

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.

VOL. 17, NO. 21 RUSSELL, KENTUCKY, JUNE, 23, 1951 WHOLE NUMBER 648

A Protest Against Mr. Buttrick, His Infidelity And All

E. P. Alldredge
Nashville, Tennessee

Southern Baptists seem determined to adopt George A. Buttrick, with all his heresies. First of all, he was brought to the Louisville (Southern) Baptist Seminary, a few years ago, to speak to hundreds of immature students and he was brought there with the highest possible commendation of the president and faculty of the Seminary. And, because he had been brought to the Seminary under these high commendations, he was next brought before the students and faculty and friends at Mercer (Baptist) University, Macon, Ga.

Next, he was brought to the First Baptist Church, Richmond, Va., where he filled the pulpit three times on Sunday, Sept. 24, 1950. During the following week he spoke to the Rotary Club, to a convocation of Richmond Baptist University students and faculty, and to other organizations in daytime appointments; and, each night he gave a special lecture before the Richmond Baptist Sunday School Association!

Mr. Buttrick is now touring the country, holding meetings and delivering special courses of lectures under the auspices of the (new) National Council of Churches. When he reached Birmingham, Ala., our enter-

prising manager of the Southern Baptist Book Store at the Magic City gave Mr. Buttrick a statewide Baptist autographing party! A statewide Baptist Evangelistic Conference was being held in Birmingham while Mr. Buttrick was lecturing before the students and faculty of the Birmingham Southern College — the Methodist State College of Alabama. So, our Baptist Book Store manager wrote all the Baptist pastors of the state and urged them to visit the Baptist Book Store to meet Mr. Buttrick in person and to secure a copy of his book dealing with the parables of our Lord, autographed by the

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Let Jesus Lead, He Knows The Way

There is a guide that never falters,
And when He leads I cannot stray,
For step by step He goes before me,
And marks my path, He knows the way

Oft-times the path grows dim and dreary,
The darkness hides the cheering ray,
Still I will trust, tho worn and weary,
My Saviour leads, He knows the way.

He knows the evils that surround me,
The turnings that would lead astray,
No foes of night can ere confound me,
For Jesus leads, He knows the way.

O heart weighed down with nameless anguish,
O guilty soul torn with dismay,
Thine every foe, His power will vanquish,
Let Jesus lead, He knows the way.

He knows the way that leads to glory;
Thy every fear He will allay,
And bring thee safe at last to Heaven,
Let Jesus lead, He knows the way.

The Modern "Church Worker" Is But Uselessness Personified As Seen In Bible

Jay Green
Madisonville, Ky.

One of the most barren and useless things about a church is our modern "church worker."

There is a vast difference between this so-called church worker and the Biblical soul-winner. You can readily see this difference if you will but look at the two of them side by side. The soul-winner will be found at every meeting of the church but seldom will you find him engaged in the work of the church-worker has taken for his own. The soul-winner is busily engaged in telling others about Christ; the soul-winner lifts high the Son of God and carries Him in front of him until you can hardly see the individual; the soul-winner is too wrapped up in Christ and spiritual endeavor to even be interested in the church-worker and his activities.

On the other hand you will find the church-worker at every meeting of the church for he has many duties that he has convinced himself and others must be done; these "workers"

put on suppers, get up programs, say pieces at various social gatherings, arrange picnics and parties, decorate the "church" for special days and seasons (completely anti-scripturally), etc. They make the "church" a bee-hive of activity filled with their kind of "service" and if you have very many of them they will make your church worldly, unspiritual, completely lacking in a passion for lost souls, uninterested in the support of the work of the Great Commission. Inevitably you will find that all this absurd emphasis on "activity" is but a cover-up for the failure of the church to do the work of Christ. Jude gives a good description of such as this; as a knowledge of the Greek magnifies much more than the St. James version.

"But these persons abuse everything they do not understand, and they are going to be

(Continued on page four)



We want to keep The Baptist Examiner in the mail until Jesus comes in the air. We believe it has a vital place in the religious life of America today. It definitely contends against Lodgism, Modernism, Arminianism, and Feminism. Our platform of religious beliefs include un-conditional election and particular redemption. If you believe as we, then we invite you to make an offering for the ongoing of this paper..

P. S. It will never be needed more than today!

What The Sting Of Death Means And How It May Be Removed By Jesus

Text: I Cor. 15:56, 57: "The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ!"

The Bible is a solemn book. It deals with serious matters. It faces the sternest facts. It gives information upon eternal issues. It tells the truth about God and man. It describes God as the Creator, Administrator, Preserver, and Saviour. It presents Him as the Holy and Almighty One. It sets Him forth as the Supreme and Solitary Sovereign of this vast universe. It describes man as a sinner before God; responsible for his conduct and in awful danger because of his rebellion against God.

The Bible is also a happy book. It tells of glorious things. It has in it the grandest news that can possibly come to human ears. It tells of salvation

from all the evil and dangerous effects of sin. It tells of One who is mighty to save. It traces the saved man from nature to grace and from the grave to glory.

The chapter from which our text is taken is about the resurrection of the saints. It is a paean of victory. It is a shout of triumph as Paul, with the eyes of faith, sees the redeemed rising from their graves—their vile bodies fashioned like unto the glorious body of Christ. And in holy ecstasy, he exclaims: "O death where is thy sting? O grave where is thy victory?" He then faces the facts of sin and death, but says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

What Is The Sting Of Death?

Why is it such a dreadful thing for some men to die? Why is that lost men will dedicate all their possessions in an effort to keep from dying? What gives death such a terrible

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The First Baptist Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

"THE BRAZEN ALTAR"

(Read Ex. 27:1-8 and Ex. 38:1-7.)

If you will notice the chart, you will see something as to the size of the brazen altar and also something as to the position which it occupied when placed in the courtyard in the worship of the Lord.

I

THE NAMES GIVEN TO THE ALTAR.

This brazen altar is called by five different names.

In Ex. 29:12 it is merely re-

ferred to as "the altar."

In Ex. 38:30 it is called "the brazen altar."

In Ex. 35:16 it is called "the altar of burnt offering."

In Lev. 1:5 it is called "the altar that is by the door."

In Ex. 27:1 it is called "the altar of shittim wood."

However, though it is called by five different names, it is the same piece of furniture that was used in sacrificial purposes.

II

THE MEANING OF THE

BRAZEN ALTAR.

The word "altar" as used in the Bible has a very different meaning from what most people think of when they talk about an altar. You talk to the average mistaught church-goer and when he speaks about an altar, he is talking about an altar of prayer where that people come and kneel and pray that their sins might be forgiven. Let me remind you, beloved, that there isn't one word in the Bible that says aught about an altar of prayer where-

(Continued on page two)

HOW TO READ YOUR BIBLE

1. Read slowly and carefully. "Not snapshots, but time exposures," should be the rule.
2. Read keenly and thoughtfully. Imagine the scenes.
3. Read obediently. Search for personal message each day's passage has for you.
4. Your inner response to God's message is vital. When He condemns, bow penitently; when He offers help, place your hope on that assurance; when He guides, follow.
5. Underline passages which strike fire. Copy them and repeat them aloud.
6. Memorize one key verse daily.
7. Set aside and keep a definite daily time for reading.

GIVE WHILE YOU ARE STILL LIVING

A rich man said to his minister: "Why is it everybody is always criticising me for being miserly, when everyone knows that I have made provision to leave everything I possess to charity when I die?"

"Well," said the minister, "let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and your kindness,' said the pig. 'You give milk and cream, but I give even more. I give bacon and ham—I give bristles and they even pickle my feet! Still nobody likes me. I'm just a pig. Why

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THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"The Brazen Altar"

(Continued from page one)
by sinners pray for their forgiveness. I have a standing offer of \$100.00 reward for any individual who will bring to me one passage of Scripture that will support, or justify, such an altar of prayer.

The word "altar," instead of signifying a place of prayer, literally means in the Hebrew, "a high place," or "that which lifts up," or "the killing place." Those three definitions have been given to the word translated "altar."

Beloved, in either of those definitions you ought to be able to see Calvary and the crucifixion of the Lord Jesus Christ. If the definition of the altar is "high place," then Jesus Christ was lifted up on high at Calvary. If the altar is "that which lifts up," then the Lord Jesus Christ was lifted up by the Cross of Calvary.

We read:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

If the altar means "the killing place," then surely you have in it the anti-type of Calvary. When you look upon the brazen altar and see a sacrifice placed there whereby that sacrifice is to represent a repentant sinner, surely you can see in the killing of that animal, the sacrifice of the Lord Jesus Himself for our sins.

III

THE POSITION OF THE ALTAR.

The brazen altar was the first article of furniture that you came to after entering into the gate. It stood right in front of the gate, which tells us that the atonement of the Lord Jesus Christ is the first necessity of our approach unto God. The tabernacle itself, though it was the residence of God, was farther off, and before an individual could come to the tabernacle, he must first come and offer upon that brazen altar his sacrificial offering unto God.

In view of the fact that the brazen altar was just in front of the gate and that it came before one entered the tabernacle, it would tell us that if a man is going to approach unto God, the first necessity is the atonement of the Lord Jesus Christ. No man can worship God until he realizes that the atonement of Jesus Christ has been made.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. 9:22.

Without the shedding of blood there has never been one sin forgiven in the past six thousand years of earth's history.

God doesn't forgive men of their sins because they are sorry they are sinners. He does not forgive men because they have joined the church or because they have been baptized. God forgives only because the atonement has been made by Jesus Christ at Calvary. No individual can worship God until first of all he sees this truth, that the atonement of Jesus Christ, which is sufficient and necessary for your salvation, has been made by the Lord Jesus Christ.

IV

THE SIZE OF THE ALTAR.

The brazen altar was much larger than anything else by way of the articles of the tabernacle. The Word of God tells us that it was 7½ feet long, 7½ feet wide, and 4½ feet high. It was big enough to hold all of the other articles of furniture.

The ark was the symbol of God's presence. The golden altar of incense was symbolic of Jesus Christ as our intercessor in prayer. The golden candlestick was symbolic of Jesus Christ as the Light of the World. The table of shew bread was symbolic of Jesus as the Bread of Life. All of these articles would fit inside the brazen altar. This would tell us that all spiritual blessings flow out from the death of the Lord Jesus Christ.

V

THE MATERIALS OF THE ALTAR.

