to Him.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.

"For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."—Ps. 37:28.

Don't Be Deceived; Catholics Are More Dangerous To The U. S. Than Communists

One of the reasons Catholics are more dangerous to America than the Communists is because they have convinced most of your congressmen, senators and certainly your President, that the Catholics form a dangerously big majority and that they can carry elections in this country with all ease. That is a lie! Four-fifths of the voters and tax payers of this country are non-Catholics. That is up-to-date statistics! And Catholics

form a small minority group at the polls. They boast of millions when threatening to defeat a candidate for office or a man in office but they count all the babies in their families as Catholics and in this way inflate and greatly exaggerate their numbers and political influence. But babies cannot vote and it will be a long time before they can. But the representatives in Washington, including your President (I regret to say) have fallen for this Catholic propaganda, and are yielding to every demand that the Catholics are making in Washington because they actually think that the Catholics can control elections. But according to honest Catholics

(Continued on page four)

GOD'S HONOR

If merely a creature's honor, the credit of ministers, or the glory of angels were involved, man's salvation would indeed be uncertain. But every step involves the honor of God. If God should begin and not continue, or if He should carry on but not complete the work, all would admit that it was for some reason that must bring reproach on the Almighty. This can never be. God was self-moved to undertake man's salvation. His glorious Name makes it certain the topstone shall be laid in Glory.

—Western Recorder

Mused Uncle Mose

I ain' afeered ob de debil long as he stay on his side, but w'en he git on my side, he hahd to tab'late.

Evansville, Indiana's Unionistic Pulpit Exchange Condemned By God's Word

On May 21, a city-wide pulpit exchange was held in Evansville, Indiana, sponsored by the Ministerial Association and the Council of Churches (a branch of the Federal Council).

Baptists, Reformed, Methodists, Campbellites, Evangelical, United Brethren, Presbyterians, and all the balance joined in this religious "hodge podge."

It is interesting to note that "Doctuh" Rake of the "Fust" Baptist Church preached for the Methodists, while the pastor of the Methodist organization preached in the Baptist church.

It is no wonder "Doctuh" Rake requested his name removed from our mailing list. No wonder the old heretic made such a request. Naturally his

fornication with those harlot daughters and granddaughters of Rome doesn't harmonize with the position the Baptist Examiner takes on Unionism.

Furthermore, his position and the position of all unionistic heretics is out of harmony with God's Word. Listen:

"Can two walk together, except they be agreed?"

—Amos 3:3.

"Now I beseech you, brethren, (Continued on page four)"

APPRECIATED LETTER

Dear Brother Gilpin:

Mrs. Fred Mercer, a sister of Brother Rube Whitfield, who formerly lived in White Plains, Ky., has for several years lived in Detroit about 12 to 15 miles from us on the west side. She called me on the phone about two weeks ago and wanted me to pray for her. She said that she had read your message on "Mercy Killing" and had just come to realize that she was a lost church member for all the many years. My wife and I went over and talked to her and prayed for her and last Sunday she got her husband's married daughter and son-in-law from Royal Oak to come over and drive them to Harmony to church. At the close of the service she came forward professing faith in Christ and said that she was truly saved. You will never know until you get to glory all the good your sermon on "Mercy Killing" has done.

Yours in Him,
H. H. OVERBEY

(Continued on page two)

The First Baptist Pulpit

"CHRISTIANS STANDING IN THE WAY OF SINNERS"

"Neither shouldest thou have stood in the crossway."

—Obad. 1:14

Let me remind you at the very outset, beloved, that I believe the entirety of this Bible, and when I say that I believe the entirety of this Bible, I mean, of course, that I believe the doctrine of election, because it is a part of the Bible. I believe that everyone of God's elect whom He has chosen before the foundation of this world will be saved. I cannot believe otherwise in view of the

statements which we find within the Bible. Listen:

"ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

"Being confident of this very thing, that he which HATH BEGUN A GOOD WORK IN YOU WILL FINISH IT until the day of Jesus Christ."

—Phil. 1:6.

God began a work the day He elected or chose men unto salvation, and we have the assurance that everything that He

has begun is going to be finished. I say that I am definitely and positively confident that everyone of God's elect will ultimately be saved.

At the same time, it is possible, beloved, for saved people to stand in the way of sinners. God's elect will be saved but they will be saved in many instances in spite of the activities of those who are redeemed. As I have often said, I believe that there will be some Catholics saved, and I believe that there

A PLEA TO PARENTS

Bro. W. Leon Tucker told this amazing incident: Dr. Percival, a busy surgeon, was a Christian. He had one daughter, Kitty, whom he loved devotedly. One day she came to her father and told him she was going as a missionary to China. He said, "Kitty, I forbid you ever to go out of my sight." At last she gave up plans for going and married. She had two darling children. I lived next door to Doctor Percival. One day he told me that he had to give up his surgeon's license because of the condition of his eyes. Later he had to have an operation on his eyes. When the bandages were taken from them, his doctor said, "In two weeks you will be totally blind."

Dr. Percival sent for Kitty and the babies to come. He carefully felt their faces and seemed to get a mental picture of them in his finger-tips. He took me out into the light and "looked at his pastor." It was a sad day in our block, and

(Continued on page four)

THE BAPTIST EXAMINER

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"In The Way Of Sinners"

(Continued from page one)
will be some Protestants saved,
but, beloved, they will never be
saved because of what they
have been taught. They will
be saved in spite of what they
have been taught. The same
thing is true as to God's elect
being saved. I tell you, beloved
friends, all the elect of God
are going to be saved, but in
many instances it won't be be-
cause of the help of God's peo-
ple. It will be in spite of the
fact that God's people have
stood in the way and have
been a hindrance. In spite of
the activity and effort of God's
people, God's elect will ulti-
mately be saved.

With this thought in mind, I
would like for you to notice my
text. The burden of this prop-
hecy of Obadiah rests upon
this land of Edom. Edom had
its origin with Esau, the brother
of Jacob, and thus the Edomites
were near kin to the Jews. Esau
and Jacob were twins and we
find that these two boys be-
came two distinct nationalities.
Jacob was the progenitor of the
Jews while his brother Esau
gave rise to the Edomites. The
interesting thing concerning the
Edomites and the Jews is that
all the way through the Bible
perpetual hatred existed be-
tween the two. Listen:

"And Moses sent messengers
from Kadesh unto the king of
Edom, Thus saith thy brother
Israel, Thou knowest all the tra-
vail that hath befallen us: How
our fathers went down into
Egypt, and we have dwelt in
Egypt a long time; and the
Egyptians vexed us, and our fa-
thers: And when we cried unto
the Lord, he heard our voice,
and sent an angel, and hath
brought us forth out of Egypt:
and, behold, we are in Kadesh,
a city in the uttermost of thy
border. Let us pass, I pray thee,
through thy country: we will
not pass through the fields, or
through the vineyards, neither
will we drink of the water of
the wells: we will go by the
king's high way, we will not
turn to the right hand nor to
the left, until we have passed
thy borders. And Edom said
unto him, Thou shalt not pass
by me, lest I come out against
thee with the sword. And the
children of Israel said unto him,
We will go by the high way:
and if I and my cattle drink of
thy water, then I will pay for
it: I will only, without doing
any thing else, go through on
my feet. And he said, Thou
shalt not go through. And Edom
came out against him with
much people, and with a strong
hand. Thus Edom refused to
give Israel passage through his
border: wherefore Israel turn-
ed away from him."

