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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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What Happens When Baptists Unionize?

By ROY MASON
Tampa, Florida

We recently called attention to a letter received from a man who lives in Maine. He told of how the several denominations in his town had a union Thanksgiving service at which the Unitarian preacher spoke. He said that often the Unitarian pastor supplied at the Baptist church, and on one occasion conducted a series of meetings for the Baptists.

Every summer, in many towns, churches cease to have individual services, but merge into a general union gathering

addressed by pastors of the different faiths represented. Moreover, it is often the case that all the churches go into a revival—a union meeting.

The Federal Council of Churches seeks to merge the various denominations into one big ecclesiastical group, which it is their purpose to dominate. This means the modernizing of all, and the minimizing of even the fundamental doctrines of Christianity.

What About All This?

It means the destruction of genuine Christianity. When churches go into an ecclesiasti-

cal hodge-podge, they plainly say that there is no real reason for their separate existence. If churches of different denominations can merge for their services during August and September, then why not for all time?

There are several things that happen when churches of different faiths unionize:

1. They ignore the New Testament platform for unity. That platform is laid down in Eph. 4:4-6. There are seven planks in that platform. When people agree on those seven planks, then there is unity, and they
(Continued from page four)



One of the news services from whom we secure some of our pictures, sent this one recently. The chaplain on the left is my old friend and bosom-mate, "Bill" Pelphrey. With him are Korean youngsters and a Korean chaplain. On seeing this picture of my friend now located in far-away Korea, I'm reminded that this world is a mighty small place after all, and that God is sovereign in His omnipotence.

Here's Real Proof Wine Was Used At Jesus' Supper

What should be used in observing the Lord's Supper, wine or grape juice? The answer is clear and plain to all who are willing to take the truth. Wine should be used. When the Lord Jesus instituted the Lord's Supper He used a container of wine that was left over after the observance of the Passover. That is a fact and is unanswerable. The Passover was observed on the 14th day of the month Nisan which is equivalent to our March or April, or in the spring of the year. Grape juice could not have been used at that time because there was no grape juice at that season of the year. The only time there was grape juice was in the fall when the grapes were gathered and crushed. The grape juice fermented and became wine and that is the way it was kept. Louis Pasteur (1822-1895), a French scientist, discovered the method of Pasteurization — "a process devised by Pasteur for preventing or checking fermentation in fluids, such as wine, milk, etc." So churches could not have used grape juice for the Lord's Supper (except in the fall when the grapes were crushed) if they had wanted to.
(Continued on page four)

Here Are Some Reasons Why The Believer Is Secure, Without Condemnation

By the late I. M. Haldeman

Bro. I. M. Haldeman was the beloved pastor of the First Baptist Church of New York City for many years.

He was a man of God, who lived, moved and worked in the Holy Spirit's power. His ministry of many years, by voice and pen, was usually faithful for his Lord, whom he served so faithfully in this life.

"There is, therefore, now, no condemnation to them that are in Christ Jesus." (Rom. 8:1).

The expression is a very significant one. It signifies that there is a class of people in this world who are now saved and saved forever. A class of people who can look up to the Heavens, and the wide universe beyond it, and the throne of God beyond that, and can say, without the fear of contradiction, "I know I have passed out of death into life, and shall never come into the judgment, and am as secure now as on the very throne of God."

Who are these people? What special claims have they, and on

what ground do they make such assertion? Three little words reveal the whole secret.

In Christ Jesus.

No condemnation to them that are in Christ Jesus.

But again we may ask who are in Christ Jesus; and the Scriptures answer, "All who believe God's testimony about His Son; all who have accepted Him as a personal Saviour on God's simple say so."

There is a three-fold way of being in Christ.

1. By Opinion.

Before all worlds God chose out from the race of Adam a people whom he determined to glorify with His Son. These people have been selected and ordained to eternal life; not because of any foreseen merit in them, but solely because it seemed good in the Father's sight.

2. By standing, or present character.

Every believer was at one time in Adam, under Adam's curse. But the old creation standing for that believer ended at the cross, and the new creation standing begun in the

resurrection. God now views every believer in Christ risen with Him from among the dead and seated in the heavenly place. He sees him in all the perfectness of the Christly character and beholds him without flaw or spot.

3. By vital union with Him.

By means of the Holy Ghost and the Word, the Lord Jesus has communicated, in germ, His own nature to every believer. Thus the source of this life is in Christ. The outlet is in the believer—wherefore, it is written, "He that is joined to the Lord is one spirit."

To all who are thus in Christ, it is said, "There is now no condemnation."

This grand fact rests upon a trinity of reasons.

1. It rests upon the death of Christ.

The death of Christ was for us. Therefore, Christ was condemned to death instead of us. To condemn us now would be to say: 1. That the death of Christ was not sufficient, 2. It would be to say there was no justice with God, for He would
(Continued on page four)

Say! What Have You Ever Suffered For The Lord Jesus?

I saw in a dream that I was in the Celestial City — though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Somehow I found that the saint who stood next to me had been in Heaven more than 1860 years.

"Who are you?" I said to him. (We both spoke the language of heavenly Canaan, so that I understood him and he me).

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed. "No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: "I have been in Heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him.
(Continued on page four)

The First Baptist Pulpit

"The Throne Of God"

"Thy throne, O God, is for ever and ever."
—Psalms 45:6.

There surely is quite a contrast between God's throne and earthly thrones. I am reminded of the words of Mark Twain when he said, "This king business ain't what it is cracked up to be." When you consider the statement of Mark Twain in the light of history of the past one hundred and fifty years, you will be compelled to agree with him.

Just remember that as a result of World War I the em-

perors of Germany, Austria-Hungary, Russia and Turkey all lost their thrones. Just recall that since World War I the king of Italy has been virtually stripped of all his power. Just remember that the monarchies of Portugal and Spain have both come to an end and no longer have kings. Then recall with me that as a result of World War II Queen Wilhelmina was forced to flee from the Netherlands and live in exile for a period of time in England; that King Hackon of Norway was likewise expelled from the

throne, and that Leopold of Belgium became nothing short of an exile and was considered by his own people a traitor to the country of Belgium. Will you remember that King Christian of Denmark became, under Hitler, a puppet king of the country of Germany.

So I say, in the light of these facts, Mary Twain was surely right when he said, "This king business ain't what it is cracked up to be."

In contrast to these earthly thrones, is the throne of God,
(Continued on Page Two)

MOSES

We read (Deut. 34:7) that "Moses was an hundred and twenty years old when he died," and by comparing that statement with Stephen's speech in Acts, chapter 7, we learn that that noble life was divided into three parts of 40 years each. He spent forty years in the palace of Pharaoh learning to be something, verse 23; he spent forty years in the solitudes of the desert learning to be nothing, verse 30; and forty years on the way to Canaan proving God to be everything, verse 36. The first of these experiences produced self-confidence; the second, self-diffidence; and the third, self-abandonment.—G. Henderson.

GETTING BETTER?

Since April 10, 1902, the American motion picture industry has grown into a \$2,922,600,000 undertaking. There are 23,119 movie theatres in the United States, with an average weekly attendance of about 65,000,000!

American cigarette consumption has climbed to an all-time high of 410,000,000,000! Department specialists predict production will continue at high rates in coming months, and tobacco farmers are reported to have planted a crop 10 per cent larger than last year.

One in five of the nation's 4,500,000 alcoholics are women —approximately 900,000 women who are unable to remain on
(Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"God's Throne"

(Continued from page one) and anything and everything that I might say about an earthly throne, is exactly contrary to what can be said about God's throne, for my text says, "Thy throne, O God, is for ever and ever."