The Word of God tells us that this altar was made of wood, which in turn was covered with brass. I am sure that no individual would have ever conceived of making the brazen altar out of wood, in view of the fact that there was to be fire placed there and sacrifices were to be offered continually. But, beloved, that wood represented the humanity of the Lord Jesus Christ, whereas the brass that covered it represented His strong enduring character.

In order to get the wood for the making of the brazen altar, they had to cut down a tree—a tree had to give its life. The brass that covered over that wood had to be mined out of the ground, so that the ground had to make a sacrifice. Both of these component parts — wood and brass — that made up this altar, came as a result of sacrifice. This would tell us, beloved, that there is no salvation for any individual apart from the sacrifice of the Lord Jesus Christ.

VI

THE HORNS.

There was a horn on each side of the brazen altar, pointing in each direction, which would tell us of the power of God which was sufficient to save the elect from all points of the compass. These horns pointing in every direction show us that there will be people of all nationalities and races that will come to the killing place of Calvary and find that the sacrifice of Jesus is sufficient for their sins.

The Word of God tells us that the sacrifice was tied to the horns on the altar.

"God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar."—Psa. 118:27.

Can you imagine a Jew as he places his sacrifice upon that altar—as he ties the sacrifice to those horns? Then can you close your eyes upon that scene to forget about the bullock or the lamb that might have been offered there as a sacrifice, and come down two thousand years later and see Jesus Christ as He was nailed to the Cross of Calvary? As they tied the sacrifice to the horns of that altar, so Jesus Christ Himself was nailed to the Cross of Calvary.

I would remind you that while it was the horns of the altar that held the sacrifice there, it wasn't the nails of the Cross that held Jesus Christ there. Rather, beloved, it was the love of God which held Jesus Christ to the Cross. Jesus said:

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:18.

It wasn't the nails that held Jesus to the Cross. If it had been the nails, He would have torn His hands loose from that Cross and would have waved them triumphantly even over death before He came to die. Beloved, He wasn't held there by the nails of the Cross, but rather it was the love of God that kept Jesus Christ on the Cross to die for our sins.

VII

THE ASHES.

The ashes that came out from this brazen altar were an evidence that the sacrifice was made and had been accepted of God. Those ashes represented the dead body of the Lord Jesus Christ. When you look at them, you can see in those ashes that

the sacrifice has been made and accepted by God.

Come now to the Cross and see Jesus as He hung there, when He said:

"It is finished."—John 19:30.

As the ashes were an indication that the sacrifice had been made and was accepted by God, so, beloved, the dead body of the Lord Jesus Christ is an indication that the atonement had been accomplished by the Lord Jesus Himself.

Beloved, what did they do with those ashes? Did they take them and cast them out that they might be blown to the four winds? No, no! Those ashes were taken away after every sacrifice and were deposited in a clean place.

When Jesus Christ died on the Cross, they didn't take the body of the Son of God and put it in a potter's field. Instead, there came individuals who took the body of Jesus and wound it in linen and buried it in a new tomb. When the atonement was completed, the body of my Lord was put into a new tomb.

I say then, that those ashes, representing the body of the Lord Jesus Christ after His sacrifice and atonement had been accomplished, tell us that the body of Jesus was thus to be disposed of and was to be placed in a new tomb where never man had lain yet.

VIII

THE BLOOD.

The blood which poured out at the bottom of the altar represented the life of the animal. We read:

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

When they put the sacrifice upon the altar and poured the blood out at the bottom of it—when that was done, that animal had then given its all.

At Calvary, Jesus Christ gave His all, that you and I might be saved. No individual can look at the brazen altar and see that animal shedding its blood, without realizing that that was what Jesus Christ did for us at Calvary. As the animal gave its all, so Jesus Christ gave His all that you and I might be saved.

IX

THERE WAS NO OTHER ALTAR THAT ISRAEL WAS ALLOWED TO USE.

Private altars were of no value for the Jew since there

was no God-given fire upon them. The very first day that the fire was lighted on the brazen altar, God lighted it from Heaven, and it was never allowed to go out. There was no God-given fire on any other altar. Therefore, private altars were of absolutely no value and could avail nothing.

May I remind you, beloved, that there is no other killing place for your sins except at the Cross of Calvary where the Lord Jesus Christ died. That is why He said:

"I am THE DOOR: by me if any man ENTER in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

That is why He said:

"I am THE WAY, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

That is why it was that we find the apostle Peter making this assertion, when he said:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

As there was no other altar for Israel, so there is no other killing place whereby your sins may be atoned for except the killing place of Calvary.

X

THE OFFERER IDENTIFIED HIMSELF WITH HIS OFFERING.

When a Jew brought the animal up to the altar, before the high priest would officiate in his behalf, that Jew must put his hand upon the head of that animal to identify himself with it, as if to say, "I ought to die, but this animal is coming as a substitute to die for me." Unless the sinner claimed the offering as his substitute, it could not be accepted by the priest who offered it in his behalf.

Surely you can see the analogy there. You and I must identify ourselves with Jesus Christ, through faith, in order to be saved. I ought to go to Hell for my sins, but Jesus Christ suffered for my sins, on my behalf. I ought to suffer eternally for all of my sins, but the Son of God suffered the equivalent of my sins on the Cross of Calvary. As the offerer had to identify himself with his hand upon the head of the sacrifice, so by faith I identify myself with the Lord Jesus Christ as my Saviour.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

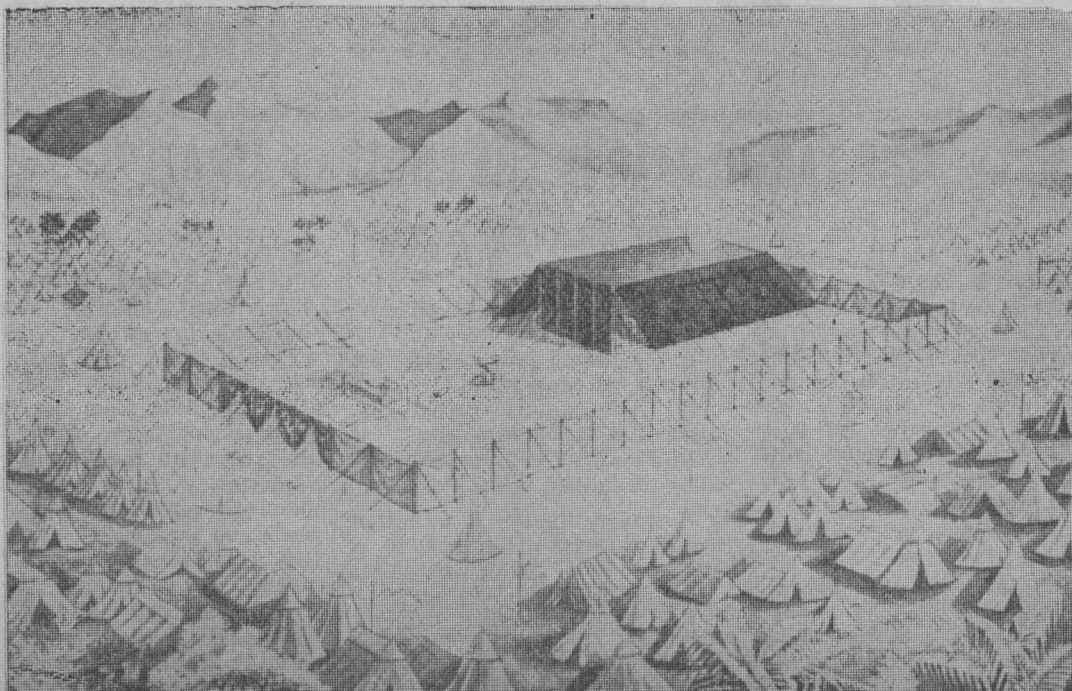
Whenever a sinner believes on the Lord Jesus Christ, he identifies himself with the Christ of God who died at Calvary, just like the Jew identified himself with the sacrifice which died on the brazen altar.

XI

THIS ALTAR WAS TO BE MADE BY THE HANDS OF MAN, YET IT WAS MADE ACCORDING TO THE PATTERN AND THE PURPOSE OF GOD.

God had called Moses up into the mount and there gave to him the plans and specifications (Continued on page three)

THE TABERNACLE AND THE CAMP OF ISRAEL



MISSIONARIES
IN BRAZIL

Eld. J. F. Brandon
Eld. and Mrs. Billy Parrott
Eld. and Mrs. L. M. Smith
Miguel Ibernón
Cicero Bicipo
Maio Dutro
Eufrasio Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
Walter Fernandes
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Columbia Since 1947

In Brazil Since 1923

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

Go — Make Disciples — Baptize Them — Indoctinate Them. Mt. 28:19,20

MISSIONARIES
IN PERU

Eld. and Mrs. M. E. Lewis
Eld. and Mrs. R. P. Hallum
Miss Marguerite Hallum

Don Simon Gaima
Don Juan Castro
(Spanish Language)

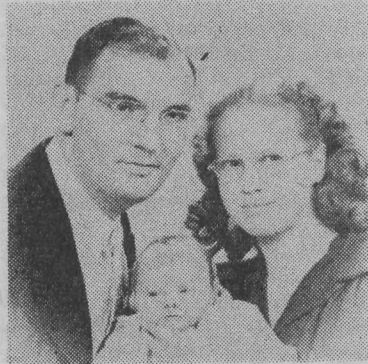
IN COLUMBIA

Jose Tomas del Castillo
(Spanish Language)

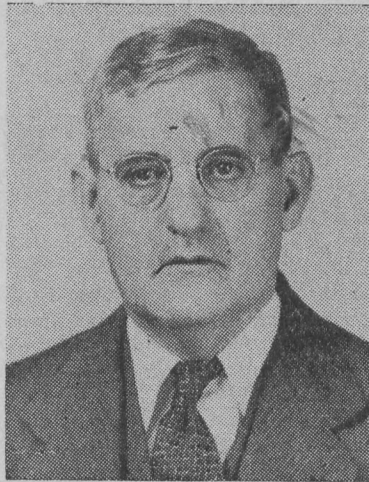
Here Are Our Missionaries....



Elder and Mrs. Billy Parrott and son. The Parrotts are in Manaos, Brazil where he has opened a work in a new area with the hopes of organizing a church sometime, the Lord willing.