—Num. 20:14-21.

"Remember, O Lord, the
children of Edom in the day of
Jerusalem; who said, Rase it,

CHRISTIANITY AND NON-CHRISTIAN
RELIGIONS COMPARED
PENANCE

CHRISTIANITY. THE Romish church makes much of pen-
ance. Baptists believe that everlasting life is the free gift of God,
and that we are not saved by works, but by unmerited grace.
Penance implies that Christ's work was incomplete for a full sal-
vation and also that sinners have inherent ability to earn right-
eousness.

BRAHMANISM. In the "Bhagavat," it is said that Brahma,
by a penance of 15,000 years, created the universe. A sage of
lower caste became a Brahman by penance in spite of the gods.
A Brahman who has lost caste may be restored by taking the
sacred pill composed of the five parts of the cow, viz., milk, curds,
butter, dung and urine.

THE SECRET OF PEACE IS THE CONSTANT REFERENCE OF ALL TO
THE CARE OF GOD

HINDUISM. Knowledge alone liberates the soul, but penance
is useful to insure a happy transmigration from lower to higher
forms of life. Eating improper food, receiving a present from a
wicked person, etc., requires penance. Drinking boiling hot whis-
key absolves if it scalds the body.

BUDDHISM. Buddha practiced penance and allowed his fol-
lowers to do so. Some methods were to go naked, to have loose
habits instead of being neat, to lick the hands clean with the
tongue instead of washing them, to refuse to eat anything given
or prepared, and sometimes to wear clothes taken from a corpse.
The motive was, perhaps, more often that of self-abasement than
penance for sin.

THE MESSENGERS OF CHRIST WENT FORTH WITH THE WORD
"PEACE" UPON THEIR LIPS. THE GIFT OF PEACE IN THEIR HANDS
AND THE LIGHT OF PEACE UPON THEIR FACES

TAOISM teaches that rewards and punishments all come in
this life. Their deeds and gifts of a penitential character are
somewhat like bribes to buy off the spirits, for they reason that
if men can be bought, why cannot the gods. In fact, the whole
system, as practiced by Taoists, has for its aim the influencing of
the inhabitants of the spirit world and escaping the penalty which
should come to them for conscious wrong doing.

CONFUCIANISM. Philanthropy and charity are the means
whereby one's evil tendencies may be overcome and self-mas-
tered. The motive is not so much the idea of penance for sins com-
mitted, as the weeding out of wrong habits and the cultivating of
good ones, with the hope that, in the end, all evil will be eliminated.

ZOROASTRIANISM taught that good deeds would overcome
evil ones. If a person had done wrong, he could make up for it by
doing an extra number of good deeds. These, when placed in the
balances, would outweigh the evil ones and entitle the person to
pass to the abode of the righteous.

PARSEEISM. When a Parsee commits a sin, he is expected
to go and freely confess it to his father confessor, the priest, and to
fulfill whatever penance the priest enjoins, which often may con-
sist in killing a certain number of vicious animals or in saying a
certain number of prayers.

THERE CAN BE NO PEACE WHERE PRIDE REIGNS

SHINTOISM had no moral code until after the arrival of Bud-
dhism in Japan. Modern Shinto writers explain this by declaring
that "originally Japanese nature was pure, clean, and sinless, pos-
sessing no evil or wrong." They admit that the moral code is nec-
essary now because of their contact with surrounding nations.

MOHAMMEDANISM. Fatalism, based upon the inflexible
sovereignty of a god who irrevocably foreordains each individual's
destiny, has warped Mohammedanism almost beyond the thought
of forgiveness. Nevertheless, there lingers the belief that a life
full of good acts will be rewarded.

rase it, even to the foundation
thereof."—Psa. 137:7.

The word "rase" means "to
tear down." Therefore, you can
see from these verses that
hatred and animosity existed
between the descendants of
Jacob and the descendants of
Esau.

Notice another verse which
tells us the same truth:

"Because thou has had a
perpetual hatred, and hast shed
the blood of the children of
Israel by the force of the sword
in the time of their calamity, in
the time that their iniquity had
an end."—Ezek. 35:5.

The book of Obadiah tells us
about this hatred between the
Jews and the Edomites and of
the time when the Jews were
fleeing from their enemies, that
the Edomites stood at the cross-
way and impeded the progress
of the Jews, thereby siding
with the enemies of Judah and
thus rejoicing over Judah's
troubles. Then it was that
Obadiah said: "Neither should-

est thou have stood in the cross-
way."

Just like these Edomites stood
in the way of the Jews and kept
them from fleeing down to safe-
ty in the Jordan valley, I think,
beloved, many, many times saved
people stand in the way of
sinners, and if the sinner is saved,
he is saved not because of
what the Christian does, but he
is saved in spite of the efforts
and the activities of the sup-
posed-to-be child of God.

Now let's see how it is true
that the Christian can stand in
the way of the sinner.

I

A CHRISTIAN STANDS IN
THE WAY OF A SINNER
WHEN HE FAILS TO WIT-
NESS.

There isn't a one of us but
what God gives us opportunities
every day to witness for Him.
It doesn't make a bit of differ-
ence where you work; it doesn't
make a bit of difference with
whom you associate; there
isn't a one of you but what God

gives you opportunities that you
may witness for Him day by
day. The sad thing is, beloved,
too many of us never make
any use of the opportunities that
God gives us.

In the book of Proverbs there
is a remarkable Scripture rela-
tive to soul-winning. Listen:
"He that winneth souls is
wise."—Prov. 11:30.

The individual who wins
souls is wise. As the prophet
Daniel said, the man who turns
many to righteousness shall
shine as the stars forever and
forever.

In connection with this same
verse we read:

"He that withholdeth corn,
the people shall curse him."
—Prov. 11:26.

In contrast to what we read
concerning soul-winning, this
verse tells us that the man who
withholds corn, the people will
curse him. This means that if
we fail to witness to people
with whom we come in contact,
that if these people die unsav-
ed, they will curse us through-
out eternity. What would it be
like to be a saved person and to
be in Heaven and to be as-
sociated with the redeemed of
God throughout all eternity and
at the same time to have your
name associated in Hell with
profanity, all because you fail-
ed to witness to lost souls about
Jesus Christ? I tell you, beloved,
God's people stand in the
way of the lost because they
fail to witness to them about
Jesus Christ.

Sometime ago I read of a
noted pastor in the city of Bos-
ton who, as he walked along the
street one day, saw a little spar-
row which had become wounded
and had fallen to the ground.
He passed this sparrow by and
went on home, but after he had
gone to bed that night that lit-
tle sparrow haunted him and he
couldn't sleep. Finally this
thought came to him, that God
took care of the sparrow until
it fell and then it was his task
to pick it up, and he had fail-
ed.

Brother, sister, listen to me
this morning, it is your task
and mine to pick up the man
who has failed,—and who hasn't
failed? You know as well as
I that every man that is borned,
is borned depraved, and it is
your business and mine to wit-
ness to the lost, to pick up those
who are down that they might
come to know the Lord Jesus
Christ.

"Is it nothing to you, all ye
that pass by?"—Lam. 1:12.