The Psalmist also said:

"Thy throne is established of old: thou art from everlasting."

—Psa. 93:2.

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."—Psa. 11:4.

Yes, beloved, earthly thrones come and go. Earthly thrones are established and likewise pass away, but the throne of God is settled. It is established; it is forever and ever.

As the song says:

"All hail the power of Jesus' name!

Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all."

Yes, there is quite a difference between the thrones of man and the throne of God. When I speak of God's throne, just what comes into your mind? What does the throne of God symbolize? What does the throne of God signify? What is the meaning of the throne of God? Let me tell you from God's Word.

I

IN THE FIRST PLACE, GOD'S THRONE SIGNIFIES SOVEREIGNTY.

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? and where is the place of my rest?"—Isa. 66:1.

Beloved, can you imagine God big enough, sovereign enough, majestic enough, powerful enough, omnipotent enough that He would say that Heaven is His throne and the earth is His footstool? Surely when you think of it thus, you must agree with me that the throne of God signifies sovereignty, absolute sovereignty, on the part of God.

Notice again:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."—Dan. 7:9.

Beloved, the God that I present to you from this pulpit is a God of positive and absolute sovereignty. He is not a God that you can hold in your hand. He is not a God that you can whittle out of wood or fashion out of clay. He is not a God, beloved, that turns at your beck and at your command. The God of the Bible is a God of sovereignty, and when I talk about the throne of God, that throne signifies to me the majesty of a sovereign God.

We have one of the most remarkable illustrations given to us in Daniel 4. Nebuchadnezzar was king of Babylon. He had a great dream, and he called in all of his wise men and counselors and asked them to interpret his dream, but they couldn't do so. Certainly not, for the Devil's child can't read God's Word and get God's message. Then he called for Daniel. I think he would rather have gotten along without Daniel if he could. The very fact that he called for these wise men in his kingdom first and didn't call for Daniel is an indication to me that he would rather have gotten along without God's man if he could, but he had to call for Daniel. He told Daniel of his dream. He said, "Daniel, I dreamed of a tree whose branches reached unto the very heavens, and whose boughs were extended so to cover the entire earth. The beasts of all the earth came and dwelt underneath all of those boughs, and the birds of the heavens all flew to this tree and rested within it." He went on to say, "I watched this tree as it flourished until there came down a watcher from Heaven who chopped down this tree, so that it fell and was no more, leaving only a stump within the ground." Then he said, "Daniel, O man of God, tell me the meaning of this dream." Daniel was grieved. He knew what it meant. It was a message from God but he didn't want to deliver it because he knew that this message was a message that would give comfort and encouragement to the enemies of Nebuchadnezzar and would bring sadness and heartache to Nebuchadnezzar himself.

Daniel said, "Nebuchadnezzar, this tree vision is for your enemies. It will bring comfort to them; it will bring sadness to you. You are this tree that has grown so big that you have reached unto Heaven and your kingdom covers the whole earth. The birds that lodge in the branches and the beasts that have come to dwell beneath its boughs represent the nations that are dependent upon you. You are a world-wide emperor. You are a monarch of world-wide fame and everybody is dependent upon you, but God is going to cut you down and leave only the stump to remain. God is going to turn you out into the field and let you eat grass like an oxen for seven years' time. Your hair is going to grow like eagle's feathers, and your nails are going to grow like bird's claws. For seven years you are going to live thus; then God is going to bring your sanity back to you and is going to raise you up, just like that stump is left in the ground to grow again." He said, "However, Nebuchadnezzar, I warn you to break off from your iniquities by doing righteousness and to cease from your sins now so that God peradventure will shorten the days of your suffering."

Beloved, what effect did that message have on Nebuchadnezzar? Precisely the same effect that God's Word has on unsaved sinners today. They know it is true but pay no attention to it. Nebuchadnezzar forgot

about the message, and for a year's time he went on in his sins. The Word of God tells us that he continued for a whole year without making one change so far as his life was concerned. At the end of the year he walked around in his palace and said, "Is not this great Babylon which I have built?" God said, "That is enough," and I see Nebuchadnezzar driven from his throne by his people, and I see him down on all fours eating grass like an oxen. He had no place for God in his heart, and God gave him a body like a beast. I see his hair as it grows until it resembles the feathers of an eagle, and his nails until they look like a bird's claw. I see him as he lives out in the open, with the dew of Heaven falling upon him like it fell on every other beast. For seven years Nebuchadnezzar continued thus. Then one day God raised him up, and Nebuchadnezzar said:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:34,35.

Beloved, some of these days when I get to Glory, I expect to shake hands with Nebuchadnezzar—the man that God turned into a beast until he learned that there was someone bigger than himself and that God ruled in the Heavens. When I read this story that I have taken time to tell you, I am reminded that the throne of God signifies sovereignty. He rules in Heaven. He reigns in Heaven. God, as a sovereign God, will have his will done in your life and mine.

II

GOD'S THRONE ALSO SIGNIFIES HOLINESS.

"God reigneth over the heathen: God sitteth upon the throne of his holiness."

—Psa. 47:8.

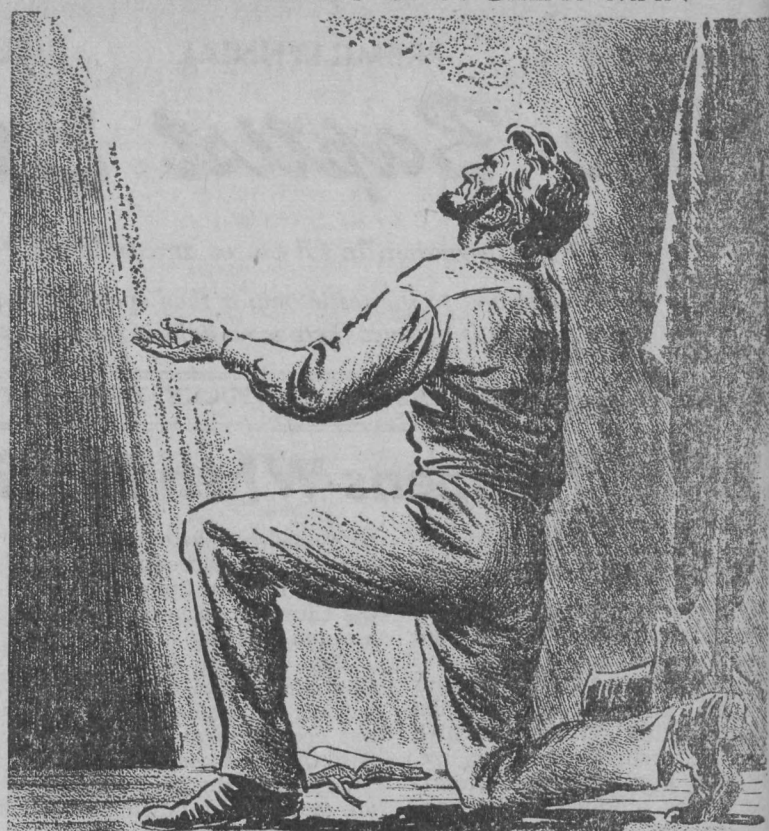
God is not only a God of sovereignty, but He likewise is a God of holiness. He is just as holy as he is sovereign. God has all power, and God is all holy.

The most remarkable example of this to be found in all the Bible is in Isaiah 6. Isaiah reminds us that in the year that King Uzziah died that he "saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." He saw God on His throne, and around the throne stood the seraphim. The word "seraphim" literally means "a burning one." The seraphim were so holy that they burned in their own holiness yet when they stood in the presence of God they covered their faces with their wings lest they look upon Almighty God in His holiness. They bowed their heads and cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

Surely you can see that God is a God of holiness, when the seraphim who were so holy that they burned in their own holiness, covered their faces when they stood in God's presence.

