

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20)

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SATURDAY, MARCH 30, 1940

VOL. 9, NO. 7

WITH EVANGELIST C. W. DICKERSON IN BRAZIL

Dishonoring God Through Easter

Holy Week (?) culminating in Easter Sunday, when the theme song of each church should be, "We're marching to Zion, with our new duds and bonnets on," has come and gone.

Yes, gone—but not forgotten. Any of us who believe the Scriptures are final will long remember how many so-called Baptists have dishonored God by participating in Holy Week services. From "Dan to Beersheba," practically all papers have announced such services.

Over in Covington, Kentucky, at the Madison Avenue Baptist Church, the Devil dished up one of these religious hodge-podges with Methodists, Baptists (?) and an Episcopalian on the program. What we say about their observance could be said of many more.

The fact that this was a union affair marks it off at once as being of the Devil. God wants unity—not union. Let all the unionists who participate in any type of union services note prayerfully these Scriptures:

Amos 3:3.

Romans 16:17.

II Thes. 3: 6, 14.

II John 1: 9-11.

But concerning Easter—How does it dishonor God? Why should a true Baptist not observe it?

Easter should not be observed because the Bible, our guide-book—does not authorize the observance of it. In Acts 12:4 of the King James Version, the word "Easter" occurs, but every Greek scholar knows it should be translated "Passover." Let everyone beware lest you add to God's Word. Cf. Prov. 30:5,6; Is. 8:20; Rev. 22:18, 19.

Easter should not be observed because it minimizes the two ways God gave us to commemorate the resurrection, viz., baptism and the Lord's Day. Every Lord's Day is a memorial of the resurrection and even Scriptural baptism symbolizes the resurrection. I can understand how the folk who have no true baptism need a day to remember the

(Continued on Page Four)

Only We Have Not Been Found Out

A lady noticed a certain gentleman of her acquaintance coming out of a jail in which he had been visiting. "Mr. Struthers, what sort of people are there in jail?" "Very much like ourselves," he replied, "only they have been found out."

"There is no difference, for all have sinned." (Romans 3:22).

—Mason.

SOME ONE HAD PRAYED

The day was long; the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Some one had knelt in prayer.

Had taken me to God that very hour,
And asked the easing of the load, and He,
In infinite compassion, had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes—but many times those hearts
Find sudden peace and rest.

Some one had prayed, and Faith, a reaching hand,
Took hold of God, who brought him down that day!
So many, many hearts have heeded prayer—
Oh, let us pray.

—Grace Noll Crowell

WHICH ONE QUOTES YOU?

—This?

"Turn off that alarm clock!"

"I never was so sleepy."

"Just one more snooze."

"I'll be up in five minutes."

"It won't make any difference if I'm a little late."

"Think I'll sleep through Sunday school and then go to church."

"It's 11:00? Ho-hum! Too late for church."

"Where are the funnies?"

"I'm very sorry, pastor, but I was unavoidably detained last Sunday."

—Or This?

"Good Morning."

"Get up everybody. We've got to be on time today."

"For what we are about to receive Lord, make us truly thankful."

"Hello. Glad to see the whole family on time today."

"Our Father, who art in heaven."

"Praise God from whom all blessings flow."

"That was a good sermon, pastor. It will be a help to me all week."

W. K. Anderson in Christian Advocate.

The First Baptist Pulpit

"The One Thing a Pastor Expects of His People"

"And Enoch walked with God: and he was not; for God took him." (Gen. 5:24).

The fifth chapter of Genesis is often called the history of "Nobodism." It is thus spoken of because this chapter tells us that so and so lived, that he begat sons and daughters, and he died. Of the nine men spoken of in the chapter, eight of them are thus disposed of. However, when we come to Enoch, we note a departure from the usual form. "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

If I were to ask each of you, "What does a pastor expect of his people?" I imagine that I would get a multitude of answers. I am sure that I would get just as many answers, varied and different, as there are individuals listening. Yet, beloved, there is just one thing that the true pastor asks of each of the flock over which the Lord hath made him over-seer. Possibly from the reading of my text you can guess what it is.

I

I expect that my people shall walk with God. "And Enoch walked with God" (Gen. 5:24). I don't mean sailing around in thin air, but rather walking on the earth with Him. Many have an idea when they read of Enoch, that he supernaturally floated about in space. Not at all. The Scriptures simply declare that he walked with God here in this life. The standard which I set for you is no higher nor no lower than the one I set for myself.

Enoch walked with God in a sinful world. I hear people say every

(Continued on Page Three)

Great Outlook For Work There

Belem, Para, March 16, 1940.