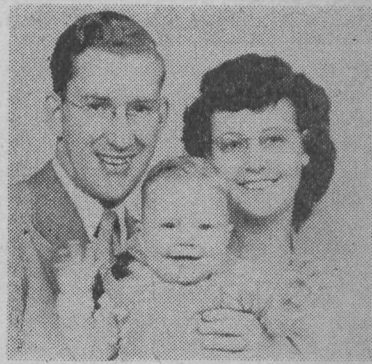
Elder and Mrs. Lawrence Smith and daughter. The Smiths are in Manaos, Brazil. Brother Smith is doing a great work as a new missionary. He has the responsibility of paying the native workers and handling the business end of the work in Brazil.



Elder J. F. Brandon. Brother Brandon went to Brazil in 1923 and organized eleven Baptist churches. He took leprosy and is now in the U. S. Marine Hospital in Carville, La. Remember him and his family when you pray.



Elder and Mrs. R. P. Hallum and Marguerite. The Hallums have been in Iquitos, Peru since 1935 and have done a great work. He also started a work in Columbia and a church has been organized there.



Elder and Mrs. Mitchell Lewis and son. The Lewises have just recently gone to Peru to labor with the Hallums. They will be learning the language and learning the how of the foreign field from the Hallums.

These Two Letters From Peru Show "Don Ricardo" Carrying On Faithfully There

Dear Brother Overbey:

Fraternal greetings. Your letter with two bank drafts came a few days ago and I sent one for Don Tomas on to him. Thanks for your service. I am enclosing two reports for the last two months that I have not sent. I enclose herewith his address which I have clipped from an envelope. This is for Brother Lewis as he asked in his last letter how or where he could see Don Tomas on his journey to Peru. I am just sending it along in case Brother Lewis should not get our letter in answer to his. Don Tomas does not know English, so he will need an interpreter in order to converse with him if he should stop in Bueneventura. I am also giving the reports of our two colporters since the 9th of February to the last of March in total. If you have space and see fit you may in-

sert these in the MISSION SHEETS.

(Don Simon Gaima: visits, 932; conversations, 201; Bibles sold, 9; N. T. sold, 3; tracts distributed, 269; preached, 18; Juan Castro: visits, 368; conversations, 151; Bibles sold, 31; N. T. sold, 10; tracts distributed, 582; preached, 8).

Since we wrote to you the last time we have baptized one person into the church, a boy 14 years old, the youngest person that we have baptized thus far. We did not get a photograph of the baptizing but will send his picture later, it is still on a film not full. For various reasons I have not made more than one visit on the river (Nanay) preaching one night since I last wrote you. Our Brother Juan Castro went with me on this visit and preached. We had for a congregation about 30 people, about 22 were boys and girls from 10 to 14 or there about. It was interesting to hear them sing choruses which we taught them. There are two believers in this village (Santa Rita) two boys about 17 or 18 years of age. Some of the older men seemed to be really interested in the message. We have planned to go to Mapa the 12th. We are anxiously waiting to hear that the Lewises have sailed for Peru. Their house is waiting for them with no one in it. It is large enough for two families their size and is on the same street and block in which we live in, about six doors away. It is one of the best houses about here.

Yours as ever,

R. P. Hallum

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Missionary Lawrence Smith playing the accordion that was given to him by the First Baptist Church, Russell, Kentucky. This is an outdoor meeting in Manaos, Brazil where the gospel is preached to all who will hear.

LEWISES ARRIVE
SAFELY IN PERU
AS MISSIONARIES

Brother Mitchell Lewis, wife and baby son left New Orleans by boat on Sunday, April 28, 1951 and arrived in Lima, Peru on June 10th. Miss Marguerite Hallum took a plane from Iquitos, Peru to Lima to meet them and assist them since they do not speak Spanish. After checking the things through the customs they were flown to Iquitos as air freight. The following letter from Marguerite Hallum tells the story briefly:

Iquitos, Peru
May 21, 1951

Dear Brother Overbey:

I wanted to write you from Lima and tell you of the safe arrival of the Lewises and just what was happening, but there

Page four, Column one)

Brandon Sends Good Letter From Miguel Ibernón Showing Progress In Work There

Carville, La.
April 16, 1951

Dear Brother Overbey:

Received a letter from Bro. Ibernón, pastor of the church at Cruzeiro do Sul, Saturday. I think it is one of the best letters I ever received from a man. It is in reply to the one I had written him inquiring about the missionary who was there. He says in part:

"Dear Brother Brandon:

I received your letter enquiring about the missionary that was here, admonishing me how to proceed, and to be faithful to the Lord and His work. To this let me reply, the missionary has gone down river, but said that he would return at a later date. But in case he should, you may be sure that I am not going to turn the work over to him or recognize him in the work of the Lord Jesus Christ. Acts 20:28; I Pet. 5:2-3. Christ tells us that we should be wise as serpents and harmless as doves. Matthew 10:16. The Scripture has informed us that such a man would come making merchandise of the work of God, and preaching doctrines that were unsound. II Pet. 2:1-3. But I am a servant of Christ and desire to walk humbly before Him in sincerity and be found faithful to Him and the church. II Cor. 1:12; II Cor. 5:8. I want to have favor with this people so that my testimony for Christ here will be received and believed by His elect. Titus 2:15. I hope you will continue in prayer for the church and for me, the Lord's servant, that our work will continue to prosper. The brethren are revived in all the places where we have work,

and all the brethren send their love to you, and request your prayers. We have great opposition, the heretics are working hard to intreat some of our people but we are working with them and the Lord is blessing our efforts. Last Sunday we had a baptizing here and by the grace of the Lord Jesus I baptized eleven persons. There were more than 150 persons in attendance, some of the brethren counted them. Then there were eighty members present that night to observe the Lord's Supper. Later in the week I baptized three at Morapirango. They have completed a new house of prayer there and have invited me to go and preach for them at the consecration of the building, that will be in a week or so. I hope you will pray for these new believers, and the work we are trying to do.

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Elder and Mrs. George Starling. The Starlings are from the South Side Baptist Church, Winter Haven, Florida. They are new missionaries and are to go to Brazil as soon as the Lord provides the money to send them and to support them.



Elder and Mrs. Royal Calley and children. The Calleys are members of Friendship Baptist Church, Lincoln Park, Michigan. They are new missionaries ready to go to Brazil as soon as we have the money to send them and support them.

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.

MISSION SHEETS TO BE FOUR PAGES

This issue of the MISSION SHEETS is four pages to show you what it will be like as soon as Bro. Gilpin gets the necessary equipment for enlarging THE BAPTIST EXAMINER. The 4 page MISSION SHEETS will not cost us any more than the two page paper. So send Bro. Gilpin an offering right away to help get the machinery needed. In this issue you will see the picture of all the missionaries of Baptist Faith Missions except one. We do not have a picture of Gabriel Seraphin one of the Brazilian native missionaries. Here you see the story of Baptist Faith Missions in pictures. The work began with Brother J. F. Brandon 28 years ago, in 1923. It has had a hard struggle but the Lord has blessed it and it is now growing as never before and we now have more missionaries than we have the money to send out and support. This is a Baptist work. It is a Faith work. It is separate from Unionism and Modernism and all other heresies. It has no paid secretaries or officers. The Secretary and Treasurer both serve without pay as a work of love. The mission money is used for missions. None is used for modernistic schools and programs and high office rent. Through this paper you can see and read what your mission money is accomplishing. We need a four page paper now to carry the letters from all the missionaries. Pray for them and help support the work and get others to do the same.



MICANOPY CHURCH TAKES THE LEAD

Pastor J. B. Buffington, Micanopy Baptist Church, Micanopy, Florida sends the first offering to help send out the Starlings and the Calleys. Read his letter and then go thou and do likewise:

"Dear Brother Clark:

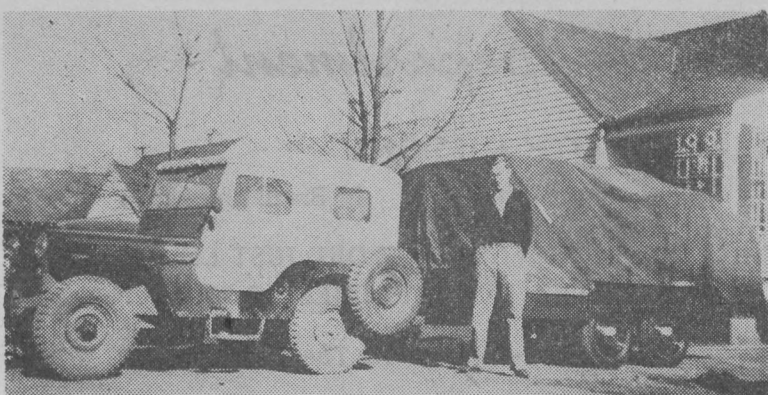
Please find a check in the amount of \$25.39 for the purpose of helping the Starlings and Calleys to be sent out into the mission field. I am also enclosing another check in the amount of \$28.55 for the financial support of Faith Missions. May the Lord continue to send out workers into His service and also continue to lay upon our hearts at home a greater burden for Missions. Yours in His service,

J. B. Buffington
Pastor Micanopy Baptist Church



If after reading the letters and the news of the trips and the souls saved and baptized and of the stonings and persecutions and the faithfulness of the missionaries, you do not want to do more for missions, then you need to get revived. How about increasing your mission offerings so that we can send out the other missionaries that are ready to go?

MITCHELL LEWIS, JEEP AND TRAILER



Elder Mitchell Lewis standing beside the four-wheel drive Jeep with the trailer load of baggage for Peru. The trailer was rented in Detroit and pulled by the Jeep to New Orleans where the trailer was left. The Jeep and all equipment was then loaded on the boat and taken to Peru. The Lewises have gone to the mission field better equipped than any missionary thus far. They did a marvelous job of getting things and getting ready and with thoroughness. You will be hearing much from the Lewises the Lord willing.