What is the meaning of the destruction of those cities in the region of the Dead Sea that were burned with fire from Heaven, if God is not a God of holiness? What is the meaning of the destruction of those seven nations of the land of

TIMELY WORDS OF A GREAT MAN



"I HAVE BEEN DRIVEN MANY TIMES TO MY KNEES BY THE OVERWHELMING CONVICTION THAT I HAD NOWHERE ELSE TO GO. MY OWN WISDOM, AND THAT OF ALL ABOUT ME, SEEMED INSUFFICIENT FOR THE DAY" — ABRAHAM LINCOLN

Canaan if God is not a God of holiness? What is the meaning of that ever increasing stream of blood that begins in the 3rd chapter of Genesis and continues as it flows down to the day of Calvary? What is the meaning of it if God isn't a God of holiness? What is the meaning of the supreme tragedy of all days — the crucifixion of my Lord — when His blood flowed from His hands and His feet, from His brow and from the spear thrust in His side? What is the meaning of His death if God is not a God of holiness? What is the meaning of God allowing darkness to come over all the earth for three hours' time the day He laid man's sins upon His Son? What is the meaning of it if God isn't a God of holiness? It just tells us this, that God is all holy and that God couldn't even bear to look at sin when it was laid on His Son, the Lord Jesus Christ.

Beloved, the throne of God signifies not only His sovereignty, but His holiness as well.

III

THE THRONE OF GOD LIKEWISE SIGNIFIES WRATH.

We are living in a day when most folk think of God as a God of love. I am glad that He is a God of love, but, beloved, character, all the way from God to Devil, is measured by what one hates as well as by what one loves. God is not only a God of love; God is likewise a God of wrath.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

—Rom. 1:18.

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

—Rev. 6:16,17.

Can you imagine that scene when men — great men, rich men, mighty men, men of power and influence and affluence, men who wouldn't dare to go to a church like this, men who wouldn't dare to pray publicly — will fall on their faces and will cry for the rocks and the mountains to fall on them and grind them into powder, and to hide them from the face of Him

who sitteth upon the throne and from the wrath of the Lamb? Beloved, God is a God of wrath. No man can read that Scripture and go out and live in sin without the realization that there is a God of wrath looking down upon him and some day the wrath of God is going to be poured out upon his soul. God's throne symbolizes sovereignty and holiness and wrath.

IV

THE THRONE OF GOD SYMBOLIZES JUDGMENT.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

I am not going to see the great white throne. I am not going to be there. If you are redeemed you are not going to be there. There is not a saved person that will ever stand before the great white throne for judgment. Every individual who comes up before this white throne for judgment is unsaved. The "dead, small and great," (Continued on page three)

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(Spanish Language)

IN COLUMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

Parrott Organizes Church
And Plans For Work There

December 14, 1951

Dear Bro. Overbey:

I am enclosing in this letter the financial report for December. We got 28 crs. for the dollar but have been promised 29 for the next check. You will be glad to know that beginning the first of the year the Tabernacle Baptist Church will be supporting full time their pastor, Bro. Santiago. I have finally accomplished the thing I set out to accomplish in this church when I first got here in 1949. They are now self-supporting and are a living proof of what a church can do if it wants to.

In CdoSul, the New Tribes missionaries are making headquarters to work in the interior. They have visited in the homes of members there, held prayer meetings in their homes, and also have preached to them. There are five missionaries there now. Also 19 more New Tribes people have arrived here in Manaus and are headed for the interior. It is possible that some of them will also go to CdoSul. It is unlikely that they will get far with the church under Bro. Miguel,

but I would think that since it has been so long since a missionary has been there that the churches in the interior would be fairly easy to toll off. Our churches there above CdoSul are in about the same condition as the church at Codajaz was under the convention. I know that we support to some extent the workers, but the work is practically abandoned as far as the missionaries are concerned.

It is with great pleasure that I am able to announce that the Calvario Igreja Batista (Calvary Baptist Church) was organized December 2. We had delayed the organization about a month more than we intended but finally decided to organize the second of December. We organized with only six members, but there are several to be baptized and shortly we will baptize them. We are trying to get them all together at once for baptism, but it is hard to do because of the fact that some live on the river, making trips to the interior and back. I had the pleasure of being called as pastor which was what I wanted. (Next page, Column one)

Mitchell Lewis Praises The Hallums For
The Work They Have Accomplished

Dear Friends:

Here it is past time that I should write of how things are progressing here.

We are all enjoying good health and many other blessings of the Lord. We are learning the language rather slowly. Bro. Hallum remarked the other day that when they left we would learn a little faster. When they leave we will have to.

One can learn all the rules of grammar, etc., and still not be able to speak a foreign language.

TWO BRAZILIAN
PRISONERS SAVED

Pastor Miguel Ibernion of Cruzeiro do Sul standing on the right. The other two are prisoners of the jail who have been saved and baptized by Brother Ibernion. See the story in Brother Brandon's letter.

age. Only by actually speaking does one learn to talk properly etc. We haven't learned as rapidly as some, but I am confident that time and necessity will work to our advantage.

We have received the music lessons from Robert Harkness. I wrote the Willys Corporation for a manual in order that I might do a little work on the Jeep. They are sending me a bound copy of their mechanics book free of charge.

Soon the Daily Vacation Bible School will be over and I see no reason why the Hallums should not start for the United States, and let the Lewises rough it out. Bro. Hallum's legs are improving (they say). The Hallums need a rest believe me.

When we were in the United States I never even imagined the nervous strain that a person is under here. It is difficult to describe the actual conditions here. These people are irresponsible and if you can find one that will receive teaching he is a gem indeed. I do not believe in waiting for a funeral to pass out roses, so I will say now that the Hallums are among the finest people that I know. They have been very patient with us and have helped us beyond measure.

Remember the Hallums, the native workers and us when you approach the throne of grace.

Your Servant,
Mitchell Lewis

PICTORIAL NEWS
FROM PERU

Juan Castro and Diana Veal just before being married in Iquitos, Peru. Brother Castro is a young Peruvian Baptist preacher in Iquitos, Peru. He is a member of the First Baptist Church in Iquitos and works with Brother R. P. Hallum and Brother M. E. Lewis.



This is the latest picture of the Hallums taken in Iquitos, Peru. Brother and Sister R. P. Hallum and their daughter, Marguerite. The Hallums first went to Peru in 1935. The Lord has blessed their work these past seventeen years. It has been five years now since they have been home on furlough. The Lord willing, they will be coming home in another month for a rest and medical treatment.

CHRIST'S GRIP
ON ME

"In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years." Such are Jacob's words to Laban, describing the care he had taken of his flocks. And vividly do they picture the attention and watchfulness of a really faithful shepherd.

Even as we read them, does there not float into our minds the words of One much greater than Jacob? "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." In both cases care is given night and day, but with what a different result. Notwithstanding all Jacob's watchfulness he has to confess that some of his flock were "torn" and others were "stolen." But the Good Shepherd says, "My sheep . . . shall never perish, neither shall any man pluck them out of My hand."

(Next page, Column four)

Bro. Brandon Forwards
Interesting News Of Brazil

January 15, 1952

Dear Brother Overbey:

I have received two letters from the mission field recently, perhaps some of the brethren may appreciate hearing from there.

The first one came from Miguel, after he returned from a journey up river. The letter was short and without explication of his experiences. He stated that he found the work animated in all of the places, was gone more than thirty days, preaching two and three times daily.