Dear Brother Gilpin: I thought you would receive my last letter before you left Russell. Thinking you had, I thought your reply was long in appearing. Hope you had a good rest and are much better now, and ready to get into the "harness" again.

The anniversary issue of THE BAPTIST EXAMINER makes one wonder if you missed your calling by entering the ministry. It surely was a dandy! You are being mightily blessed in all lines of your work. It seems that you have climbed swiftly since I moved to Russell, and for this, I thank God. It seems that you and I came together at the appointed time. I am overjoyed in the good reports from there, and in His blessings here.

I have begun preaching sooner than I expected,—I have preached four times. I missed one appointment owing to illness. On my last train trip, I drank some bad water. How the people live who drink it daily, is beyond me. They are a sickly looking family.

Join me in prayer concerning another worker. It seems that soon we must launch a program of wider activity. My plans at present are as follows: As soon as I apprehend the Portuguese language sufficiently, which will probably be three months, I intend to start services. If I can't get a larger hall I'll begin here at my house. (Tell the people that we have only half of this house.) I want to have services every night when we do begin—that's why I want to be fully prepared. I should like to have another good preacher, and after two or three months, or as the Lord leads, cut down the services to whatever seems best, hoping it will be a full time church by then. Then we will begin the same program in another part of the city. I will probably be preaching each day on the streets and in the market places, for there are great crowds there every day. Also, I would like,

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Is Your Bible Like This, Brother?

It matters little what else we are finding in the Bible if we are not finding Him on every page. "If you read a chapter of the Old Testament and do not find Christ on it, read it again, for He is there," said Dr. D. M. Stearns in an address at a Bible conference some years ago. That one sentence was all that a

(Continued on Page Four)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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Application has been entered for re-entry of second class permit from Russell, Kentucky, to Benton, Arkansas, under act of Congress of March 3, 1879.

BRAZILLIAN MISSIONS

Elsewhere in this issue, a wonderful letter from Bro. Dickerson is printed. We are happy to support him and the native workers who work in connection with him. The first of each month we send our check to him. Since mailing the last one, we have the following report to make:

Amount reported last week	\$36.40
Mr. and Mrs. W. H. Thomas, Huntington, W. Va.	2.50
Mr. and Mrs. J. H. Lowe, Race-land, Ky.	1.00
Mrs. J. F. York, Russell, Ky.50
A Russell Friend	2.25
Berean Bible Class, First Baptist Church, Russell, Kentucky	5.00
Elder and Mrs. W. B. Cornuttee, Louisa, Ky.	3.00
Miss Laura Mae Wright, Evansville, Ind.	1.00
A Friend	5.00
Anonymously	2.00
Total	\$58.65

OUR RADIO FUND

Since we are adding a large number of new subscribers with this issue, for their benefit, may we say that the editor conducts two broadcasts each Sunday—9 a. m. and 9 p. m. (E. S. T.) through WCMJ (1310 on your dial). It requires about \$100.00 a month for this phase of our work. Our expense is paid through March 31. For April we have the following on hand:

Amount previously reported	\$ 8.04
Mr. and Mrs. W. H. Thomas, Huntington, W. Va.	2.50
Mr. and Mrs. J. H. Lowe, Race-land Ky.	1.00
Mrs. J. F. York, Russell, Ky.50
A Russell Friend	2.25
Elder and Mrs. W. B. Cornuttee, Louisa, Ky.	2.00
King Justice Funeral Home, Russell, Ky.	5.00
A Friend	3.00
W. E. Fleck, Russell, Ky.	5.00
Miss Gertrude Lee, Catlettsburg, Ky.50
Mrs. Harold Vaughn, Coal Grove, Ohio50
Anonymously	1.25
Total	\$33.54

A GIFT FOR RENEWALS

To every one who renews his subscription within the next thirty days, we will send a copy of either H. B. Taylor's "Why Be A Baptist," or the editor's "Sparks From A Busy Anvil." Be sure to make your request when you make your renewal.

The greater danger for most of us is not that our aim is too high and we miss it, but that it is too low and we reach it.

HOME AGAIN!

And how happy we are. Only God knows the depths of joy that are mine to be with my family, my friends and my church again.

The month I spent at Hot Springs brought a needed rest, and for this I am deeply happy and thankful. Yet, needless to say, it is a deeper joy to be home to preach to the saints at Russell, edit this paper, conduct our broadcasts, and carry on the various interests in the work of our Lord.