Beloved, when you see those
that are unsaved and have never
trusted Jesus Christ, I ask
you, is it nothing to you that
they are on their way to Hell?
I tell you this morning, saved
people stand in the way of sin-
ners, by not witnessing to un-
saved people.

II

A CHRISTIAN STANDS IN
THE WAY OF A SINNER BY
FAILING TO CARRY HIS
LETTER WITH HIM WHEN
HE MOVES FROM ONE
PLACE TO ANOTHER.

I believe that if an individual
moves away from his own
church and can't go back there
to worship, if there is a church
in the community where he is
moving that is standing for the
Word of God, he ought to be a
member of that church. Don't
misunderstand me: If a church
isn't standing for the Word of
God, no one ought ever be a
member of it.

How many times Baptists
move away from their own
church and you hear them talk-
ing about how their old church
back home needs their support
and their help. It reminds me
very much of an experience

W. HERBERT SCOTT
Grand Rapids, Michigan



Bro. Scott, who is pastor of
the Trinity Baptist Church of
Grand Rapids, publishes week-
ly in the local newspaper an
article entitled "What The Bi-
ble Teaches."

Most of our readers are fami-
liar with the attempts of the
Knights of Columbus to make
America Catholic through the
printed page. Bro. Scott's week-
ly articles are in opposition to
these Catholic heresies. He not
only thereby presents Bible
truths, but at the same time
counteracts the heresies put out
under the name of Catholic in-
formation.

The editor congratulates Bro.
Scott for his ministry through
the medium of the press, and
likewise suggests that many
other churches and pastors fol-
low his example. Let the Cat-
holics know that Baptists have
the truth and are as proud of it
as the Catholics are of their
heretical abominations.

when I was a boy. One of the
church members had caught
some speckled trout and he de-
cided he would take them over
to his pastor. On his way he
stopped at a country store and
while he was in the store some
mischievous boys, including the
storekeeper's son, took the
speckled trout from his buggy
and put some old salt fish in
their place. Not knowing what
had happened, he went on to
his pastor's house and when
his pastor unwrapped the pack-
age, there were the old salt
fish instead of the fine speckled
trout which he thought he had.
Of course it was embarrassing,
and this Baptist deacon blamed
his wife because he thought she
had played a trick on him. On
his way back home he stopped
at the store to pick up some-
thing that his wife had order-
ed, and while he was in the
store the boys made the ex-
change again. They took out
the salt fish and put the speck-
led trout back in its place. Not
knowing what had happened,
either coming or going, he
went on home and blamed his
wife for what had happened.
She listened patiently and then
when he had finished his tirade
she opened the package and
there were those beautiful
speckled trout. The old man
scratched his head and said,
"They may be speckled trout
here but they are salt fish over
there."

I have often thought of peo-
ple who have moved to Rus-
sell and who have said that
their church back home needed
their influence and support.
Once in awhile I have talked to
their former pastor about the
matter and I find that they may
be "speckled trout" here, but
they are "salt fish" back there.
(Continued on page three)

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mr. L. M. Smith
Mrs. L. M. Smith
Miguel Ibernion
Cicero Bicipo
Maio Dutro
Eufraso 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
Don Simon Guima
(Spanish Language)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

Brandon To Preach In Leper Colony
While Regular Chaplain Is On Vacation

Carville, La.
May 20, 1950

For several weeks now I have been teaching the Sunday night Bible Class in our church services. I enjoy it very much and the people including the Chaplain seem to enjoy the services, too. I never did this kind of work to be exact, but it is good. We are studying Genesis and there is so much to be brought out in there that even one like myself can keep them thinking on the subject for a little while. I have been so perplexed lately that I felt such need of help. I invited the Chaplain to meet me at the church each morning and pray with me. He consented to do so and we have been praying now for a week or more and I am being blessed. The Lord is giving me victory, the kind that comes through the Lord Jesus, which is always a blessing and I am grateful. The Chaplain will be on vacation for five weeks in the month of June and July and he has invited me to fill the pulpit for him while he is away. I am looking forward to it, anticipating much joy as I will be able to present the gospel to the people as I feel it should be, at least five times. I hope the Lord will save some, thereby approving the movement.

Other Missionary Lepers
Discharged

There are two other missionaries here. They are both being discharged soon. One man will return to California and the other, a woman, will return to Africa to her mission field. The head doctor said that it would be better for her to go to Africa than anywhere else,

seeing it was her heart's desire.
—J. F. Brandon



This is a picture of Zacharias Nunes de Abriu, the native missionary that labors at Morapicango in the Acre territory of Brazil. We have not had his picture to run before this. Notice his name in the list of missionaries at the upper left corner of this page. Brother Brandon says that by nature he speaks very loud. The people say he has no secrets because he speaks so loud. He has a good personality and is doing a good work. He lived in Japiim for many years. He is the first man converted and baptized there after Brother Brandon returned in 1942.

Dear Brother in the
Lord Jesus:

Greetings in His name from all. I am glad to say that we are feeling better than we all have at the same time for some time. I think it may be interesting at least to relate an experience I had visiting an Indian village and preaching to them on the nights of the 16th and 17th of this month (May). It was Santa (Saint) Rita, one of the Indian villages near Iquitos. We started late, Don Simon Gaima and I, after eating lunch on the way, we arrived at the village about 1:30 p. m. We traveled part of the way by motor and part by paddle. It is an inland village. By the time I had gotten permission to have services in one of the largest houses in the place it began to rain but did not rain very long. Don Simon was not acquainted very well with the people so I left him with the stuff and I went out and invited all to the service that night. I guess about 30 were there including quite a number of boys and young men. Five or six of the young men and some of the boys and girls can read. The young fellows helped us the best they could with the song service.

Five Young Men Accept Christ
As Saviour

At the close of the service five of the young men or boys came and gave me their hands indicating that they had accepted the Lord Jesus by faith as a personal Saviour. One of the young men had definitely professed faith in Christ on previous occasions. We slept in

the same house that night. About five o'clock the next morning I awoke hearing three or four women wailing and a sad, lonesome wail that could have been heard a mile or so away. I knew that there had been a death, and that meant there would be a "velorio" the following night. I debated in my mind the advisability of staying in the village to have a service that night. During the morning a girl of the house told me the people of the old lady that died had asked them to loan them their house in which to have the "velorio" and that they were going to have it there. I had already gotten permission from the owner of the house to have a service there that night so I went and asked her about the matter again and she told me that they would not have the "velorio" in her house and we could have the services in it. I went on to some other houses and they told me that the "velorio" would be in the same house as the service. I had decided to go to another village but on the way back I passed the owner of the house and she again told me that the "velorio" would not be in her house. I thought the matter was settled and went to the house to wait for the night. About eleven o'clock some men came to make a scaffold on which to place the corpse and proceeded making holes in the ground and setting four posts, two at each end joined with cross pieces and boards laid across them. I decided to stay and see what we could do. The people had told us that everybody would be there including babies and perhaps some from other villages. In the afternoon a grandson of the dead woman came, in a

drunken state, with others also drinking but left. About six o'clock or before the women and children began to arrive. At seven the house was about full. They had brought blankets and anything that would do to sit or lie on. There were about 175 to 200 Indians in and around the house, including about 50 babies. They had come to play, to drink, to sing, to wail or anything to have a hurrah. I told one of the grandsons to speak to the daughter about our having a gospel service and she said that she would be glad for us to have one. We commenced immediately. The young men who had made profession of faith were there to help us. We sang four hymns, then Don Simon preached for 20 minutes and I followed him preaching for 15 minutes. The entire service was one hour long. I was surprised and pleased at the attention we had from that kind of crowd. After we dismissed the service we stayed on until nine o'clock. The people were decent except a fellow passed the liquor around. Many of the women took drinks but some did not. They passed us up, not offering us drinks, they understood that the evangelicals are against drinking. I noticed that as soon as the service was over the boys who had accepted Christ the night before left. Many of the men were outside where they were making a box for the corpse. They were drinking. We went to another house to sleep and the noise became worse as they played games, sang and drank. The next morning most of the men were full of liquor. The three or four women that wailed carried on their wailing all day. During the service they