There were three converted and baptized, also two who had been living excluded from the church were reconciled to the body again.

It had been so long since anyone had been there to visit the work that there was not the usual animation. I understand better how it is, the work of the Gospel must be cultivated if it is to prosper. Now that he has a motor, let us hope that he will be ever alert to visit them and exhort them in the way of the Lord.

He had also been to visit the churches at Morapirango and Japiim. He said there was not too much life in the church at Morapirango, but found things in much better condition in Japiim.

There were two baptisms at Japiim and the church was revived.

The Sunday before he wrote us, he preached in the jail, there were two converted. One of these was a man in whose home I preached 14 years ago. He is a farmer. At the time it looked that he and all of his family were to be converted, and perhaps would have been at that time but for a trifle. They were under conviction but some of their neighbors went to them and convinced them that they should not depart from the ways of their fathers. They listened to this advice and rejected the Gospel, would not consent for me to return there in their home to preach.

However, in 1948 the brother of this man who was also a farmer and lives near Japiim, was converted and had been a (Next page, Column one)

Hallums Plan To Return Home Soon
Leaving The Lewises In Charge There

Dear Brother in the Lord, greetings in His name,

The two checks for our salaries and the salary of Don Tomas, arrived on schedule and the one for Don Tomas has been sent to him. I am enclosing report sheets which he sent to me of work in November and December, 1951.

Bro. Mitchell Lewis preached his first sermon in Spanish on the night of the first Sunday in 1952.

Several times he has given short object lessons.

The theme of the message last Sunday night was, "The Resurrection." All gave close attention and we were more than pleased with his message and the way it was delivered.

We are in the middle of the Daily Vacation Bible School here in Iquitos. The attendance is good enough and the conduct of the children, so far, is better than usual.

There is some talk of a Daily Vacation Bible School in Police, some time later. I can't say about this for I cannot do anything about it owing to the condition of my feet and legs. The eczema is still holding on.

About check for paying passage to New Orleans. It should be sent in time to get here by March 15th.

I think it will be better to send enough dollars to pay for our passage from Lima, Peru to New Orleans, which will be according to our calculation, \$1,095.00. After we get to the

U. S. we can settle for other items.

Don Simon Gaima is visiting some places on Nanay River this week, with the Cocamas (he is Wetoto). His people live on Momon River.

Juan Castro works in Iquitos as colporteur.

I will close with this; keep praying for us.

Yours in the Lord's service,

R. P. Hallum

P. S. I am enclosing our latest photograph.

YOUNG BRAZILIAN
GIRL SAVED

Darci Pessoa a 13-year-old daughter of the deacon in the church at Cruzeiro do Sul. She remembers Brother Brandon's family of 11 years ago and writes Bro. Brandon telling of her salvation.

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.

Brandon Letter

(Preceding page, Column five) very useful and active member of the church.

About the same time, one of his daughters married a believer who is a member of the church at Morapirango. His wife was converted last year, and now while in jail the Lord visited him again with conviction and he repented and believed. Later he and the other man were baptized in the jail. This man has 12 or 14 children, so if the whole family are converted it will serve to animate the church there at Morapirango.

In the picture, the pastor is with them on the inside steps of the jail, they were going to the baptism when this was made. He is in the middle.

I also had a letter from a 13-year-old girl, a daughter of the deacon of the church at Cruzeiro. I would like to quote a part of this letter, it was a blessing to me, to think that one so young would be so concerned.

"Dear Brother in Jesus Christ, I hope that this letter will arrive in your hands and find you enjoying the peace of the Lord Jesus Christ.

Brother Miguel always reads your letters to the church and we are so glad to hear from you. Especially we enjoyed your last one that brought some pictures of the children, they have grown so and look so well. We were all very happy to receive them. I was only two years old when they left but I remember them as though it were yesterday. It seemed that I was over to your house every day. I loved Rebecca so much because she would protect me when Jim would frighten me.

I am happy to tell you that I have, in company with two of my brothers accepted Jesus as my Saviour. I am trusting in Him only and am very happy. There have been many others converted since you left us. We are praying for your health and return, and hope it will not be long until you are able to come back and work with the church here. We are all well by the grace of God. Mother and dad send love and best wishes. Remember that nothing is impossible with God.

Darci Pessoa."

I thought perhaps you might appreciate this, if not however, it will be all right. Am sending the pictures with this request that if you should not use them, then return them to me.

I have sought the doctor recently for a check-up so I could furnish you with better information, but he is away. As soon as he returns I will find out all he will tell me and let you know so that you may inform the ones who are interested.

With very best wishes for a prosperous year in the work of the Lord,

Sincerely,

J. F. Brandon



Parrott Letter

(Preceding page, column two) ed, although I did not try to appoint myself. They considered that I was the only one available for the job capable of

FINANCIAL REPORT FOR JANUARY, 1952

Friendship Baptist Church, Lincoln Park, Mich.	\$ 21.33
Bryan Station Baptist Church, Lexington, Ky.	15.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Little Obion Baptist Church, Wingo, Ky.	17.00
Northside Baptist Church, Mayfield, Ky.	59.45
Bellview Baptist Church, Paducah, Ky.	76.97
Fenton Road Baptist Church, Flint, Mich.	35.12
Fenton Road Baptist Church, Flint, Mich. (B. T. U.)	8.73
Fish Springs Baptist Church, Carderbury, Tenn.	16.75
New Hope Baptist Church, Dearborn, Mich.	47.32
New Hope Baptist Church, Dearborn, Mich. (for Parrott's School)	15.00
Liberty Baptist Church, Toledo, Ohio	34.56
Buffalo Avenue Baptist Church, Tampa, Fla.	33.00
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Harmony Baptist Church, Pine Bluff, Ark.	54.98
Northside Baptist Church, Mayfield, Ky. (Ladies Bible Class)	5.00
South Side Baptist Church, Winter Haven, Fla.	55.00
Bethel Baptist Church, Sugar Grove, N. C.	37.00
Water Valley Baptist Church, Water Valley, Ky. (Jr. Class)	10.00
Mims Baptist Church, Mims, Fla.	5.00
Faith Baptist Church, Lawley, Fla.	16.10
Mt. Pleasant Baptist Church, North Kenova, Ohio	5.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	4.00
Emmanuel Baptist Church, Centerline, Mich.	50.00
Grace Baptist Church, Ellaville, Ga.	25.00
Grace Baptist Church, Ellaville, Ga.	14.00
East Main Baptist Church, Des Plaines, Ill.	20.00
Calvary Baptist Church, Richmond, Ky.	42.51
Ahava Baptist Church, Plant City, Fla.	45.00
Liberty Baptist Church, Flint, Mich.	7.07
Mt. Pisgah Baptist Church, Boaz, Ky.	5.00
Park Hill Baptist Church, Pueblo, Colo.	50.00
South Side Baptist Church, Paducah, Ky. (B. T. U.)	8.89
Scotts Grove Baptist Church, Murray, Ky.	4.61
First Baptist Church, White Plains, Ky.	15.00
First Missionary Baptist Church, Arabia, Ohio	80.78
First Missionary Baptist Church, Arabia, Ohio	18.17
Pleasant Grove Baptist Church, Hickory, Ky.	11.83
Oak Grove Baptist Church, Hazel, Ky.	25.00
Zoar Baptist Church, Fancy Farm, Ky.	19.85
Ocoonita Baptist Church, Ocoonita, Va.	22.88
Bible Baptist Church, Burnsville, N. C.	69.24
Mt. Hebron Baptist Church, Lancaster, Ky.	201.33
Repton Baptist Church, Repton, Ky.	15.00
Cleaton Baptist Church, Cleaton, Ky.	24.46
Ryan Road Baptist Church, Van Dyke, Mich.	64.03
Shady Grove Baptist Church, Wickliffe, Ky.	43.55
Hazel Baptist Church, Hazel, Ky.	2.00
Elizabeth Jarrell Baptist Church, Louisa, Ky.	12.67
Bryan Station Baptist Church, Lexington, Ky.	15.00
Maranatha Baptist Church, Grand Rapids, Mich.	13.96
Grace Baptist Church, Base Line, Mich. (B. T. U.)	5.37
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class for new missionaries)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Harmony Baptist Church, Detroit, Mich.	149.26
Harmony Baptist Church, Detroit, Mich. (for Parrott's School)	20.00
Oak Baptist Church, Royal Oak, Mich.	96.26
First Baptist Church, Russell, Ky.	118.85
Westwood Baptist Church, Toledo, Ohio	23.63
Sylvania Hills Baptist Church, New Brighton, Pa.	3.20
Hopewell Baptist Church, Arlington, Ky.	25.00
South Union Baptist Church, Cadiz, Ky.	33.00
J. H. Kain, West Cape May, N. J.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Theodore J. Barwick, Louisville, Ohio	1.00
Carey E. Witt, Franklin, Ky.	50.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mrs. Bona O. Keith, Borger, Texas	100.00
R. E. Murphey, Castor, La.	5.00
Floyd Williamson, Owensboro, Ky.	10.00
Mr. and Mrs. Walter Cade, Wayne, W. Va.	5.00
Mike M. Bailey, Hood River, Oregon	3.00
Eustace Adkins, Ceredo, W. Va.	2.50
Mrs. Lee Warren, Hot Springs, Ark.	1.00
Harry Robbins, Port Norris, N. J.	7.00
Mrs. Mattie Clift, Obion, Tenn.	15.00
Orville Ditchley, Grandview, Ind.	1.00
Harry Robbins, Port Norris, N. J.	5.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	5.00
Mr. and Mrs. Hager Hensley, Grayson, Ky.	50.00
Floyd Williamson, Owensboro, Ky.	10.00
Miss Lady L. Hendley, Farmington, Ky.	2.00
Miss Georgia Brandon, Benton, Ky.	10.00
Total	\$2,691.21