Here Is A Letter From Lawrence Smith That Ought To Rid Baptists Of Their Lethargy

Dear Brother Overbey:

April is the month here that has the most rain and it actually fell so fast that it could hardly run off the roof fast enough, and the best ones leaked. May and June are supposed to be the coldest months in the year. Even with all this rain we were only rained out of one meeting and that seemed to be of the Lord. The Catholics were going to have a procession and break up our meeting and make us march in the procession with them, but the Lord didn't let them. There was quite a storm and they didn't get to have anything. At that time we had gotten the support of the police and they might have caused quite a lot of trouble. The police have begun to help us by sending protection to the meetings and since then until last Monday night the 7th we had no stones thrown. The meeting the last time got two stones, then they ran seeing the police coming after them. They tried very hard to get the family next door to the place of the meeting in the park to let them use their house for a procession, but they flatly refused. These people next door are hearing the Gospel and are Catholics but flatly refused to allow the priest to set up an altar in their house or meet there for the procession. If given consent that would have completely ruined our meeting. The family on the other side is becoming attentive to the Gospel also. He is at every service and talks like he might accept the Gospel. This is an example of what could be done with a loud speaker. These people heard the truth against their will and are beginning to accept it. It will take ten years to do what could be done in 2 years with a loud speaker. (Someone buy one and give it to Brother Smith. — Editor.) Those who are willing to go out into the unknown and face the unknown would not have to piddle around with an old hammer with a broken handle and a worn out saw and most of the time work with their hands if those who call on the Lord and are called by His name would open their eyes and wake up from their long spiritual sleep and clear their vision enough to see that those who are trying to do His will need help. Would to God that they might have a spiritual

dream that would show the need to those that think they can't tithe or give to missions or are so tied up with themselves and things that the whole world about them could die and go to hell without a thought on their part or concern. The day has come when it has gotten to be a sacrifice to be honest with the Lord just as it was in the days of Malachi. The man that "can't" tithe is worse than the Catholics who try to shut the door to Heaven and make every one enter by way of hell. The man who "can't" tithe is trying to strengthen himself by robbing God and weakening the cause of Christ and making the faithful workers suffer. In these days men think that it is a shame to rob another man of his money or goods, but it is nothing to rob God and wink and turn a deaf ear to the needs of the Gospel. It is not funny to sit on a board for two hours and eat bugs and gnats and every minute don't know when you will get it in the back with a rock, or if you preach, stand over a hot lantern with the temperature around a hundred and every-time you take a deep breath suck a bug down your throat and not know when rocks will start falling. This isn't griping, but telling the truth and is one way of saying, shame on the child of God that doesn't have any of these things to worry about and has home and loved ones and friends and can truthfully say: "I'm glad the Lord didn't call me to Brazil." Yet the sacrifice is too great to be honest with the Lord and give Him what rightfully belongs to Him. This is a general report of the work. I finally got the pastor to make a report, and Walter and John:

1005 houses visited; 1530 people witnessed to; 40 Gospel meetings; pastor preached 21 times, Walter 19 and John 6; Tracts, 65; Gospels, 311; 895 sinners heard the Gospel. Total attendance in street meetings, 1040. Attendance at church, 426, (three services a week). Sunday School attendance, 193. Two saved in the church during the month. Walter made a trip to Codajaz in the work also. About the work in Cruzeiro do Sul: I received four letters in April from Miguel. In the first he said that he baptized 11 on the first of April and 60 believers and 80 lost persons attended the bap-

Persecutions And Discouragements, Yet Missionary Parrott Keeps Busy For Jesus

May 1, 1951

Dear Brother Overbey:

Received your letter yesterday with BFM check No. 602 and certainly was glad it came early because we were on our very last. We are glad to hear of the progress on the new church building (Harmony Church in Detroit). The Lord has definitely blessed us in this work this month. We have been having almost unbelievable attendance for outdoor services in the new area in which I am working. This is called Sao Raimundo (Saint Raymond) area and the section in which I am working is fairly new and is growing very much. There are many new houses being built there and a new highway is under construction there to connect this suburb with the city of Manaus. As soon as this is completed there will be still more houses built in the area and a new bus line will be opened giving easier access to the area. We certainly seem to be having proof now that the work is of the Lord because the Devil is working awfully hard to tear up the services and cause the people not to come. The last two services over there have been rather uncomfortable to say the least and the last one was really dangerous. Friday of last week we had a slight disturbance and a few rocks were thrown at us. One thing that has been peculiar about these services since the very beginning is the fact that we have always had a large attendance of young boys from 12 or 13 to 21 or 22 years old. Ordinarily this age group among the boys do not attend the services very much. They are always rough and usually have something that they consider more exciting to do but here in this area we have had many boys in attendance since the beginning. They have always done quite a bit of laughing and

tismal service. He went the 7th to visit the church at Moura-firanga (the one that he dedicated the new building the month before) and three were reconciled to the church and 2 received believer's baptism. The 10th, another reconciliation to the church in Cruzeiro do Sul after his return. The 19th he visited the Vila Japiem to dedicate the new building there. When he returned he baptized two converts and in the meeting that night 2 more were saved. He made another trip to the same place and on the return trip it began to rain very hard and getting home in the middle of the night cold and wet he took a bad case of flu with fever. He said that the workers in the upper Juruá were well and working. In the latter trip to Japeim nine were saved and the next day they were baptized. The last letter was short and he said that he was very sick. He needs our prayers and a visit soon. He is one of the greatest workers that the mission has here in Brazil. I am praying that the Lord will make it possible for me to leave soon to visit there. Pray that I will get well of the trouble and that Verna will also get well. She has been sick with dysentery for the past two weeks. This is 24 saved; 4 reconciliations and three trips. The Lord bless you and yours.

Yours in His service,
Lawrence M. Smith

talking but we have to get used to that in order to carry on the work. These boys gather around in the background at the services and never come to sit on the benches. They talk and laugh and walk around in the edge of the light or in the darkness and it requires a lot of patience to put up with them without saying anything but we have to do it in order to preach to them. I have been a little suspicious of these boys from the first because it is absolutely unnatural for them to go to preaching services very often down here. I have felt that they were waiting for the opportunity to arise to start something. Last Friday night they started making an excessive amount of noise and were asked by one of the believers (the one in whose house we have the service) to be a little quieter so that the people could hear. One young fellow who seems to be their leader, took offense at this request and started arguing about it. I called this brother away and told him not to say any more because it was only making things worse. After this they started making more noise than ever and later began to throw rocks. They didn't begin to throw rocks until late in the service and then threw only a few because there are very few rocks in the immediate area. No one was hit, nor did anyone think anything of it, and we all expected that to be the last of it. But at the next service as soon as we got there before we got the service started I realized that something was going to take place. Between 25 and 30 of these fellows, more than we had ever had at one service before, gathered there. They did not scatter out all around as usual but were all gathered in one group over to one side and instead of being real noisy as usual they were comparatively quiet, talking in lowered voices so that we could not hear them. As soon as we began the song service they started in by throwing some large explosive things similar to firecrackers into our midst, one exploding almost in the face of the man who was to preach for me. This continued throughout the service which naturally we continued in spite of their little bombs. It seemed quite a coincidence to me that while the worst of this business of the explosives or fireworks was going on someone requested the hymn, a Brazilian version of our "His Truth Goes Marching On." During all of the preaching service they continued with an occasional firecracker, pinwheel or racket to keep us all stirred up, but didn't throw any rocks until after the end of the message. When we began to sing the closing hymn they began to throw rocks and lots of them. They had gone off a good distance and brought rocks there to use. They had plenty of rocks, some of them as much as three inches in diameter, and they were aiming at the believers in general and the preacher and the missionary in particular. They hit a woman in the back and knocked the wind out of her but did not hurt her seriously. We were thankful that no one else was hit. The rocks fell so thick and fast that we prayed and closed the service quickly and went into the house so that no one else would get hit. Even after

(Page three, column one)

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Elder John Dias a Brazilian Baptist preacher doing mission work in Manaos, Brazil to his own people.



Elder Francisco Santiago a Brazilian Baptist preacher who is pastor of the church in Manaos, Brazil.



Elder Don Tomas a Columbian Baptist preacher and pastor of the church in Bueneventura, Columbia.



Elder Juan Castro being baptized by Brother Hallum on July 10, 1949. He has surrendered to preach and is now laboring with Brother Hallum and is supported by Brother and Sister Hallum.



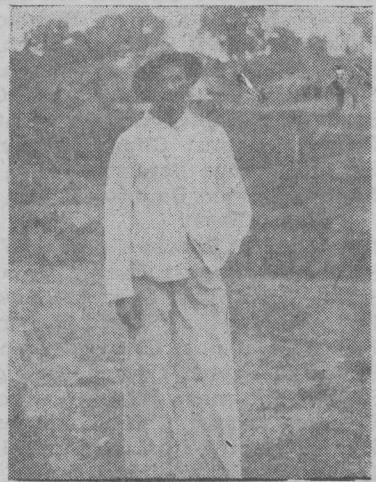
Elder Don Simon Gaima a Peruvian Baptist preacher who labors with Brother Hallum. He is supported by the church in Iquitos, Peru.



Elder Zacharias Nunes de Abriu a Brazilian Baptist preacher who is a missionary to his own people in the Acre Territory of Brazil.



Elder Cicero Bicipo who labors at Amonoho on the Jurua River, 255 miles above Cruzeiro do Sul in the foothills of the Andes Mountains.



Elder Maio Dutro who labors in the Acre Territory at Parana dos Mouros.



Elder Eufrazo Soares who is past seventy years of age and preaching the Gospel to his people at Campo de Santano in the Acre Territory on the Jurua River.



Elder Walter Fernandes (on the right) who labors with Bro. Smith in Manaos. The other man is Brother Santiago pastor of the church in Manaos.

Parrott Letter

(Preceding page, column five)

We went into the house they continued to throw rocks for another ten minutes to keep us in there and we had to wait until they left to leave ourselves.

We have services there again today and expect we may encounter the same thing. We are, however, arranging for a police guard to go with us and see if he can stop it and more than this we are praying that the Lord will free us of this persecution. I have much more faith in the fact that the Lord can deliver us from this than in the ability of one guard to stop it. There are a number of theories as to who is back of this and causing it. I don't know which is right. One theory is that it is just the idea of young boys called moleques who got mad the other night and now intend to break up the services. Another is that a man is behind it who is very angry at his wife for accepting Christ. This man is about as mean as any you ever heard of and wants his wife to have absolutely nothing to do with the believers. His wife never comes to the service but was saved in the home (I'll say more about that later). He was seen in the background during the rock throwing and possibly could have been behind it. Or it is possibly the combination of two theories. I am inclined to think that it is a combination of these two ideas, but yesterday I was making invitations for another service and all the people are saying that it was ordered by the priests of a church near that area that they break up the services. These are American priests of the order of the Redeemer and they say that they

intend to put a stop to gospel work here in Manaos, that is to say any new preaching points or churches. This theory is also tenable because of the fact that other things have happened that are known to have been the work of the Catholic priests.