(Next page, Column two)

Smith And Santiago Getting Ready To Leave For Cruzeiro Do Sul

Manaos, Brazil
May 24, 1950

This letter is to let you know just when we are to leave for Cruzeiro do Sul. We would have left June 15th but the pastor and I both were sick. He had a bad cold and I had Nephritis, a kidney infection. I didn't have the malaria as I first thought. I took 5 intravenous injections and five in the muscle and a liquid by 15 drops a day. So I was given the injections by our nurse "Verna" and got well. Verna had never given an intravenous injection and was pretty scared for the first one, but by the time she had given me the 11th one she was quite skilled at it. I was a good patient for her to start on because my veins were not hard to find. I am feeling fine now and ready for the trip May 26th, Friday. We are to be at the airport by 5:30 a. m. to leave

at six. Our time is three hours faster than yours, so with you folks it will be 3 a. m. when we take off. The plane will take us to Porto Velho and there we must wait from May 26 to June 5 for the plane to Cruzeiro do Sul. This plane only makes 2 trips a month for Cruzeiro do Sul and the Panair makes three from here to Porto Velho. We could make a little better connection if we went on the 15th but we could not go then as the doctor would not let me make the trip and we don't want to put it off any longer, as Miguel and the saints at Cruzeiro do Sul have been expecting us to come for a long time. Brother as the days go by I grow happier and more content in the Lord's work. Words cannot express the joy that I have in being able to speak in the church and fellowship and converse with the people. The

young people had their special meeting this Tuesday night for me to teach them music. Yesterday we spent the day in visitation, Brother Santiago, John Dias and I. There were 12 people in prayer meeting last night that we had visited and seven had never been to church before. There were 56 in all and many standing outside listening. One girl 14 that we had visited was saved. She has a baby about a year old who is very sick. The doctor, a friend of the family, came and examined it, but they didn't have any money to buy the medicine. The doctors do not carry medicines, they only diagnose and prescribe and you have to buy the medicine at the drug store. I took the paper and am going to buy the medicine for them today. We prayed and left. The girl came to church and was saved. We have

tracts and gospel booklets that I buy to use in personal work. The pastor and I work together and the Evangelist (John Dias) works by himself. Yesterday 26 houses were visited with the gospel. Twenty-four were Catholics. Thirty-six persons were talked to and 50 tracts given away. This is a sample of our work. Pray for us that we may be able to do more in the mission work for the Lord until He comes again. I am not able to work but only three days a week because of the climate, but the pastor and the evangelist work every day. While we are gone we will have two evangelists working. The new one is beginning on salary of 1,000 Cr that I am paying until the mission begins support. The Lord has been good to us and is blessing greatly. We need material to do this work badly. Many places on the riv-

er near here are being lost to the Seventh Day Adventists, etc., because we don't have a launch to work there. Pray with me to this end. Yours in His service,

Lawrence Smith

BRANDON'S LETTER

Recent letters from the Native Missionaries in Brazil show activities of the believers since I left there and that makes me happy indeed. In the Jurua section (Acre Territory) there have been twelve conversions in all of the churches, but not all baptized because the pastor from Cruzeiro do Sul has not been able to get to them all to baptize them as yet. Then in the church at Manaos there have been 25 professions of

(Next page, Column Three)

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.

YOUR HEART WILL BURN WITHIN YOU AS YOU READ THIS LETTER BY HALLUM

Iquitos, Peru
May 3, 1950

Dear Brother In Christ:

Greetings in His name. Your letter with the checks enclosed came yesterday, thanks. We administered the ordinance of baptism last night. He is a young man of about 21 and quite capable. With the grace of God he could give a good testimony and do a good work for the Lord. His name is Juan Nieto. He is one of the men following the study of the notes given in the West Kentucky Bible School. I made a trip last week accompanied by Don Simon Gaima to Mapa, preaching two nights. The first night there were 50 to 60 present and the next night not so many. Don Simon is visiting some of the places this week that he goes to from time to time. He is a man of little education but knows the Lord and gives good evidence of being called of the Lord. He loves the Word and likes to preach it. He is capable of learning. A tract which I put out over Iquitos several weeks ago on the subject of the "Day of Rest" against the Seventh Day Adventists seems to be having good effect. I am having another printed which ought to be more effective. The most of it is taken from Mr. Jones' book, "Forty Reasons Why You Should Not Be A Seventh Day Adventist." Adventist preachers are a soft talking kind of people but their doctrine when believed will nullify all the precious doctrines of salvation by grace through faith and practically all the rest of the New Testament. If they are right then we (as they say we are) are all lost. Their doctrine is just as deadly as Roman Catholicism so far as it is accepted and believed. Returning to the subject of baptism last night, this was a special service and there was a much better attendance on the part of women and children than we have had in other services. The occasion was used to explain the purpose of baptism and its place in the church. The people are always interested in the ordinance of baptism. It is curious to them even though it is a very common thing for people to bathe in the river and lakes. I remember now to say that the MISSION SHEETS and the LIGHT AND SHIELD came a few days past. I will perhaps write a special letter later about the work in Columbia. I rejoice with you because of the good services and fellowship you had with the church at Russell and with Brother Gilpin and family and with Brother Simmons at Harmony. Fellowship with this class of brethren helps wonderfully. Perhaps more than you had thought. We can understand this well because of being deprived of it. We have never had a visiting preacher who is of our faith and practice to preach to the church here since Brother Bratcher came from Brazil for a few nights and that was years ago.