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 offering to:

Z. E. CLARK, Treasurer, P. O. Box 648, Paducah, Kentucky.

handling it and also said that since I had established the work I should be its first pastor. I intend, the Lord willing, to continue as pastor until they can support their own pastor and until they are established upon a sound doctrinal basis. I think we are wrong in establishing churches and then failing to indoctrinate them. The most effective way for the missionary to indoctrinate them is as pastor, because then he has a freer hand to do it than he would if some other were pastor. I am

writing and will try to get mailed before the end of the month a history of the organization of the church from the beginning of the work.

The first half of this month has been eventful. I have organized a church and been called as its pastor and also have passed by another year of my life. Monday of this week I passed my twenty-sixth birthday. Before I know it I will be an old man.

We have been working hard in the church this week making

a pulpit, a collection box, etc. We also have a lot to do to get ready for the school. We have to make desks, blackboards, etc. I thought that I would be able to handle this expense myself and asked only for money for the books, etc., but if it is at all possible, could you send 50 dollars to build the tables or desks. (We sent \$112.35 designated for this school. Editor) If you can't we will have to delay the school until I can get the money. I had hoped that someone would pitch in and help out on the building so that I could handle this and still have hopes, but we need to get started right away. It takes a long time to build something like that when you have to take rough lumber and plane it down yourself, sandpaper it, varnish it, and polish it.

We are having a very good Sunday School now. There are a few more each Sunday and the interest is growing. Last Sunday there were 20 present. We only have two classes now, but I think that we will have another organized in January. We have now only adults and children, but in January, we intend to divide the adult class into a men's class and a women's class. I am teaching the class and will continue with the men and Eudora will start teaching the women. I expect her to have a hard way to go at first with the language, but she will soon get used to it and make it alright. She is very interested in taking part and I am glad. The women will be much more interested if she takes a great interest.

I want to study Portuguese beginning the first of the year and also I want to start taking voice lessons because I have felt much the lack of musical knowledge. The boy who usually leads our singing was sick for a few days and we had to get along without him. We sang and didn't do too badly, but I would hate to have to continue without him, knowing as little as I do about music. I have gotten along fine in the language and the Lord has blessed greatly, but I need to have some formal teaching with a good teacher as does Eudora.

It is with thankful hearts that we find ourselves all well this month. It seems that this is the first time in many months that we have all been well.

I will sign off for now wishing all of you a Happy New Year. May God bless you and yours with the church there and all the brethren who love the Lord and wait His coming.

Your brother in the service of the Saviour,

Billy E. Parrott



Christ's Grip On Me

(Preceding page, Column three)

An old Scotchwoman lay dying, and a neighbour asked her: "Have you got a good hold of the Lord Jesus, Nanny?"

"Nay, nay, Mary," was the answer of the dying saint; "it's not my grip of Christ, but Christ's grip of me I'm trusting to now."

Yes, that's it—"Christ's grip of me." That is what His sheep should rely on.

The earthly shepherd could watch, but he could not keep, and that is the secret of his failure. Christ is "able to keep." He could say, "Of them which Thou gavest Me have I lost none."

Ah, that is just the kind of Shepherd that you and I want, is it not? And how wonderful to think that He wants to bring

us poor wandering sheep into His fold—"that He laid down His life for the sheep." No wonder that the more His sheep realize His love to them, the more they long to love Him better.

A Negro on the shores of the river Bonny, in Africa, was condemned to death for having listened to the teaching of the missionaries and given up the worship of idols. At the last moment he was told that his life would be spared if he would return to his idolatry. With a calmness he replied: "It's impossible for me to turn back to heathen worship, for Jesus has taken charge of my heart and padlocked it to Himself. The key is with Him, so you see it is impossible for me to undo it without Him."

That poor African had learned a great truth that some of Christ's sheep and lambs are very apt to forget. As some one has said, "We act as if the sheep had to keep the shepherd, instead of remembering that it is the shepherd who cares for and keeps the poor weak sheep."

When an enemy comes to our soul, seeking "to steal, to kill, or to destroy," how often we try to fight in our own strength instead of running to our Lord and saying, "Thou hast taken charge of my heart, and padlocked it to Thyself. I am Thine, and Thou wilt save me from this foe."

I do not mean to say that a Christian will never fall into sin. To say that one never sins is to brand one's self as a liar.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

—I John 1:8. A child of God may, through Satan's subtlety, fall often into sin, but a fall does not always kill. Many have fallen from great heights and lived to tell the story. Many also have fallen into sin and lived to tell of their redemption thru grace alone. (See Micah 7:8,9).

Peter likewise fell when he denied the Lord and punctuated his denial with profanity. Still the fall didn't kill him, and presently we hear him speak:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

—I Pet. 1:5.

I grew up on a farm where we used to raise cattle, sheep and hogs. In preparing the hogs for the show ring at the fairs, I used to wash them weekly, trim their nails and polish their bristles. When I had finished, I used to say, "Now, Mr. Hog, stay clean." Did he mind? Immediately he would make his way to the first convenient mudhole and lay down on one side. Then, as if not content with the damage done, he would roll over to completely ruin my hour's work. Why was the hog content in the mud? It was his nature and he was only acting accordingly.

I saw a pet lamb fall into the same mud-slough one day. Strangely, the sheep did not wallow therein, but got out at once, acting very much ashamed of himself. Why didn't the sheep wallow there as the hog did daily? He was a sheep and it was contrary to his nature.