There seems to be a general campaign on now against our work by the Catholics. The reason for that lies in the fact that we are entering areas where the Catholics have had a free hand until now and we are preaching against their lies and heresies, trying to save people from the Hell that they are offered by the Roman Church. Not only that but their position now is very weak because of the fact they have exploited the people for so many years that at last the people in general are fed up with it and are ready for something more sure and satisfying. The people in general have the same attitude of a woman I heard about who had been a Catholic all her life as most of these people have. She said, "Yes, I have always been a Catholic, not because I liked it or was satisfied with the Catholic religion, but because I didn't know anything else although in my heart I knew that there is a God and without Him I would go to Hell. Now that the true religion has been brought here by gospel preachers I am no longer a Catholic but have trusted Christ to save me." The priests realize they are in this position and are working very hard to do something about it. Their method can only be to try to discredit and break up other works which are true to the teachings of the Word. They are not threatened or endangered by those such as the Adventists, or Jehovah Witnesses who have not the semblance of the Truth.



Elder Miguel Ibernnon, pastor of the church in Cruzeiro do Sul and who makes the journeys and looks after the work in the Acre Territory while Brother Brandon is away.

This they are doing through persecution and through an intense campaign over the radio and with public address systems over which they are putting out a lot of propaganda about the Catholic Church being the oldest church in Brazil, that the first man to set foot in Brazil was a Catholic and about Peter being the Rock on which the church was built; having the keys of the kingdom, etc. Of course these people are not permitted to read the Bible and see the truth but can only accept the word of the priests until the gospel is preached to them. The only hope of the Catholics here as anywhere else is to keep the people in darkness and ignorance of the Bible and to discredit true Christians. People remain Catholics only as long as they are kept away from God's Word, not because of God's Word. There is not a person in this world who can be an honest Catholic and have any knowledge of the Bible. Thus they read a verse or two

to the people and misinterpret it and forbid them to read the Word of God. Considering the fact that I have no one to help me in inviting and can depend on no certain one to preach for me, I submit my report for April feeling that though it is small it will be acceptable. The services all in Sao Raimundo have been extremely pleasing even though we have had a little persecution. I held nine services there, preaching to a total of 758 people with an average of almost 85 per service. The other service which I have is very poor now because I have no help at all and there are no Christians in that area to help with the singing. I only had three services there during the month and a total of 34 people with an average of 11 per service. I am dropping this service for a while to work in a section which has more people and more interest. The complete report for the month of April 1951:

Houses visited 267, av. per service 24.

People invited 785, av. per service 65.

Gospels distributed 178, av. per service 15.

Present in services 812, av. per service 68.5.

Conversions in the home, 1. Sermons preached myself, 5. Services held, 12.

Bible study in my home: Times held each Sat. night, 3. Number of students enrolled, 5.

You will notice one conversion reported in the home. This is the woman I spoke of earlier in the letter. She and her sister were both greatly interested in the Adventists and her sister, although not a member of the Adventists, was a regular attender and about ready to become a member. After we start-

ed our services in Sao Raimundo they became interested because they live so close that they could hear the messages. The one who can attend services started coming and one afternoon the other one came to the house where we have the services to talk to me when I was there to do personal work. I had Walter Fernandes with me and let him do the explaining of the doctrine of the Sabbath because of my limitation in the language. I was invited then to come to their house one afternoon and explain it more fully to the other sister. The first opportunity I had I went there with another believer, but the one I was to explain to was not there. So I took the opportunity to talk to the one, who had already had the Sabbath explained to her, about her soul. First I asked her how she felt about the Sabbath and she said that she was already convinced that we were right and wanted nothing more to do with the Adventists. I then talked to her for some time and gave her the gospel. She received Christ before I left and I am satisfied that although her husband will not permit her to come to the services or to be baptized she is truly saved. Later, I got a chance to go back and talk to the other one about the Sabbath. Some other people came in while I was there and in all there were ten people including myself and the the believer who went with me and while I was explaining the Sabbath to her I was also killing another bird with the same stone, I was preaching the gospel to them all. They are all people who do not come to the services, but for once in their lives they heard the Word. Since then the other woman has

(Page four, column two)

Brandon Sends Letter

(Page one, Column five)
Again let me request that you do all you can to get me a motor. The Adventists have one and are going all over the field, but as I do not have one I feel greatly hindered. I hope you will make an appeal to the brethren there so that they will disembrace this situation. I hope to hear from you soon, until then you may assure the other brethren that the work is being blessed of the Lord and that no one has any idea of receiving anyone who has not the true doctrines. We are praying for you, and hope that before long you will be in our midst again, until then may the grace of the Lord Jesus Christ be with you and all of yours. Amen.

Miguel Ibernion"

(This letter tells you what is being done in the Acre Territory of Brazil. Eleven baptized at Cruzeiro do Sul and three at Morapirango. This is first hand information as to how your mission money is being used. Editor).

Lewis Arrive

(Page one, Column three)
didn't seem to be a moment to spare once they arrived. I got in Lima, May 8th and they arrived on May 10th. After that it kept us busy getting things fixed up for them to be able to get out of Lima as soon as possible. It took a few days to get their things through the customs, but once they got started at it, less than two hours were spent. They did not even open the trunks and just barely peeked into the crates once the tops were off. Dr. Money read from the list that Brother Lewis had prepared and the principal things that were in the trunks and crates, and they took his word for it. He said that it was the first time he ever tried that trick. They got the papers made out for their identification books just the afternoon before leaving. We came over Saturday the 19th by Faucett which has 4 motored planes. Most of their baggage had preceded us on Thursday by another air line which gave us a better price. The rest arrived today—that is all except the refrigerator which has not yet been located since their arrival in Lima. It was probably left on the ship and will be unloaded on the next stop back from Chile. Dr. Money is looking into the matter and will have it shipped over as soon as it gets to Lima. The Lewises are already getting their things unpacked and uncrated and arranged in their house. We are very happy for their safe arrival and in having them with us. Will send some pictures as soon as I get them from the photographer.

Yours in Him,
Marguerite Hallum

Hallum Letter

(Page one, Column two)

SECOND LETTER

Dear Brother Overbey:

Greetings in the name of the Lord. The mission checks for our salaries for the current month were received and the one for Don Tomas forwarded to him. Also the check sent to Marguerite for Brother Lewis

was received. This leaves the wife and I well. Marguerite left for Lima yesterday to meet the Lewis family, on the four-motored Faucett plane. I suppose she arrived alright. According to schedule of the ship they should arrive in Callao today. We will not be surprised if they are delayed some days as often happens with ships. We are looking forward with much pleasure to their arrival. We have the house ready for them. I am enclosing some photographs to be used at your convenience and discretion. The short ones taken by Marguerite and the longer ones by me. I have acquired a camera and am also in the picture taking. (Will run the pictures in the next issue the Lord willing. Editor). Report for the two colporters for the last month:

G. Giama: visits, 351; conversations, 73; preached, 19; Bibles sold, 10; N. T. sold, 3; tracts, 180. J. Castro: visits, 85; conversations, 72; preached, 7; Bibles sold, 10; N. T. sold, 3 tracts, 1163.

As ever, yours truly,
R. P. Hallum

Parrott Letter

(Page three, Column five)
told me that she no longer has any faith in the Sabbath or the Adventists and she comes to all of our services although she has as yet made no move toward accepting Christ. You will notice that I also had in the report a Bible study. I held it three times this month on each Saturday night and plan to continue as long as there are any interested. I think it is about time that we as missionaries made some effort to prepare native workers instead of just picking up anyone who wants to preach, putting him on a salary and letting him go at it any way he wants to, teaching whatever he wants to. I have seen so much of this wisewashy way of preaching, use of soothing syrup, and misinterpretation of doctrines that it is about to get me down. I have long had a desire to try to teach a class with the purpose in mind of laying a doctrinal base for our young preachers and teachers. I have no hopes for the older ones because they are convinced that they know it all already, but I think we are wrong in not trying to teach the young ones coming up so that there will be some foundation to work on. I think we are wrong in not requiring a new worker to go through a certain amount of intense Bible study before turning him loose. For example, there are two preachers in the church who have been preaching about two years, both of them are pretty good preachers but they have no idea of what all the doctrines are about. The pastor cannot teach the doctrines because he is so weak himself and no one else has taught them so far. There are two young men who have recently been called to preach and both of them have a great desire to study as is always the case when a man is first called to preach. The other two have gone along until now they think that they do not need to study. I want to work with these two young ones and prepare them as much as I can for the work of the Lord. Also our Sunday School teachers need some teaching if I can get them interested enough in it. Eudora and the