FINANCIAL REPORT FOR MAY 1950

Raiford Baptist Church, Raiford, Florida	\$ 5.00
Tabernacle Baptist Church, Lewisburg, Ky.	60.00
Buffalo Avenue Baptist Church, Tampa, Fla.	34.30
Buffalo Avenue Baptist Church, Tampa, Fla., (Hope Bible Class)	50.00
Liberty Baptist Church, Toledo, Ohio	24.03
Mt. Pisgah Baptist Church, Millstone, West Va. (For building at Manaos)	10.00
Danleyton Baptist Church, Flatwoods, Ky.	5.00
Macedonia Baptist Church, Ripley, Tenn.	9.16
Bellview Baptist Church, Paducah, Ky.	47.86
Hickory Baptist Church, Hickory, Ky.	30.00
Big Creek Baptist Church, Wayne, W. Va.	7.50
Micanopy Baptist Church, Micanopy, Fla.	5.00
South Side Baptist Church, Winter Haven, Fla.	55.00
New Hope Baptist Church, Dearborn, Mich., (Ladies Bible Class)	10.00
New Hope Baptist Church, Dearborn, Mich.	22.69
Ahava Baptist Church, Plant City, Fla.	45.00
South Side Baptist Church, Paducah, Ky., (BYPU)	8.60
Park Hill Baptist Church, Pueblo, Colo.	75.00
Mt. Pleasant Baptist Church, Cadiz, Ky.	35.00
Oak Baptist Church, Royal Oak, Mich.	90.52
Little Sewell Baptist Church, Rainelle, W. Va.	50.00
Liberty Baptist Church, Central City, Ky.	9.62
Fish Springs Baptist Church, Carderview, Tenn.	17.75
Corinth Baptist Church, Anson, Texas	5.00
South Union Baptist Church, Cadiz, Ky.	21.50
Second Baptist Mission, Pennington Gap, Va.	3.00
First Baptist Church, White Plains, Ky.	15.00
North Side Baptist Church, Mayfield, Ky.	57.60
Ocoonita Baptist Church, Ocoonita, Va.	27.40
Pleasant Grove Baptist Church, Hickory, Ky.	14.67
United Baptist Church, Muncie, Ind.	10.00
New Hope Baptist Church, Newtonville, Ind.	13.00
Second Baptist Church, Marion, Ky.	15.29
Second Baptist Church, Marion, Ky., (Ladies Adult B. T. U. Class)	7.50
Grace Baptist Church, Base Line, Mich., (BYPU)	3.85
Grace Baptist Church, Base Line, Mich.	47.31
Harmony Baptist Church, Detroit, Mich.	67.60
Maranatha Baptist Church, Grand Rapids, Mich.	13.48
East Main Baptist Church, Des Plains, Ill.	10.00
East Main Baptist Church, Des Plains, Ill (Young People)	10.00
Richland Baptist Church, Livermore, Ky.	12.01
First Baptist Church, Russell, Ky.	84.77
Fenton Road Baptist Church, Flint, Mich. (BYPU)	5.00
B. F. Brown, Tatum, Texas	5.00
Elma Fisher, Ashland, Ky.	20.00
Shirley Winters, Los Angeles, Calif.	10.00
William D. Pettit, Wales, Alaska	56.87
Joseph I. Sproles, Benhams, Va.	2.00
L. W. Page, Lawtey, Fla.	12.00
A Friend in Harrodsburg, Ky.	2.00
Miss Georgia Brandon, Benton, Ky.	5.00
Robert Jordon, Jr., Louisa, Ky.	4.00
A Friend in Worthington, Minn.	5.00
J. H. Kain, West Cape May, N. J.	10.00
R. W. Chadoin, Titusville, Fla.	11.00
Miss Irene Ayres, Gainesville, Fla.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Total	\$1,308.88

As the Lord leads you, send all offerings for mission work to the Treasurer of this Mission. It is best to send by check or money order. It is not safe to send cash in envelope. Place your return address on the corner of the envelope. Address:

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

So far as I know the other people who call themselves Baptists who are here are all believers in unionism and the invisible, universal church, and alien immersion and open communion and the other heresies that go along with it. When you wrote that you were intending to attend the Southern Baptist Convention in Chicago in May, there came to my mind the question, Why do Southern Baptists go to Chicago to have their convention? They are certainly getting into bad atmosphere.

Yours as ever,

R. P. Hallum

Hallum Letter

(Preceding page, Column five) were very quiet but when the service was over they began again. When they put the body in the box the fellow that was so drunk the afternoon before began to wail. This was my first experience of this kind. It seemed to be providentially. I trust that the word spoken may do someone some good.

As ever yours in the service of the Lord,

R. P. Hallum

J. F. Brandon

(Preceding page, Column five) faith with 20 baptisms. They are preaching in the public places every night. The little church building is growing smaller, each day for the church. I hope that the money can be provided and the work begun without too much delay. I suppose the pastor Brother Santiago at Manaos and the missionary (Brother Smith) have begun their journey to Cruzeiro do Sul. I indeed hope so as there is so much to be done and so few to do it. This seems a good time to ask the Lord of the harvest to send some laborers into His harvest. Hope that you are all well. Remember me to the brethren and friends. The Lord bless you and prosper your work. The grace of the Lord Jesus be with you all. Amen.

J. F. Brandon

Smith Providentially Kept From Plane Trip To Cruzeiro, Now Going By Boat

(This is Monday, June 5th and just as we were about ready to mail the copy to the printer, we received the following letter from Brother Smith. Read it and realize how thankful we all ought to be that we can have a part in such a great and interesting work. Editor).

Manaos, Brazil
May 29, 1950

Dear Brother Overbey:

Here I am writing you at home. It seems like it just isn't the Lord's will for us to go in a plane to Cruzeiro do Sul. Here are the entries in the diary of our start of the trip to Cruzeiro do Sul:

Friday, May 26, 6 a. m.: Took off after slight delay with engine still missing badly. Brother Santiago is a little scared. 3:10: Engine trouble — carburetor quit — traveled one hour on one engine. Made an emergency landing in the water at Manicore about 100 miles in the interior from Manaos. 4:30: We left the place and waited for another plane from Iquitos, Peru to arrive in Manaos and come to take us back to Manaos. We are returning in the plane from Peru, leaving the other plane until they bring a carburetor. With one engine it could only taxi in a circle, because one could not pull it straight. They were all surprised to see us again so soon. The flight was planned for Sunday the 28th, and here is the story that my diary tells of this flight: Sunday 28th, 9 a. m.: Took off again for Porto Velho — weather very cloudy and windy — air very rough. I notice the pilots and crewmen are very disturbed about something — we are going higher and higher — I asked the skipper how high we were? "Tres Mil Metas" (Three thousand meters). I keep hearing something like a hydraulic pump pumping, pumping, and leaking, not completing the stroke — also sounds like the motor missing. They are moving (the crew) back and forth through the plane checking this and that. I asked them if they are having trouble with the motors and they say the valve that secures the front wheel and closes the door to make the compartment water tight isn't working and the doors are swinging open and that is what I hear — the hydraulic valve is leaking. With this trouble they can only land on the ground, the boat will leak in the water. I asked them why they didn't return. After they fastened it and stopped the valve from pumping we returned to Manaos. When we got home every body nearly fainted, they thought they were seeing ghosts. Watching the pilots as they worked (we sat up front back of the cockpit) I noticed that they never did take the gasoline off "auto rich." When everything is fine they put it on "auto lean." I also saw the compass as it revolved from three points South of West. When I saw this I knew we were returning or something had gone pretty badly wrong. In a little bit I asked the radio man if we weren't returning and he advised that we would arrive back in Manaos in forty minutes. We were gone 80 minutes from Manaos in all. Brother Santiago didn't know

that anything was wrong or that we were returning until the skipper made the announcement after they got everything under control. Knowing that the crew wouldn't tell anything to alarm the passengers I was a little bit scared. Everyone likes life and it is pretty sweet when you are facing death even if you aren't afraid to face eternity. I wasn't afraid to die, but I did want to live. We both, Brother Santiago and I feel that it isn't the Lord's will for us to go by plane. Going by boat we will be able to visit two of the three abandoned churches of the mission. (These churches were abandoned by the machine crowd after they took them away from Brother Brandon, Editor). I feel and have felt for sometime that the Lord wants me to open the work again in these places. There are three places that are abandoned completely. Two of them we will be able to visit the two that were organized churches. We are receiving our money back that we paid for passage on the plane and are thinking of taking passage on a boat for Cruzeiro do Sul which will leave about June 6th. The passage will cost about 1400 Crs each way for one. This is more than the plane trip because we were only paying for half the distance on the plane, the rest was in a Police plane and free.