Whenever one falls in sin and wallows there, it proves he has never been saved—the old hog's nature is just manifesting itself, in spite of church membership, baptism, and reformation. God's dear sheep may fall in sin, but he won't remain there long, but ashamed of himself, will seek out the Lord, confess his wrongs, and repent of his sins. Accordingly I say that a saved sinner can never lose his salvation.

"God's Throne"

(Continued from page two)
means little sinners and big sinners standing before God, and then all the books are opened—books concerning the lives of every individual.

Did you ever try to keep a diary of your own life? Haven't you sometime or other decided that since it was the first of the year that you were going to keep a diary of everything through the year, and you probably did it for a few days and then grew tired of it because there were back too many days of your life that were so uneventful and nothing to recall? Then, beloved, there was a lot of your life that you didn't want to record. Would you believe me when I tell you that God has a diary of your life from the day you were born and He will keep it until the day that you die? He sees us all the time. Every event of your life, your thoughts, your words, the secret things of your life, all your works are recorded in God's books, and some of the books of your life are going to be opened before God at the judgment of the great white throne.

Would you like to meet all our works? Would you like to have all the deeds of your life made public? Some day they are going to be. Would you like to have all the secret things of your life exposed to public view so that the secrets would be no longer? Some day they are going to be. Would you like to have all the words that you have ever spoken in your presence that you might hear them? Some day, beloved, you will hear the words, the deeds, the secrets, and every event of your life at the judgment of the great white throne, unless you are saved by grace and become God's child.

"Also now, behold, my witness is in heaven, and my record is on high."—Job 16:19.

Beloved, that is true of every individual. Sinner friend, it is true of you. Your record is on high. It doesn't make any difference how long you have lived; God has a day by day, hour by hour, minute by minute, moment by moment record of your life. Some day you are going to face it at the judgment of God.

I tell you, beloved, the throne of God not only signifies sovereignty and holiness and wrath, but it also signifies judgment.

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GOD'S THRONE ALSO SIGNIFIES GRACE.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16.

This verse boldly and plainly tells us that there is a throne of grace, that grace reigns, and that you and I as God's children are invited to come boldly unto that throne of grace to find help for our daily needs.

Oh, sinner friend, I am glad that while I tell you that God's throne represents sovereignty and holiness and wrath and judgment, I am glad that I can tell you that God's throne also symbolizes grace. Do you want to be saved? There is just one way and that is God's way. Do you want to be a child of God? There is just one way and that is God's way.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8,9.

Just what is grace. I have offering given you my own definition—"Something for nothing." I have nothing to offer God, but God gives me everything through

How God's Child Can Have Perfect Peace In Trials

By Jay Green
Madisonville, Ky.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever."—Isaiah 26:3.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you."—John 14:27.

The perfection of the God-man, Jesus, was most easily seen in the perfect peace which He possessed; and this peace was all the more evident because the outward lot of the Saviour was such as to try the patience and peace of any but the Son of God. God spoke of Him as "despised and rejected of men; a man of sorrows, and acquainted with grief . . . He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed."

"He was in the world, and the world was made by him, and the world knew him not," but provided Him a manger for His cradle, a mountainside for His bed, and a cross for His death-bed. What part of these circumstances would you say brought about His serene and peaceful composure—certainly not any. Neither was it His riches in worldly goods; His social prestige; His human fame; His comfortable surroundings; His many friends in high places—because He had none of these things that people consider so necessary for peace of mind. Not only was He minus all these things so highly prized by the world, but He was reviled, hated, slandered, the victim of greedy, selfish, power-hungry human beings who continually attacked Him for the purpose of troubling Him—yet He never complained—He ever possessed the peace that is beyond human understanding.

You may say, "What good will the peace of Jesus do me?" I'm sure there will always be some who say that since Jesus was God, it was no wonder that He could be the Prince of Peace, unruffled, unaffected and undisturbed insofar as His serene faith is concerned. These same ones usually say to themselves that we are men, and that the Bible itself says that we cannot be perfect, so we must just be satisfied with our little sinful ways and imperfections. Of course, the world will teach you that self-satisfaction is the source of peace, and that this self-satisfaction cannot be had unless we are willing to excuse our faults and to magnify our

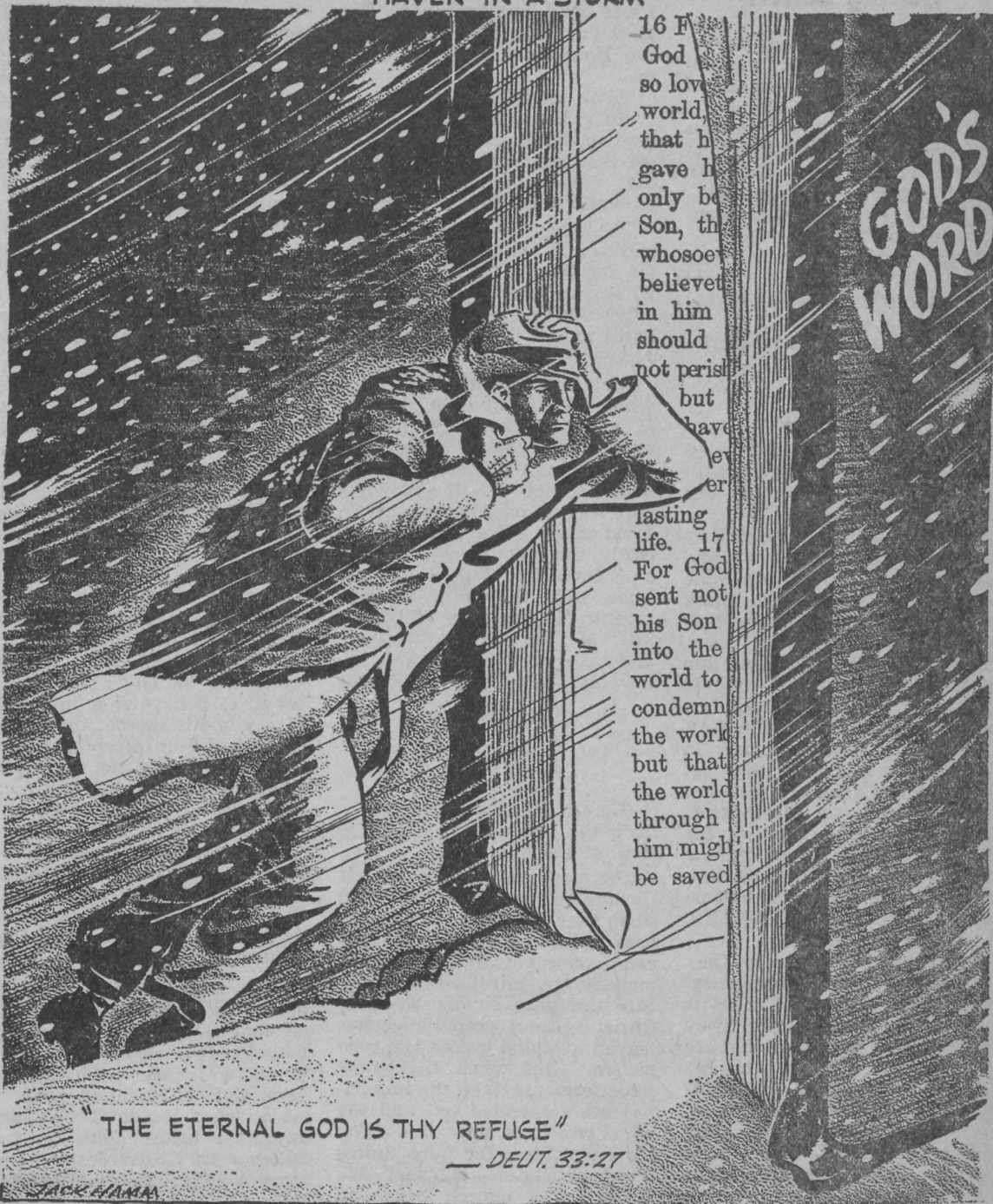
Jesus Christ His Son.