FINANCIAL REPORT FOR MAY, 1951

North Side Baptist Church, Mayfield, Ky.	\$ 45.27
North Side Baptist Church, Mayfield, Ky. (Ladies Bible Class)	5.00
Oak Baptist Church, Royal Oak, Mich.	113.89
Oak Baptist Church, Royal Oak, Mich. (Ladies Bible Class)	10.00
Faith Baptist Church, Lawtey, Fla.	7.51
Macedonia Baptist Church, Ripley, Tenn.	8.88
Micanopy Baptist Church, Micanopy, Fla.	28.55
Micanopy Baptist Church, Micanopy, Fla., (For passage of Calleys and Starlings)	25.39
Liberty Baptist Church, Toledo, Ohio	27.75
New Hope Baptist Church, Dearborn, Mich.	42.12
New Hope Baptist Church, Dearborn, Mich.	25.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	10.00
Friendship Baptist Church, Lincoln Park, Mich.	26.85
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Bellview Baptist Church, Paducah, Ky.	59.63
Sylvania Hills Baptist Church, New Brighton, Pa.	5.50
Fenton Road Baptist Church, Flint, Mich.	25.32
Fenton Road Baptist Church, Flint, Mich. (B.Y.P.U.) ..	5.00
Julian Baptist Church, Gracy, Ky.	7.75
Hillman Baptist Church, Hillman, Mich.	3.00
Calvary Baptist Church, Richmond, Ky.	32.43
Elizabeth Jarrell Baptist Church, Louisa, Ky.	10.85
Elizabeth Jarrell Baptist Church, Louisa, Ky.	19.87
Seventh Street Baptist Church Cannelton, Ind.	18.75
South Side Baptist Church, Winter Haven, Fla.	55.00
Ocoonita Baptist Church, Ocoonita, Va.	23.04
Buffalo Avenue Baptist Church, Tampa, Fla.	31.00
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Little Obion Baptist Church, Wingo, Ky.	16.14
South Side Baptist Church, Paducah, Ky.	90.00
South Side Baptist Church, Paducah, Ky. (B.T.U.)	15.50
Richland Baptist Church, Livermore, Ky.	19.49
Big Creek Baptist Church, Wayne, W. Va. (Jr. Class) ..	3.00
Hopewell Baptist Church, Arlington, Ky.	25.00
Suwanee Furnace Baptist Church, Kuttawa, Ky.	60.14
Freedom Baptist Church, Lancaster, Ky.	15.00
Liberty Baptist Church, Central City, Ky.	11.53
United Baptist Church, Muncie, Ind.	10.00
Park Hill Baptist Church, Pueblo, Colo.	50.00
Ahava Baptist Church, Plant City, Fla.	45.00
Mr. and Mrs. Wesley Smith, through church at English, Kentucky, (Lawrence's parents)	30.00
The Bible Baptist Church, Burnsville, N. C.	54.66
Pleasant Grove Baptist Church, Hickory, Ky.	12.85
First Baptist Church, White Plains, Ky.	15.00
Second Baptist Mission, Pennington Gap, Va.	2.50
Mt. Zion Baptist Church, Buchanan, Ky.	18.07
First Baptist Church, Coal Grove, Ohio	20.00
Mt. Hebron Baptist Church, Lancaster, Ky.	63.50
Harmony Baptist Church, Detroit, Mich.	94.35
Second Baptist Church, Marion, Ky.	20.30
Grace Baptist Church, Base Line, Mich.	211.25
Grace Baptist Church, Base Line, Mich. (B.T.U.)	6.49
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Fish Springs Baptist Church, Carderview, Tenn.	20.00
Donleyton Baptist Church, Flatwoods, Ky.	30.00
South Union Baptist Church, Cadiz, Ky.	28.00
Water Valley Baptist Church, Water Valley, Ky. (Adult Sunday School Class)	10.46
Water Valley Baptist Church, Water Valley, Ky. (Jr. Sunday School Class)	5.00
First Baptist Church, Russell, Ky.	127.46
Maranatha Baptist Church, Grand Rapids, Mich.	10.09
Maranatha Baptist Church, Grand Rapids, Mich., (Ladies Bible Class)	5.87
Miss Maude Hunt, Franklin, Ky.	5.00
R. E. Adkinson, Lexington, Ky.	10.00
R. E. Adkinson, Lexington, Ky.	10.00
Miss Georgia Brandon, Benton, Ky.	10.00
Mike M. Bailey, Hood River, Oregon	3.00
C. W. Howell, Columbia, Tenn.	2.00
L. W. Page, Lawtey, Fla.	12.00
J. L. Blair, Karlstad, Minn.	14.47
J. H. Kain, Cape May, N. J.	10.00
R. G. Sappenfield, Geneva, Ill.	50.00
Mrs. Leora Dye, Freesburg, Ohio	1.00
Floyd Williamson, Owensboro, Ky.	5.00
Emogene Kiger, Webbville, Ky.	5.00
Mrs. Belle Ewin, Brooksville, Ky.	1.00
R. E. Murphy, Castor, La.	5.10
Mr. and Mrs. Hager Hensley, Grayson, Ky.	20.00
W. E. McKinney, Memphis, Tenn.	10.00
Total	\$2,118.57

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. Address all offerings to: Z. E. Clark, Treasurer, P. O. Box 648, Paducah, Kentucky.

kids are getting along alright. Eudora has been trying to help the teacher of the children in Sunday School to get more children interested and to make the class more profitable, but without much success because the teacher doesn't want to be helped. She wants to ride along in the same old rut and not do anything that is close to

being work. There isn't much you can do in a case like that but to pray for the Lord to work on the teachers or take them out of the job. I'll sign off for now. Pray for us.

Billy Parrott

While ten men wait for something to turn up, one man turns something up.

GRACE CHURCH SHOWS HOW

About three months ago Grace Baptist Church, Base-line, Michigan, Brother Eugene Clark, pastor, increased her mission offerings to Baptist Faith Missions from 3 per cent to 10 per cent of her total offerings. The result has been that their offerings have increased immediately and more than the increase in mission giving. Try it and see the Lord work.

SPECIAL NOTICE

If your church supports Baptist Faith Missions she ought to receive enough copies of the MISSION SHEETS each month so that each family of the church can have a copy. If you do not receive them write to: H. H. Overbey, 1210 E. Grand Blvd., Detroit 11, Mich. and tell him who to mail them to. Tell how many members in the church and he will know how many copies to send. They are sent free and without any obligation.

LIFT UP YOUR VOICE

MRS. NOLEN L. BRAGG, JR.
Oh child of God, on every hand
Take heed, and as Christ's witness stand!
Proclaim to all men everywhere
There's One who will their burdens bear
If they, confessing guilt of sin,
Will open hearts to welcome Him.
Put on God's armor strong and sure,
(Through faith in Christ all is secure).
Hie forward and midst battle's din
Lift up your voice—denouncing sin
That rages like a troublous sea
And damns souls for eternity
If girded with God's sword and shield
Be not afraid His Word to wield,
But forward march in Truth arrayed
O'er mountain's height, thru valley's shade,
And look not backward lest thou be
O'ertaken by the enemy!
Oh, shout the Truth that saints first spake,
In faith unshaken souls awake;
Speak loudly so that men draw near
Perchance the words of Him to hear!
Fear not to walk where martyrs trod,
But lift your voice, oh child of God!

Do you hesitate to become a missionary because the people are degraded? Remember, your forefathers were savages in Europe.

Neither you nor the heathen know how great their need is. Only God knows, and He said: "Go ye."

Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes.

Have you ever helped to make the life of even one missionary happy?

Even our tears need washing in the blood of Christ before they can be acceptable.

"The Brazen Altar"

(Continued from page two)

for the altar. It was according to God's plan and purpose, yet it was made by the hands of man.

When Jesus Christ died on a Roman Cross, that Cross was made by man. God didn't make the Cross on which Jesus died, for the Cross was fashioned by man, but it was planned and patterned by God Himself. The Word of God tells us this to be true.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2:23.

It thrills my heart when I look upon that brazen altar that was made by man according to God's plan. Then I turn to Calvary to its anti-type, to the killing place of my Lord, and I see in His death that the Cross was made by man. Everything about it was made by man, but back of it all was the predeterminate counsel and will of God.

XII

ONLY WITH THE BLOOD FROM THIS BRAZEN ALTAR COULD ENTRANCE BE MADE INTO THE TABERNACLE.

Suppose a man were to bring a sacrifice before that brazen altar and were to extoll its perfections. After having pointed out to the priest all the fine points concerning that sacrifice, he would say, "Now you see how perfect my sacrifice is. I'll leave the sacrifice with you and I will go on in for worship."

Listen, beloved, no Israelite could bring his sacrifice and extoll its perfections and attempt to enter into the tabernacle to worship God without first offering his victim as a sacrifice upon that altar.

You come to church and sing about Jesus as to how He died. You read in the Bible about how He died. You hear the preaching and you talk about it and you say, "Jesus was wonderful. He was a good man. He died on the Cross. It is remarkable how He loved us." Beloved, you can extoll His perfections all you please, but you will never be saved until you put Him on Calvary and see Him dying as a sacrifice for your sins.

All the perfections of the victim that was to be offered, when extolled, could never help the individual. The sacrifice had to be made and the blood had to be spilled before any individual could enter into the tabernacle to worship God.

Beloved, before you ever worship God, you have to see that Jesus Christ on Calvary's Cross died for your sins and paid in full the penalty of your transgressions, so that the Hell you ought to suffer, was paid for and suffered by the Lord Jesus Christ when He came to Calvary.

I was impressed recently by an experience which took place in Huntington, W. Va. A 41-year-old railroad clerk was called upon to give blood for a fellow railroad worker. While they were in the process of taking his blood in behalf of this other railroad man, this clerk drew short of breath and died. The coroner who made the investigation, said that he had had several old chest wounds in the days gone by, which had caused his lungs in some manner to collapse, and he attributed his death to acute heart failure which was "coincidental with the withdrawal of blood." When I read about this in the paper, I thought about the man to whom the transfusion was given. That individual is walking around in Huntington today, but another man died in the act of giving

blood to him.

Oh, brother, sister, I am saved today because Jesus Christ gave His blood for me. I am a child of God because God's Son suffered Hell for me on the Cross of Calvary. As the Jew was saved when he brought his sacrifice and offered it upon the altar, thereby looking forward to the coming of Jesus and His death at Calvary, so, beloved, I am saved as I look back to the fact that Jesus came and died for my sins at Calvary. I am alive today because He gave His blood for me.

Conclusion

Beloved, are you alive today, or are you depending upon your own righteousness and your own merits? As there was no salvation for the Jew without a sacrifice, there is no salvation for you without the sacrifice of Jesus Christ at Calvary. May God help you to identify yourself with Him by faith.

Long ago, at the midnight hour, a man cried, "What must I do to be saved?" The preacher said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Oh, may you believe that He died for your sins, and may you identify yourself with Him by faith today.

May God bless you!