You will remember that it was 8000 Crs if we had to pay our way to Rio Branco, Acre. We would only take the FAE or Police plane from Rio Branco to Cruzeiro do Sul. But the route has been changed since Brother Brandon made his last trip. It will take us 28 days to make the trip by boat. I will close so I can get this in the mail today. I don't believe that it would suit the people here to have Brother Santiago make a third attempt to go by plane. They are all a little scared. Continue to pray for us as we do for all of you. May the Lord bless you all.

L. M. Smith

BRO. HALLUM SAYS

We are praying every day the Lord will send a man and wife of His own, choosing to help in this work here. If some man and wife believes in going to the uttermost parts of this earth, this field is worthy of their consideration, but they should not come here with the idea that the people here are falling over each other to get to the preacher of the gospel because it is not true, but Romans 3:11 is true — "There is none that understandeth, there is none that seeketh after God." I am sure that this is true on any mission field. It is only after the word of truth has reached them that some believe and are saved. I am convinced that the true motive in going to a mission field (the only one that will cause him to stay) should be a profound conviction that the Sovereign Lord Jesus as revealed in Matthew 28:18-20 has sent him there. This conviction will enable a missionary to stay regardless of the results until the Lord tells him to leave. The Lord Jesus is the only Chief and only Commander of all the militant forces sent forth to carry out His great commission.

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"In The Way Of Sinners"

(Continued from page two)
Beloved, if a saved individual moves to a community and has no interest in the cause of Christ and leaves his letter miles and miles away, when he does that, it certainly says to the lost, "I am not much concerned about the cause of Christ."

Our Lord declares that the proper place for the candle is the candle-stick. The candle represents our life. The candle-stick is the church. I believe this is one positive Scripture as to why a Christian should move his church membership when he moves.
Beloved, saved people can stand in the way of the lost by refusing to move their church letters.

III

A CHRISTIAN STANDS IN THE WAY OF A SINNER WITH HIS PRIDE AND HIS SELFISHNESS.

I remember a pastor years ago when I was just a boy preacher who gathered his church on Wednesday night for several weeks and said, "We are not having souls saved like we ought. Let's make it an object of special prayer." They prayed and prayed for several weeks and finally one Sunday a woman of the streets came forward and made a profession of faith and said she was saved. The pastor, after he had presented her to the church, asked for a motion that she be received into the fellowship of the church, and not a person made a motion. For weeks they had been praying that the Lord would make them "fishers of men," and when nobody would make a motion that this individual be received into the fellowship of the church, the pastor said, "I think next Wednesday night we had better tell the Lord what kind of fish we want to catch."

Listen to me, beloved, pride and selfishness stand in the way of lost people.
Most of you know that your pastor rarely ever preaches in a coat either winter or summer. Due to my spinal condition I am a lot more comfortable without a coat. Of recent date one sister said, "Brother Gilpin would be a whole lot more dignified if he wouldn't take off his coat." Now maybe a lot of you have thought it, but she said it. Well, I have one verse of Scripture for that sister this morning. The only place that the Bible uses the word "digni-

fied" is in Proverbs, when it says, "The way of the dignified is the way of the fool."

Beloved, we don't need dignity. What we need is compassion and love and sympathy for men and women in their problems that they might come to know the Lord Jesus Christ.

You remember the old fellow I told you about some years ago who was saved and decided to join one of those aristocratic churches. He went to the pastor and told him of his desire. The pastor, knowing that the old fellow wouldn't be at home told him to go home and pray about the matter and see how the Lord might lead. After about a week the old fellow came back and the pastor asked him if he had prayed and what he had decided to do, to which the old fellow replied, "Yes, I prayed about it and the Lord told me that that was all right; that he had been trying to get in this church for forty years and he hadn't succeeded either."

Let me tell you this morning, beloved, I want men and women in this church who have hearts overflowing and love for lost souls so that their pride and their selfishness and their dignity won't be standing in the way and cause a lost man to stumble. Understand me, if he is one of God's elect he will ultimately be saved but he will be saved in spite of the efforts and not because of the help of many of God's people.

IV

A CHRISTIAN STANDS IN THE WAY OF A SINNER BY HIS GODLESS LIVING. Listen:

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

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

"Wherefore, if meat make my brother to offend; I will eat no flesh while the world standeth, lest I make my brother to offend."—I Cor. 8:13.

In the city of Corinth meat was offered to idols and very often it would find its way into the marketplace and a Christian in buying his food would purchase some of this meat. The people wrote to Paul and asked him if it were wrong to buy meat that had been offered as a sacrifice to an idol. In reply

Paul told them that it wouldn't hurt them at all but if it caused their weak brother to stumble, then they had better not eat it.

I tell you this morning, beloved, God's people ought to be mighty careful and cautious lest what we do would be the means of causing some unsaved person to stumble.

People honor an ex-mayor because he has once been a mayor of a city. People honor an ex-president or an ex-governor or an ex-senator or an ex-congressman, but, beloved, there isn't anything but contempt for an ex-Christian, that is, one that has walked with the Lord but who is now living as a backslider.

What a day we are living in—a day when Christian people do the things of the world and live like the world and when the world has so much trouble trying to see Jesus in the lives of those of us who are saved. I tell you, beloved, God's people stand in the way of sinners because of their Godless lives.

V

WHAT SHOULD BE THE ATTITUDE OF THE CHRISTIAN TOWARD THE LOST?

Beloved, we ought to try every day to the best of our ability to lead the lost to the Lord Jesus Christ. Look at the experience of the Apostle Paul, for he said:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."—I Cor. 9:19-23.

"Therefore I ENDURE ALL THINGS FOR THE ELECT'S SAKE, that they may also obtain the salvation which is in Christ Jesus with eternal glory." II Tim. 2:10.

Brother, sister, that ought to be our attitude. If you are saved this morning, you don't want to stand in the way of a lost man. You want to be a help to him. You ought to be an index finger pointing him to the Lord Jesus Christ.

Listen again:
"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and Perizzite dwelt then in the land."—Gen. 13:7.

This passage of Scripture seemingly doesn't have anything to do with this message yet it tells us, beloved, that Abraham just couldn't stand to see strife between himself and his nephew Lot, in view of the fact that the Canaanites and Perizzites lived all around. God's people ought to have the same attitude and ought to live every day for these Canaanites and these Perizzites that are round about us. God's people ought to live every day with one thought in mind, that everything that we do and everything that we say should be done to bring the lost to Jesus Christ.

When I was but a boy, a rescue crew was organized at Northwestern University when a wreck occurred on Lake Michigan. One fellow time after time, and time after time,



plunged into those icy waters and pulled somebody to shore, and on bringing the last individual to shore, collapsed himself, after he had brought seventeen persons to safety. He came to later in a hotel room and as he looked up into the face of the attendant that was standing above him, he didn't say, "How many did I rescue?" but he said, "Did I do my best?"