How do we get grace? It comes from the throne of God. You don't get grace by joining the church. You don't get grace by learning the Westminster Catechism. You don't get grace by subscribing to the tenets and the creeds of your church. You don't get grace by being baptized. You don't get the grace of God by way of anything that you do, by keeping the Law, or keeping the Ten Commandments. No, beloved, the only way you get grace is directly from the throne of God.

Sinner friend, if you are ever saved, you must flee from the wrath to come to the throne of God. God peradventure is offering grace to you. Might it please God tonight to save your soul by grace.

May God bless you!

HAVEN IN A STORM



"THE ETERNAL GOD IS THY REFUGE"

—DEUT. 33:27

"good" points. What a horrible lie that is! There is no peace in human nature (Rom. 7:18 says there is no good thing in the flesh); there is no satisfaction in really knowing one's own strength and power (we have no strength nor power to do good, for they that are in the flesh cannot please God); and certainly there is no present benefit (and even less possibility of future bliss) from denying our sins and covering up our rebellion against the commands of the Word of God. No, we must look for peace from a source outside of ourselves.

The peace of Jesus did not come from faith in Himself! We have said faith in oneself will not bring the "peace that passeth understanding"; and now we are so bold as to state that the peace that was so wonderfully displayed by Jesus Christ when He was on this earth did not stem from that part of His nature which was God—for it is said "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."—John 5:3. When His enemies spat in His face, when He was betrayed by one He had nursed in the truth (outwardly), when He was affronted and ridiculed; when the filthiest indignities were heaped upon Him; when He hung in pain and humiliation before the eyes of men—always did He place His hope and trust in God the Father and never in Himself. He had a great work to do—"to give knowledge of salvation unto His people by the remission of their sins" was the mission of John the Baptist, but it was the work of Jesus to work out in life and in death the way of peace and

righteousness for you and me. He was ever the Great Example as He went about His work for His sheep, and therefore His peace was made to come from the very same source and through the very same channel that your peace and mine must come from.

The peace of Jesus came directly from God as the source, and through the channel of faith! Your peace must come from God through faith in Him or else you shall have nothing worthy of the name of peace. It does not mean to be popularly known that the faith of Jesus was like unto the faith that we are called upon to exercise in order to have the bountiful blessings of His work on the Cross. Our beloved Lord exercised the very utmost confidence, trust, dependence, and faith in God the Father. Christ was the only one to enjoy perfect peace in its exceeding fullness, and it was because of His perfect faith that it was so. "Thou wilt keep Him in perfect peace, whose mind is stayed on Him." Is your mind stayed on Him? Are you concerned only with pleasing God? Do you live out your life so that you can say "I seek not mine own will, but the will of the Father"? If you do, then you too shall have perfect peace.

Jesus' faith was such that He rested and depended upon God in every possible way! "I was cast upon thee from the womb. Thou art my God from my mother's belly." Ps. 22:10. "I will declare thy name unto my brethren; in the midst of the congregation will I sing thy praise." And again, "I will put my trust in Him"—quoted of Jesus by Paul in Hebrews. There are many who claim that it is belittling to think of Jesus as dependent upon God, when in

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fact He Himself said that He was equal to God. Jesus counted it a duty and a privilege to depend upon God, and certainly set such an example for us. The Scriptures are explicit in telling us of His complete obedience to the Father's will. He trusted God implicitly to use His lowly life on this earth in such a way as to effect the salvation and sanctification and glorification of every single one of His sheep. Let us read Isaiah 50:6,7: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint." Could any words better set out the faith of Jesus depending on God?

Jesus' faith was so strong because He was so meek and lowly. He so clearly stated—"Learn of me: for I am meek and lowly in heart, and yet shall find rest unto your souls"—so we see that peace cometh from faith; but we must realize that faith is never strong without meekness, lowliness, humbleness. Pride and self-will lie at the root of all unrest and discontent of the soul. Trouble makers are always proud men, and troubled men are always depending upon themselves for peace. Not so the Son of God, for He was neither proud nor selfish—but spent His life doing the will of the Father.

If you seek the glory of God
(Continued on page four)

Getting Better?

(Continued from page one)
their jobs more than two or three days a week because of their addiction to liquor.

Is it any wonder Americans are consuming aspirin tablets at the rate of 15,670,944,200 a year, and spending, in addition \$85,000,000 to purchase other headache preparations as well.

These should be convincing figures to show to the next modernist who insists on saying the world is getting better.

—Light and Liberty.



Unionism

(Continued from page one)
can properly have union, but not otherwise.

2. When they unionize, they put so-called "broadness" and human fellowship ahead of the teachings of God's Word. Think of Baptists having a preacher who denies the deity of Jesus, the virgin birth, the inspiration of the Scriptures, etc., to hold a meeting for them! Such is a plain violation of II John 9-11.

3. When they unionize in evangelistic meetings, they ignore the fact that they are not agreed on the way of salvation. Campbellites and Baptists for example, are not agreed on how a sinner is saved. In a revival, which way of salvation shall be preached—the way of WATER, or the way of BLOOD?

4. When they unionize, they are guilty of arrant hypocrisy. Pretense is made that there is unity, when there is none. They are separated by beliefs that are irreconcilable. Those who believe that salvation is TEMPORARY, are miles apart from those who believe that salvation is ETERNAL. Somebody has to be wrong concerning so vital a matter. Both cannot be right.

What Does The Bible Say?

It says, Amos 3:3, "How can two walk together except they be agreed?"

It says to SEPARATE from wrong things rather than to COALESCE AND UNIONIZE, (II Cor. 6:17).

It says that "a little leaven, leaveneth the whole lump." Unionism introduces the leaven of false doctrine into a group, and that false doctrine will permeate the whole. Dead churches all over the north, have followed the wake of looseness and unionism.

What Should Be Our Attitude Toward Other Groups?

We should believe in freedom of speech and freedom of worship, and should insist that all be given the right to preach, teach and publish what they believe. But, we should exercise our freedom to combat the error of those who teach contrary to God's Word.

In great moral issues, such as a common stand against liquor and vice and community evils, people of differing religious faiths may take a common stand, for no doctrine or principle is involved. No need for different groups to be at daggers points. They can respect each other's rights—yet differ.



Suffering

(Continued from Page One)
My fellow-countrymen killed the missionary, and they caught and bound me. I was beaten

until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

"How terrible!" I said.

"No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Presbyterian Survey



Wine

(Continued from page one)
until the last century after the time of Pasteur.

The eleventh chapter of First Corinthians makes it clear and plain that the church at Corinth used wine (I Cor. 11:21) because some got drunk. Furthermore, grape juice does not picture the pure sinless blood of Christ because grape juice has leaven in it and leaven is a type of sin. But when the grape juice ferments, then the impurities are fermented out and the wine which is now free from leaven pictures the pure sinless blood of Christ. About two years ago a church began to build an auditorium over the basement auditorium and when the old pulpit platform was torn out the pastor found an old bottle partly filled with grape juice that had been used for the Lord's Supper in time past. In this bottle was a lump of leaven about the size of an egg. Did that picture the sinless blood of Christ? Of course not. It comes down to this: It is all a matter of whether or not one is willing to take the Word of God or sentiment.—H. H. Overbey.