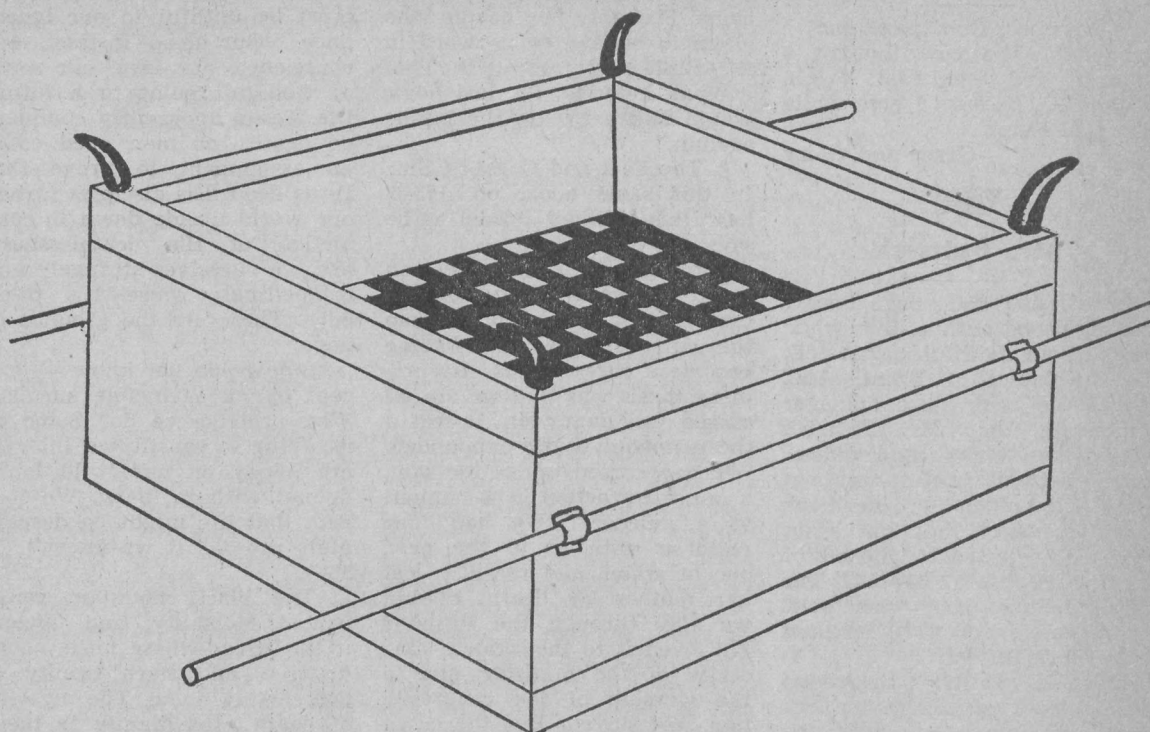
The Sting Of Death

(Continued from page one)

1. The sting of death is not physical suffering, though many think there is much pain in death. Many still alive have suffered far more pain and suffering than those who have died. If the sting of death were physical suffering, the physician could remove it with a hypodermic needle. The doctors can make death look easy enough from this side of the veil, but they cannot make it easy for the lost soul to go into the presence of the sin-hating and sin-avenging God. The beasts of the field die physically, but there is no sting of death for them. This is because they are not sinners and have no moral responsibility before God.

2. The text tells us that the sting of death is SIN—unforgiven sin—something that has to be accounted for after death. "It is appointed unto man once to die and after that the judgment." The sinner is not through with his sins when he dies. Death seals his destiny. When the sinner dies, the voice

THE BRAZEN ALTAR



of justice cries, "Seal up the fountain of blood, stop the stream of forgiveness; he that is unrighteous, let him be unrighteous still."

In the National Gallery of England, there is a picture of Perseus holding up the head of Medusa. In mythology all persons looking upon this head turned to stone. There is a warrior there with a dart in his hand; he stands stiffened, turned into stone. There stands another with a sword beneath his robe, about to stab; he is now the statue of an assassin—motionless and cold. This is the way with death. What I am when I die, such will I be forever. If I am a lost sinner, then will I forever remain a lost sinner. In this life in the darkest night of sorrow, adversity, or sin, aspirations may be cherished and hopes may be entertained for a brighter and better tomorrow. Oh, but he who enters eternity without Christ will experience the words of Dante, "All hope abandon, ye who enter here!"

What Is The Strength Of Sin?

What is it that makes sin such a terrible thing? What is it that gives sin such damning power—the strength to inflict eternal misery and woe upon the sons of men? Our text says, "The strength of sin is the law."

1. The inflexibility of the law gives strength to sin. The law cannot be bent to meet the imperfections of the sinner. The law will not abate one tittle of its stern demands. The law will not forgive; it knows no mercy. The ten commandments have a curse after them, but no provision of pardon. He who would live before the law of God must be as good as Jesus Christ, and keep the law as He kept it. The law represents justice; "Obey and love, sin and die."

The law exacts punishment for every transgression. It never remits a farthing of the sin debt. It links sin and punishment together; not sin and mercy, for mercy comes in the Gospel. Let the sinner come to the house of justice to be weighed. Justice holds a pair of scales and puts a certain sin into the balances. The sinner cries, "Can't you forget that?" "No," says justice. The sinner pleads that there are sins he has never committed. Justice answers, "I will be fair with thee; I will not punish thee for what thou hast not done." Justice puts another sin in and says, "Sinner do you not remember this?" The sinner pleads for mercy; justice answers, "Mercy has its own

palace; I have nothing to do with forgiveness here; I am to uphold the law of God. Mercy belongs to Christ; go to Him for mercy." And justice goes on to say, "I have to exact the penalty for sin; if you can find a substitute I will exact punishment of that substitute, but even at his hands I will have to exact full penalty for every sin."

The spirituality of the law gives strength to sin. The law of God not only relates to overt actions, but it has to do with inward thoughts and desires. Christ has said not only "Thou shalt not commit adultery" but also "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Not only does the law say "Thou shalt not kill," but it also prohibits unrighteous anger. The moral law of God requires perfection from every man in thought, word, and deed. The spirituality of the law makes every man hopeless who remains under the law. Hear Paul in Gal. 3:10: "As many as are of the works of the law are under the curse: for it is written Cursed is every one that continueth not in all things which are written in the book of the law to do them." Under law a man must give perfect and perpetual obedience or be cursed.

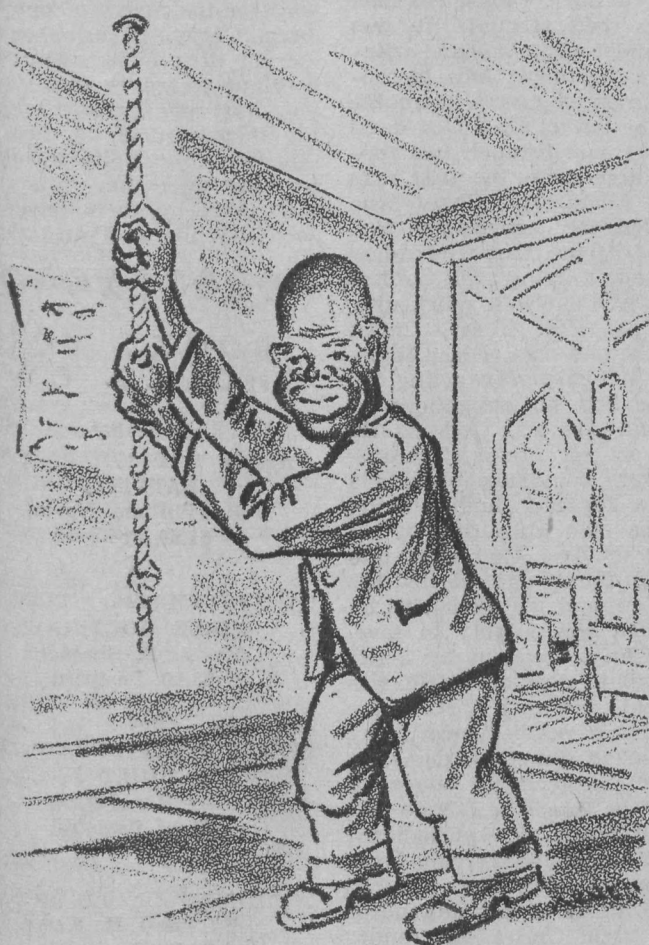
Oh, my dear sinner, can you hope to satisfy justice? Can you expect to be saved by your character or conduct? If you think so—if you are so self-righteous, go and try it—go and twist thy rope of sand; build thy pyramid in the air; build your house of bubbles; and see yourself in Hell in spite of all thou can do. What is the answer, what is your brighter future?

Victory Through Our Lord Jesus Christ

Under law the sinner, every sinner, faces certain defeat; but under grace there is certain and glorious victory through Christ. Christ is the Champion who can meet the dragon of sin and pull his sting. The poor sinner need not despair; there is HOPE in Christ. There is help for the helpless and hope for the hopeless. There is One mighty to save. There is a specific remedy for sin; a lamb for sinners slain.

(Continued on page four)

A PAGE FROM "MUSED UNCLE MOSE"



Dey'll have to be two ris'rections; Eb'nezer Hank an' he wife ain' nevah been on time fo' de fust paht ob nuttin'.

"Mused Uncle Mose" is a 64-page book, of over 200 philosophical sayings, similar to the above, containing 20 full-page pictures. It costs \$1.00 postpaid, and is worth every penny. Order from us.

Give While Living

(Continued from page one)
is this? The cow thought a minute, and then said: 'Well, maybe it's because I give while I'm still living.'

—Grace and Glory



Mr. Buttrick

(Continued from page one)
distinguished author. But, when one of our faithful pastors, E. D. Strickland of Brent, Ala., wrote the book store manager protesting that Mr. Buttrick was a well known and radical modernist, his protest was not only overridden by the book store manager, but his letter was also rejected by the editor of the Alabama Baptist. The autographing party was held, as planned, for this brilliant New York infidel!

Next, Mr. Buttrick turned up at Dallas, Tex., where he lectured for five or six days under the auspices of the Greater Dallas Council of Churches, the lectures being held at the University Park Methodist Church. The point about this which should give Southern Baptists great concern is the fact that two of our prominent Dallas Baptist Churches affiliate with this Dallas Council of Churches — the Lakewood Baptist Church, Bro. Luther Holcomb, pastor; and the Park Cities Baptist Church, Bro. Herbert R. Howard, pastor. The choirs from these two Baptist churches furnished the music for Mr. Buttrick's services, one night each!

Who Is Mr. George Buttrick?

This question can be answered in one brief sentence: he is one of the most brilliant and one of the most dangerous infidels in America today! He was born in England, March 23, 1892; he was ordained a Congregational minister in 1915; he served as a Congregational pastor from 1915 to 1920. Since 1920 he has been a Presbyterian pastor, serving in Buffalo, N. Y., from 1920 to 1927; and since 1927 he has served as pastor of the Madison Avenue Presbyterian Church, New York City. During 1940-42 he was president of the Federal Council of Churches. During this period, he was also identified with four of the most pronounced pro-Russian societies in America—all of them regarded by the United States Attorney General as radical and subversive.