Brother, sister, when we come down to the end of the way we don't want it said of us that we have stood in the way of somebody that was lost, but we want it to be known that we have done our best.

I remember when I was in another pastorate, a boy that was dying. As he looked up in his father's face (his father being a Baptist deacon), he said, "Father, when I get home to glory I am going to tell everybody that I am here because of what you have done in leading me to Jesus."

Beloved, I'd rather have that said about me or to me than to have a monument sky high erected to my memory. Christian people don't want to stand in the way of the lost. Christian people want to do their best in bringing the lost to Jesus.

Over in the state of Virginia nearly 100 years ago, in the town of Culpepper, a revival meeting was in progress. People were being saved. A little lad about ten years of age was saved one night. Like every born-again person, he thought as to whom he might invite to come to church. Everybody on both sides of the street where he lived were already going, but over on the other side of town he thought of a big half-witted lad who never went to church. He went over to his home and said to him, "I found Jesus last night. I'd like to see you saved." That night that half-witted boy made a profession of faith. That night after church when they got back to where this half-witted boy lived, he put out his hand and said, "Goodnight, John. Thank you, John." Johnny grew up to manhood and went to college and when he came back home the first person he saw was this half-witted lad with his hand outstretched and who said, "Howdy, John. Thank you, John." John A. Broadus became the founder of the Southern Baptist Seminary in Louisville and when he was a man past fifty he went back to his home town in Culpepper. There was that same half-wit who

met him and put out his hand and said, "Howdy, John. Thank you, John."

Just a little while before he died John A. Broadus told this incident of his life, and he said that when he got to Heaven he wouldn't think he was in glory if he didn't see this half-witted lad with his hand outstretched, saying, "Howdy, John. Thank you, John."

I tell you, beloved, God's people ought to be bringing the lost to Jesus. May the Lord help you not to stand in the way of some lost person, but instead of being a stumbling block, may you be a stepping stone to help the lost to know Jesus Christ.

May God bless you!

TRUSTING IN GOD

During the burning of a mill in our town there was a strong threatening of a large conflagration. As I thought of an elderly friend—helpless in her bed—I wrapped myself up warmly, and went out in the night to her. She was white and trembling with excitement, for the fire was only two buildings distant, and her room was light as day, illumined by the flames. "I was just wondering whether it was best to get her up upon her chair," said the girl to me. "No, don't," I said, "I do not believe there is any danger, and if there is, she shall not suffer." "Don't you believe there is any danger?" asked the invalid as I reached her bedside. "No, I do not, unless the wind should change. Just lie still and don't worry. If the next house should catch fire we will come for you first thing." She accepted our word and kept her bed, thus escaping a cold; and morning found her all right.

I wonder, then, why we could not accept our loving, helpful Father's word as unquestioningly as she did the word of a mortal. Why will we persist in borrowing trouble, when He has promised, "As thy days, so shall thy strength be"?—Gilmore, in *The Gospel Trumpet*.

May the Lord bless you and your work, especially THE BAPTIST EXAMINER, is our wish and prayer.
Mr. and Mrs. William Bell Elberon, Va.

THE PLEA OF GOD'S MEN IN SOUTH AMERICA

You can travel miles and miles in South America—both in Brazil and Peru, to-day—and never find a Christian. Many have never heard the gospel once—have you heard it twice?

We plead not only in terms of dollars, but in terms of lives. Won't you make an investment for eternity?

● Won't you pray for South America?

● What will He have you give?

Name Amount \$.....

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A Plea To Parents

(Continued from page one)
everyone was weeping.

Months later I went out to lunch with Dr. Percival. I had to help feed him. As he walked home I could see that he wanted to say something. "Say it, Doctor," I said. "Bro. Tucker," said he, "do you think that God is retributive?" I told him I did not believe it. He said, "Tucker, I told Kitty that she could never go out of my sight, but God has taken her from my sight. Wherever you go, plead with parents to keep out of the way when God calls their children into His service."

God has a plan and purpose for each life. Do not stand in the way when He calls!—Sel.



A Mental Insult

(Continued from page one)
sanctified by being ascended and descended by our Saviour at the time of his trial; now kept under a portico on the north side of the basilica, preserved from further wear by being covered with planks, and allowed to be ascended by penitents only on their knees. When Martin Luther was humbly creeping up these stairs, he thought he heard a voice of thunder in his heart, crying, "The just shall live by faith"; and in amazement and shame he rose from his knees, and fled from the basilica.

In spite of the progress of the twentieth century pilgrims still ascend the worn marble stairs devoutly kissing each step as they approach it in order to gain indulgences. The stairs were brought through the air, as Roman Catholics believe, ages ago, to Rome.

THE CRIB OF JESUS: The gorgeous chapel in the right aisle of the Basilica of Santa Maria Maggiore in Rome, built by Pope Sixtus V, and called the Sistine chapel or chapel of the Holy Sacrament, is magnificently adorned, and has in its center the smaller chapel of the Praesepe (manger, or crib), where is preserved the sacred crib or cradle, consisting of five boards of the manger in which the infant Jesus is said to have

been deposited at his birth, inclosed in an urn of silver and crystal with a fine gilt figure of the child on the top. On Christmas eve thousands of Roman Catholics take part (to) in a solemn ceremony and procession.

A GARMENT OF THE VIRGIN MARY: Charles the Bald, it is said, brought to France from Constantinople a certain linen belonging to Mary. It is now venerated at Chartres, France.

THE HAIR OF THE VIRGIN MARY: Some of the hair of Mary, enclosed in a gold box is in England given by Turketul, abbot of Croyland, to his brethren monks in the year 975.

THE CHAINS OF ST. PETER: The chain is about two yards long, and the rings are large and rusty looking. It was found in Jerusalem, it is said, and presented by the Empress Eudoxia to Pope Leo I. He had in his possession another chain, the one with which Peter had been bound in Rome by Nero, and when he brought his chain near to the one which bound Peter in Jerusalem when the angel set him free, immediately they leaped together and were at once perfectly and miraculously united. Next to the chains there is a contribution box with these words written on it: "Alms for the cult of the venerable chains."

CHAIR OF ST. PETER: A Superb shrine of gilt bronze, supported by four gigantic figures of the same materials, representing the four doctors of the church, St. Augustine, St. Ambrose, St. Athanasius (or St. Jerome) and St. John Chrysostom, closes the view of the nave at St. Peter's church. The shrine is in the form of a throne and contains a chair which Peter occupied, it is said, as Bishop of Rome. It was given to Peter by a wealthy Roman senator.

THE HEAD OF ST. JOHN THE BAPTIST: It was discovered, it is said, by some monks of the Macedonian sect during the reign of Emperor Valens, who commanded that it should be brought to Constantinople. But the mules drawing the carriage in which there was the head of St. John, stopped at Pantichium, in Chalcedonia, and no lashing and coaxing could move them one step farther. The emperor Theodosius, prompted by an impulse of God, was able to remove it to a place in the suburbs of Constantinople, where he erected for it a magnificent church. Matthey Paris, an English Roman Catholic monk and a historian tells us of a head of St. John the Baptist, a second one, which was taken to Edessa in the year 761.