Personally my physical condition is about as it was. My spine still gives me about the same pain as for the past six years. In it all though, I am rested, relaxed, and refreshed to begin my work again. Cf. II Cor. 12:7-10.

My gratitude to brethren Simmons and White and to my secretaries, as well as to the membership of our church and the readers of our paper knows no bounds. Your love and devotion, undeserved though it is, is deeply appreciated.

No man ever did a finer supply job than Bro. Simmons. His messages were truly appreciated by our church. To our readers at a distance, may I say that our crowds and collections continued in my absence as though I were present. No better proof could be offered that our church is built on the Bible and not around the pastor.

In my absence I preached only a few times (I took a complete rest). I found real fellowship with Pastor Jordan of the Central Baptist Church of Hot Springs, and happily conducted his prayer service once. I also preached for Ben Bogard of Little Rock one Sunday evening (Blessings on this man of God; we'll have more to say about him in a later issue). Also through the courtesies of KTHS I delivered one radio message. On my way home I was privileged to preach for O. J. Steger of the South-side Baptist Church of Covington, Ky. This visit with him meant much for through the years since I was just a boy preacher, Brother Steger has been an inspiration to me.

And now, plenty to do and happy to be at the task, I greet you again and pray God's blessings on all who read these lines.

OUR NEW POLICY

With this issue, The Baptist Examiner inaugurates a new policy, coming to you containing four pages but without any advertising.

For some time, we've contemplated this change and we are now happy because of it. It is purely a step of faith, but we take it, believing God shall be pleased to honor our efforts.

This means of course, a tremendous reduction in our income. Hitherto our chief source of revenue was our advertising. Now our dependence is in God to lay it upon the hearts of our readers to supply the funds for the printing of this independent paper.

The subscription price remains unchanged—fifty cents for fifty-two issues.

Editorially, our policies remain the same. We therefore urge our readers to pray for us, contribute to the support of the paper, subscribe, renew your subscription, and send the paper as a gift to others.

There is no way of knowing reality in Christian experience except by letting God into the details of everyday life.

I Would Like to Know—

1. Is it right for a Baptist woman in a Baptist church to teach the Intermediate girls and boys, all in the same class?

Absolutely not! A woman should never teach when men are present. "I suffer not a woman to teach, nor to usurp authority over the man" (I Tim. 2:12). See also I Cor. 14:34-38.

2. Isn't it true that Paul was an old bachelor and prejudiced against women?

No! Paul wasn't a bachelor. He was a member of the Sanhedrin in his early life. Cf. Acts 26:10. To be a member of this body, he had to be married. However, even if he had been a bachelor, the word of God is inspired and Paul's letters were all inspired of God.

3. How then can you explain, "I would that all men were even as I myself—I say therefore to the unmarried and widows, It is good for them if they abide even as I" (I Cor. 7:7, 8).

Easily explained. Paul had been married. Had lost his wife. Was then a widower. He thus encouraged others, widows and widowers to remain single.

4. Well, then is it right for a widow or widower to remarry?

Yes, provided he or she marries a Christian. Read I Cor. 7:39.

5. Is it ever right for an unsaved person to be married to a saved person?

Most certainly no. Read Deut. 7:1-4; II Cor. 6:14. When this occurs you have a child of God married to a child of the Devil. Usually the first has lots of trouble with his father-in-law.

6. Is it right to call a Catholic church a "house of God?"

No. Practically every commentator worth quoting declares that Rev. 17 describes Catholicism. The prophetic name for the Catholic Church in this chapter is "Mother of harlots." We are sure such an institution or the place they worship ought not be called a "house of God."

7. Where does the doctrine of the universal father-head of God come from?

From the Devil, where all other heresies originated. Read John 8:41-44. Jesus said the universal father-hood of God was a lie and that the Devil was the father of it.

8. Should unsaved persons tithe?

Yes. In Matt. 23:23, Jesus commended the Pharisees for their tithing. Verse 33 of the same chapter declares, they were unsaved, for it says, "How can ye escape the damnation of Hell?" Though unsaved, Jesus said to them concerning tithing, "These ought ye to have done (Matt. 23:23).

9. What is the least number that can be organized into a church?

The Master started with four. Read Matt. 4:18-22. I think right there was the beginning of the First Baptist Church, the world ever saw. Possibly it would be all right to

organize with even two. Read Matt. 18:20.

10. Can a church Scripturally authorize any one else to baptize except an ordained minister?

This is a debated question. H. Boyce Taylor said "No." Other great preachers agree with him. Still others differ. Personally I think a church can authorize a deacon to baptize. So far as I know Philip was never ordained except as a deacon. Cf. Acts 6:1-6. Yet he baptized. Cf. Acts 8:36-39. Remember, no immersion is baptism unless authorized by a church. If a church authorized a deacon to administer the ordinance, I would see no objection to it. However, be sure the baptism is always authorized by a local church.