Since 1927, he has published five notable books as follows:

The Parables of Jesus.
Jesus Came Preaching.
The Christian Fact and Modern Doubt.

Prayer (later issue as So We Believe, So We Pray).

Christ and Man's Dilemma.

Some of Mr. Buttrick's brazen infidelity:

1. God's Word: On page 170 of his book, "The Christian Fact and Modern Doubt," he says: "Having dethroned an allegedly infallible church, men dared not make venture with the 'beyond what is written.' Craving external support, they raised an infallible Book to the vacant throne. From that false move and its tyranny we now break free, but with what throes of spirit and what strife of tongues!" Then, on page 162 of this same book, he says: "Literal infallibility of Scrip-

ture is a fortress impossible to defend; there is treason in the camp. Probably few people who claim to believe every word in the Bible really mean it. That avowal held to its last logic would risk a trip to the insane asylum."

2. The Fact and Curse of Sin: In this same book, pp. 173-6, hear this brilliant infidel as he says:

"Recently we heard a sermon from 'the word of God' on the text, 'Christ redeemed us from the curse of the law, having become a curse for us.' Its primary thesis was that we are all cursed in Adam's sin. It was a thesis unequivocally expounded, 'We are cursed under the law; a minor infraction is as heinous as a murder.' We had four children with us in the pew, one of whom had recently lost her mother by death. Should we stay through the sermon? We owed it to the evident sincerity of the minister, and to the worship of the congregation. We stayed. But the curse grew more virulent as the preacher warmed to his task. 'We are trebly cursed from birth. We are cursed physically, spiritually, and eternally. There would be no physical death but for the curse resting on us from Adam.' Should we stay? We were shaken in our resolve. Then the 7-year-old at our elbow made this comment: 'Did God do that to me? My Bible doesn't say God is like that.' We determined we had no right to cloud a child's mind. We left the church. We fear no curse for the crime. Later, we returned to apologize to the preacher and to explain. It was of little use: 'I take my stand on the whole word of God. It is written in the Book.' But, we inquired, had the preacher any children, and would he trebly curse them from birth? His answer: God did not curse us. God saved us from the curse. It was Adam's sin. And it was written in the Book. Of course you are tainted with modernism.' We retorted, as gently as a fast-ebbing patience would permit, that though it might have been Adam's sin it was God's responsibility, who had so ordered His world that all the children of history should be trebly cursed for the wrong of one man, thousands of years ago, whose name perchance they had not heard. Such a God, we suggested, had earned the verdict of the French septic: 'Your God is my Devil.'" (pp. 173, 174).

"But to Israel was given a strange, rigorous, redeeming sense of God. That consciousness was at the first primitive and vague. It grew, for evolution is the pattern of our life. Its early record was a mythology. The Old Testament is a collection of their religious writings. In Genesis are their myths and legends—" (pp. 175, 176).

3. He Abolishes Hell of Course! He says on page 283 of this same book:
"A God who punishes men with fire and brimstone through all eternity would hardly be Godlike. He would be almost satanic in cruelty and childlike in imagination—like a nasty little boy pulling off the wings of a fly. The Christian faith is that God here and hereafter is like Christ." We wonder what Mr. Buttrick and his fellow-infidels do with Mark 9: 42-50; Matt. 18:9; Matt. 23:33, and scores of other statements of our Lord. Jesus had more to say about Hell than all the other Bible characters combined.

4. The Resurrection and the Life to Come. In this same book,

Mr. Buttrick says:

"The future is hidden. We must be faithful to our ignorance. Our deep instinct, our conscience, our love, our sense of God, all point to a future life. Jesus apparently conquered death: no man need covet an assignment to prove that He is dead. His disciples turned our world upside down in conviction of His deathlessness; and we ourselves strangely and compellingly sense His presence. These are the grounds of hope."

"But we do not know — except by an invincible surmise. Why pretend we do? Some of us, being so constituted that we are happy on our 'wild lone,' do not wish to know. We suspect that life might be desperately prosaic, if we knew." (p. 284).

"The black mountain range named Mortality, and beyond it the River whose mists never dissolve, add stern beauty to our earthly scene. The mystery of death adds dignity to these swiftly passing days. The beauty, dignity, and mystery speak their own world. Meanwhile the life of Jesus seems radiant with an unearthly light. We do not wish to know. We would not be robbed of our adventure. We covet the chance to say to God hereafter, if God there be: Lord, they told us to grab the present gin, but there was more zest in staking life on a grand perhaps." (p. 285).

Nothing written by Tom Paine or Bob Ingersoll is more infidelic than this!

5. How Does One Find God? Mr. Buttrick says in "So We Believe, So We Pray": "He (God) will best be known by a venture of friendship." (p. 30). "God will be found, not by our seeking, but by a response in prayer and life." (p. 31). "Books cannot prove Him. Only a brave and loving venture of faith can prove Him." (p. 53). Paul says that faith comes by hearing the Gospel—Rom. 10:5-15. Wonder why Mr. Buttrick doesn't try God's plan!

6. Are All Men Children of God? Again, in the book, "So We Believe, So We Pray," Mr. Buttrick would have us believe that all men are already children of God — came into the world that way. He says, "But, fortunately for any discussion, every man has seen the light." (p. 31). "Thus modern man cannot escape the faith." (p. 108). "As the Church prays in intercession, the whole family of nations is in it, and every least child of men." (p. 140).

We Solemnly Protest

In the name of Christ, we protest that a man who holds these views is an infidel!

We protest that a man holding such views has no right in any Baptist Seminary, white or colored, or in any Baptist pulpit on this earth!

We protest against the handling of this man's books through our Baptist Book Stores, and helping in this way to peddle his poison to unsuspecting preachers and laymen!

We protest against the silence of all our state Baptist papers about this man who has been brought into our seminary, into our schools and colleges, into our Book Stores, and into some of our great churches!

While, so far as we have been able to learn, not one of our state Baptist papers have published a word of warning or uttered a suggestion of a protest against the sheer infidelity of this man!

The Sting Of Death

(Continued from page three)

HOW DOES JESUS SAVE? Salvation is through a satisfied law. If the strength of sin is the law, then the law must be satisfied and justice vindicated, else God is either unjust or impotent. If he is unwilling to enforce His law He is unjust; if He is unable to enforce His law, He is impotent. Violated law is the only source of danger; satisfied law is the only source of security. Christ must make us right with the moral law of God if He will save us. Christ died to satisfy the law that all of us have violated, and His suffering (only His) has saved us.

1. *By a redemptive death!* "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4). And again, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Jesus, as surety of the better covenant, was made responsible for our sins, and therefore, he is lost and needs sins in His own body on the tree. The believer in Christ can look back to Calvary's Cross and see the sentence of death against himself executed on the person who stood for him. If a criminal be condemned to die, his execution is either before him or behind him; the believer's execution is behind him, having been inflicted on Christ who was punished in his place.

2. *By a righteous life!* Men are sinners and lost because of their unrighteousness. They are unrighteous because they have not obeyed the law of God. They must have a righteousness to be saved. Christ provided this righteousness, and it is made over to the believer. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "He was made sin for us that we might be made the righteousness of God in Him" (II Cor. 5:21).

Christ was and is a representative person for His beloved sheep. He did not exist as a man on His own account. He was God, and became a man—without ceasing to be God—to represent men who were in trouble with the law of God. God deals with all men through two representative men—the first man called Adam, and Christ who is called the second man and the last Adam. "The first Adam was made a living soul; the last Adam was made a quickening spirit" (I Cor. 15:45). Christ as the second man or last Adam, was a public person acting for us. He had no obligations of His own—He was God—so He could act for others. The human race could not provide a Saviour for each human being had his own obligation of sin before the law. God went into His own family and selected His own Son, and laid your sins on One that was mighty to save.

So Christ saved us by a life of absolute obedience—He was obedient unto death. "For as by one man's disobedience many were made sinners (Adam), so by the obedience of one shall many be made righteous (Christ)" Rom. 5:19. Obedience to law is the sinner's only hope. He cannot obey for himself; therefore, he is lost and needs One, even Christ, to render obedience for him.

But it must be emphasized that Christ's righteousness is only for the one who takes the place of a helpless sinner, condemning himself, and looking to the Lamb of God that taketh away the sin of the world. He that believeth not SHALL BE DAMNED. Oh sinner, look to Christ and live!

Place your hand in the nail-scarred hand.—C. D. Cole



"Church Worker"

(Continued from page one)
destroyed by the very things they know physically, like the irrational animals. Alas for them, because they have trodden the road that Cain did, for gain they have rushed into Balaam's error, and have perished in rebellion like that of Korah. They are blots on your love-feasts while they feast with you, darily caring for no one but themselves; rainless clouds swept along by winds; leafless trees that bear no fruit, doubly dead, uprooted; wild waves of the sea foaming up their own shame; wandering stars that are forever doomed to utter darkness. It was about such men also that Enoch, the 7th generation from Adam, prophesied when he said, 'See! The Lord comes with myriads of His people to execute judgment upon all, to convict all the godless of their godless deeds which in their godlessness they have committed, and of all the harsh things that godless sinners have said against Him.' These persons are grumblers, ever complaining about their lot. They live to satisfy their evil passions, their lips boast arrogantly for personal gain. But you, dearly beloved, must remember the words that have already been spoken by the apostles of our Lord Jesus Christ, because they said to you, 'In the last times there will be mockers who will live to satisfy their own godless passions.' These are men who cause divisions; mere animals destitute of any spiritual nature.

"But you, dearly beloved, must continue to build yourselves up on the groundwork of your most holy faith and to pray in the Holy Spirit; you must keep yourselves in the love of God and continue to wait for the mercy of our Lord Jesus Christ, to bring you eternal life. Some people, who continue to waver thru doubts you must pity and save, snatching them out of the fire, and others you must pity and dread, loathing even the clothes that are soiled by their lower nature."—Williams Translation.

BOOKS YOU SHOULD OWN

"ALIEN BAPTISM AND THE BAPTISTS"

By William Nevins
\$1.50 Postpaid

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. Simmons
\$3.00 Postpaid

"THE CHURCH THAT JESUS BUILT"

By Roy Mason
\$1.00 Postpaid

"MUSED UNCLE MOSE"

By Buell H. Kazee
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