THE HEAD OF ST. LUKE: The head of St. Luke, together with the arm of St. Andrew, was brought to Rome by Gregory the Great before he became the pope and given as gifts to his monastery of St. Andrew of Rome.

THE FEATHER OF THE ANGEL GABRIEL, THE BOTTLE OF THE VIRGIN MARY'S MILK, THE TEARS OF OUR SAVIOUR are preserved in the chapel of the Scala Santa in Rome.

THE SHEET OF CHRIST: The linen cloth in which the body of Christ was wrapped in the sepulchre, containing the likeness of his whole body, is preserved at Turin, Italy, in the Royal Chapel, property of the Royal House of Italy. Roman Catholics are permitted to see the sheet (Sindone) only during the Holy Week.

Relics of almost every possi-

ble description are said to exist, and priests have been led into the absurd and impossible by their zeal to increase their number and variety. There are six seamless garments, each claiming to be genuine. At one time there were thirteen heads, all said to have belonged to John the Baptist. Eight heads were attributed to Stephen, the first Christian martyr. James the Great had ten. In the same way there are five complete bodies of Andrew and eight of Luke.

There is a story that a tourist on being shown a second head of John the Baptist, asked for an explanation of the anomaly, and the sacristan replied: "Oh! but what you saw before was his head when he was a man."

The body of the Apostle Bartholomew is declared in the Roman breviary and martyrology to have been translated from Benevento to Rome by the Emperor Otto III (983-1002), and is declared to be entire. It is attested by bulls of Alexander III and Sixtus V, but the church of Benevento alleges that the entire body of St. Bartholomew is there still, and produces bulls to that effect from Leo IX, Stephen IX, Benedict XII, Clement VI, Boniface IX, and Urban V, the earliest of which popes reigned fifty years after the death of Otto III. Here then are two entire bodies; but Monte Casino claims the possession of a larger part of the body, and so does Reims. There are besides three heads, one at Naples, one formerly at Reichenau, and a third at Toulouse; two crowns of the head at Frankfurt and Prague; part of the skull at Maestricht; a jaw at Steinfeld, part of a jaw at Prague, two jaws in Cologne, and a lower jaw at Murbach, an arm and hand at Gersiac; a second arm, with the flesh, at Bethune; a third arm at Amalfi; a large part of a fourth arm at Foppens; a fifth arm and part of a sixth at Cologne; a seventh arm at Andechs; an eighth arm at Ebers; three large leg or arm bones in Prague; part of an arm at Brussels; and other alleged portions of the body, not to speak of trifles like skin, teeth, and hair, in twenty other places.

Forty nails used in the crucifixion of the Saviour are claimed by Catholic churches, all declared authentic by the possessors. Of course, only three, or at most four, could have been used.

A handkerchief worn by Mary; the halter with which Judas hung himself; the wedding ring of the Virgin; a piece of Jacob's ladder; a part of the "swaddling clothes" in which Mary wrapped the infant Jesus; the brazen serpent which Moses lifted up in the wilderness (which Hezekiah destroyed); the head of John the Baptist in several different churches; bits of the bodies of eleven of the children slain by Herod in Bethlehem; a bottle of Joseph's breath, caught and preserved by an angel while Joseph was cutting wood; the tail of the ass on which Christ made his triumphant entry into Jerusalem, which was held in the greatest esteem and venerated by the Dominican Fathers at Genoa, who instituted a festival and ordered a mass in honor of the ass; parts of the bodies of many saints, Abraham, Daniel, Jonah, Zechariah, Bartholomew, Peter, James, Paul, and others too numerous to mention; a bottle of Egyptian darkness.

Some earth from the desert where Christ fed the five thous-

Pulpit Exchange

(Continued from page one)
mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

—Rom. 16:17.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

II Thes. 3:14.

"Now we command you, bre-

and; a piece of the tomb of Lazarus; a lock of the Virgin's hair; a portion of the original copy of the Pentateuch as written by Ezra; the table at which Christ and the apostles reclined when the Lord's Supper was instituted; a part of the Virgin's veil; some earth from the spot on the mountain in Galilee where Christ appeared to "above five hundred brethren at once"; the prophecy slab on which the soldiers cast lots for the seamless garment of Christ; five boards from the Saviour's manger; the first shirt he ever wore; the finger of Thomas, which the Saviour told him to "reach thither" and put into the print of the nails; the title which Pilate wrote and put on the cross; the waterpots used at the marriage in Cana of Galilee, and some of the wine; a stone on which Peter knelt to pray when he saw Simon Magus carried off by demons, and which still bears the prints of his knees; the marble slab on which Paul was beheaded; a piece of the tomb of Christ; the column to which Jesus was bound when beaten with rods; the shoes which He wore when a boy; a piece of the Saviour's girdle; a picture of Christ which Peter gave to Pudens; a part of the reed and sponge used at the crucifixion; a piece of the towel with which Christ wiped the apostles' feet; a part of the Saviour's seamless robe; so many bottles of the Virgin's milk, that, as Calvin says, "had the breasts of the Most Holy Virgin yielded a more copious supply than is given by a cow, and had she continued to nurse during her whole life-time, she could scarcely have furnished the quantity which is exhibited."—The Convert

thren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and is not after the tradition which ye received of us."—II Thes. 3:6.

"Having a form of godliness but denying the power thereof from such turn away."

II Tim. 3:

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds."

II John 1:10.

These Scriptures are mighty hard on "Doctuh" Rake. However, I didn't write them, "Doctuh" get mad at God and not at me.



Catholic Danger

(Continued from page one)
lic statistics and the United States Census Bureau, Catholics can deliver only a fraction of the votes of which they boast. They want our government and they are going after it. They are not asking for the whole thing at once. They know better. But they are taking it, degree by degree. Whether your banker gives an enemy all your money or a few dollars at a time over a period of time the result is the same—you come out at the end, a pauper. Now through the governmental appointments which are wholly in the hands of your President, the Catholics are worming their way in to this and that strategic place. Here are examples of power that Harry Truman has given to the designing Catholics in Washington. He has appointed a Catholic secretary of practically everything. The Secretary of the Navy is a Catholic; the Secretary of Labor is a Catholic; the Secretary of the Army is a Catholic, the new Army Chief of Staff is a Catholic, the Secretary of the Treasury is also a Catholic. Name a few, according to private reports and letters I receive from Catholics. It is a perilous thing that Catholics with their alien ideas of government have been so strategically placed in positions of power in this country.—"Rock of Ages"

UP, THOU DROWSY SOLDIER

We are living, we are dwelling in a grand and awful time;

In an age on ages; to be living is sublime.

Hark! The waking up of nations; Gog and Magog to the fray.

Hark! What soundeth? Is creation groaning for its latter day?

Will ye play, then, will ye dally with your music and your wine?

Up! It is Jehovah's rally; God's own arm hath need of thine.

Hark! The onset! Are ye folding faith-clad arms in lazy lock?

Up! Oh, up, thou drowsy soldier! Worlds are charging at the shock.

Worlds are charging, heaven beholding; thou has but an hour to fight;

Now the blazoned cross unfolding,-- On, right onward, for the right!

On! Let all the soul within you for the truth's sake go abroad!

Strike! Let every nerve and sinew tell on ages--tell for God!

--Arthur Cleveland Cox,