No Condemnation

(Continued from page one)
get two payments for one offense, two payments for one debt. For God to do either of these things, is to dishonor Christ, His Son, or to overthrow the stability of His own throne, founded, as that is, on exact justice. The salvation of every believer rests upon the fact that justice has been satisfied, that law has been honored, that God has been glorified, in the death of His Son. That the question at issue between God and that believing sinner is now ended forever. Henceforth the security of the trusting soul is coordinate with the Throne of God.

2. It rests upon the resurrection. The resurrection of Christ is God's receipt to Him that He is satisfied with what Christ has done. It is the receipt given by the Lord Jesus in the face of all the universe that he has discharged the obligations laid upon Him. Before God can condemn the soul that trusts in Christ He must deny the value of the death at the cross. He must demand a re-trial and judgment. In order to do this it would be necessary to take the Lord Christ from the throne in Heaven and nail Him to the tree again amid the hootings of

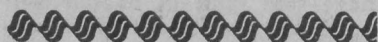
the cruel mob. This is true by the law of representation. He represents us on the cross. In virtue of that He represents us on the throne. If the representation in Heaven is not satisfactory, there is nothing left but to go down from that place to the hall of scourging once more. Thus it is clear that so long as Christ is accepted and secure before God and His throne, so is each believer. We are bound up in the bundle of life with Him.

3. No condemnation to the believer rests on the ground of intercession.

The High Priest acted only for the children of Israel, the people of God; hence the presence of the priest before the mercy seat for Israel is a proof that they were accepted as the people of God, and that God had communion with them through Him. It is a mistake to think the Lord Jesus Christ is High Priest for all people. In fulfillment of the type, He is before God only on behalf of His chosen ones; hence His intercession on God's throne in behalf of believers, or in behalf of any one is a proof those persons have been accepted before God, are viewed not as rebels or aliens, but as sons, and as it is a proof they are sons, and there can be no condemnation against the Son, inasmuch as being sons, we are in Christ, therefore, the intercession of Christ is a conclusive proof there is now no condemnation to them that are in Christ Jesus.

With this threefold cord of death, resurrection and intercession, the weakest believer is bound to the heart of God. Now, if there is no condemnation upon the believer and none in store, what remains? We answer, the future holds for the believer in Christ Jesus nothing but glory. I do not look for judgment, but for the appearing of our friend and Saviour, who, at His judgment seat or Bema, will reward us according to our service here. It is in the Coming of our Lord Jesus Christ that the great fact of our complete acceptance shall be made manifest, for we shall be glorified with deathless, painless bodies; we shall shine in the image of Him who has redeemed us; then shall He roll off the curse of condemnation from this sad earth, fill up the many graves, batter down the monumental piles, uncover the flowers, and give glad song to creation's long-hushed lips.

No condemnation, so says the blood; no condemnation, so says the Master's empty grave; no condemnation, so says the open-



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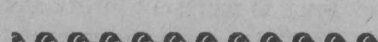
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Nevins Replies To Critic Who Scorned His Book "Alien Baptism And The Baptists"

To The Editor:

In the October 25 issue of your paper, there is a letter from James D. Mosteller, associate professor of church history, Northern Baptist Theological Seminary, criticizing a statement in the book **Alien Baptism and the Baptists**, with reference to the founding of the Kioka Anabaptist Church of Georgia. I am sorry that Bro. Mosteller did not quote the item in the book referred to. It reads as follows: "As early as 1773, a colony of Baptists was established in what was then known as the wilds of Georgia, of which Rev. Lewis, of Margate, England, said: 'These are the descendants of the Moravian Anabaptists in the new plantation of Georgia.' The first church established in Georgia

ed Heavens, where Jesus sits at God's right hand. What a happy people we who believe this ought to be.

Our present is safe as God can make it, for added to the cross, the empty grave, the ascension, and the resurrection at His coming, is His promise and His word. He says so, what more is needed?

Our future is provided for; we shall dwell on this earth, walk in its fields, smell of its breeze blown from gates of joy, and live on, and live ever, with never a pulse to grow weary or a thought to droop.

We ought to be thankful people, no merit of our own caused it; sovereign grace alone.

We ought to be a loyal people; loyal to Him who has been so loyal to us.

If we realize this grace, then we shall exemplify in full, the latter clause of the verse, "Who walk not after the flesh, but after the spirit."



Perfect Peace

(Continued from page three)
and Jesus Christ, making your life glorifying in every thing you do, then you shall have the "peace that passeth understanding." The world has promised you peace thru the possessions that belong to this world; but only Christ Jesus our Lord can give you peace. All things in Heaven and in earth have been given unto Him and He is today bestowing His richest blessings upon those who are looking to Him, are stayed on Him, are depending on Him. If His little ones are in trouble—He gives them peace and strength so that "all things work together for good to them." If they do not have the love of men, He gives them a love and a peace that will make the love of men pale into nothingness—the love of man being put forth on the waves of time. If they are vile and sinful and imperfect, He will answer their prayers for holiness by transforming them into the image of Him.

May you join me as we pray that "He would grant you, according to the riches of His glory, that ye may be strengthened with power thru His Spirit in the inward man; that Christ may dwell in your hearts thru faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."—Eph. 3:16-19. Amen!

was known as the Kioka Anabaptist Church."

The reader will see that Bro. Mosteller's argument, therefore, is not with the author of the book, but with Rev. Lewis of Margate, England. Bro. Mosteller makes some statement that may be true, but he gives no historical proof of same: one that the Kioka church was established by separate Baptists from Massachusetts; two, that the only Moravians coming to Georgia were not Baptists. If this be true, then Bro. Mosteller has in some way to account for the fact that the church was incorporated by the state of Georgia as "The Anabaptist Church of Georgia." Notwithstanding Bro. Mosteller's statement that Moravians that came to Georgia were not Anabaptists, I can conceive that there might have been one or more tiny, Anabaptists among them, and thirty years later, this tiny, Anabaptist, with some other who had been reading the scriptures, stayed behind in Georgia when their forebearers went to Philadelphia, and organized a Baptist church. Then Bro. Mosteller has also the task of explaining John Filson's history of Kentucky, the date which is 1784, when he says page 301: "The Anabaptists were the first who promoted public worship in Kentucky. Why did not John Filson of them separate Baptists?"

Frankly, I do not like Bro. Mosteller's closing reference to the Anabaptists. Through centuries, millions of them died for the faith. Shall we honor them or repudiate their faith? Shall we call ourselves just "common ordinary Baptists," and open our churches to alien baptists? Shall we have a common opinion are very common and very ordinary.

Most sincerely for the faith delivered to the saints,

W. M. Nevins
Author of Alien Baptism and The Baptists,
Lexington, Kentucky.



Why Campbellites Should Never Get Out Of The Water

Campbellites, without using Mark 16:16 to prove their baptismal regeneration theory, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." According to their theory a man may hear the Gospel with his might, repent with the deepest sorrows, believe with all heart, and desire with all soul to be baptized, but should he die before he is baptized, is he sure for torment. The devil chases him to the creek, where all his machinations wrought upon the man are washed away but as soon as he gets on the ground on the other side of the creek, he must outrun old Satan to the pearly gates, if he is to be "saved in Heaven." All that is Mark 16:16 worth a Campbellite BEFORE he gets to the creek, and then what is it worth to him AFTER the creek? A dime. Satan cannot hold him in the water, but, boy, what a wrestling match and foot race take place on the ground. If I believed the strongly in water, I would wade Jordan till the crack of doom.

—American Baptist