"YOU FIRST" PEOPLE

At one time, Jesus was pleading for disciples. He ran up against the selfishness of his generation. The ones whom he was addressing had so many other things to do first. They would not reject their Lord willfully, but wanted to postpone the day of their service. One young man said, "Suffer me first to go and bury my father." It is not likely his father was dead yet, and the appeal was to be excused as long as his father lived. This young man stands as a representative of the "me first" people. They put their own business or pleasure or social affairs before the business of the great King. The man who wanted to try out his newly acquired oxen before going to the feast was a "me-first" man. The man who wanted to go off on his honeymoon with the wife he had just married was a "me-first" man, and likely she was a "me-first" woman.

The Lord has a right to first place. He does not have a right to any other place. It is the business of the Christian to think of himself after he thinks of the Lord. It is the Christian's business to think of himself after he thinks of other people. When Peter was preaching at the temple entrance, he used the words, "unto your first," referring to God's action in blessing the world after the resurrection of Jesus. There is a great deal of difference between "you-first" people and "me-first" people. The latter think only of themselves. The former think first and most of others. That was the custom of Jesus himself, thinking of others first, else he would have remained in glory. That was the habit of our Lord, thinking of others first, else he would not have done so much for the race. That is the method of every thorough-going Christian who is a "you-first" man. It is the disciples of Satan who constitute the "me-first" people. There is no middle ground. Either it is "you first" or "me first." In favor of the "you-first" class, we have the teaching of the Bible, the commands of Jesus, the example of the best people we know, and the approval of our own inner selves. In favor of the "me-first" people, we have the lower nature, the world, and Satan, the arch enemy of our work.—Selected.

God calls for those who have no might nor power, but yearn to be filled with His power.

An idler is a watch that needs both hands, as useless when it goes as when it stands.

You do not test the resources of God until you try the impossible.

THE ONE THING A PASTOR EXPECTS OF HIS PEOPLE

(Continued from Page One)

day, that it is impossible to walk with God today because there is so much sin. Beloved, Enoch had as much sin or perhaps more sin to face than we, and he had less light to walk by than we have. Not one chapter of God's Word had been written which might prove a lamp unto his feet and a guide unto his pathway. Even though he had the same sins to face which we face, and though he did not have the light which you and I have in God's Word to walk by, yet he walked with God. There were adulterers, thieves, murderers, and liars all about him, yet Enoch walked with none of these. Rather, he walked with God. He was the one star of earth's darkest night in this long ago age.

A group of men stood at the entrance of a mine where everything was covered with coal dust. All the vegetation, and trees, and the ground round about, was literally covered with dust from the mine. That is, all save one little white plant near the mine's entrance. A miner threw a handful of coal dust on it. It shimmered and shivered beneath the impact, and then silently each particle of the dust kept moving until the plant stood clean again. The miner repeated the process, and again the plant freed itself from each particle of dust. Then the miner explained that there was a certain natural enamel on the surface of the plant, and because of this, none of the coal dust remained on it. As I saw this, a prayer instantly formed in my heart; "O God, coat me with the enamel of Christianity in such a way that I may walk in a sinful world, and yet not be contaminated by sin."

Enoch walked with God in his busy manhood. I hear people say that they are too busy to serve God, and to take time for His work. In the midst of rearing his family, Enoch found time to serve God. He was never too busy. Everybody knew that they would always find Brother Enoch in the church services. I am sure that if he were alive today, nothing would prevent him from attending prayer services, committee meetings, and the usual worship services at God's house. This is only logical, in the light of his philosophy—namely that he walked with God.

II

Walking with God will solve many problems. First of all, it will solve the amusement problem. Far be it from this speaker to fail to recognize that everyone needs some kind of amusement and recreation. Most folk think the preacher to be a flat-tire, a kill-joy, and a soured-on-the-world individual, who never had a good time himself, and never wanted anybody else to do so either. This reminds me of the woman who was visiting her husband for the last time before he was to be hung the next day for a Kentucky mountain murder. Said she to her husband, "Can I bring the children to the hanging?" When he answered in the negative, she said, "That's just like you, you never did want the little things to have any fun." Many folk feel that way about the true minister of the gospel. Regardless of how you feel, I do not wish to argue the propriety of a Christian dancing, playing cards, drinking, nor going to picture shows. I simply de-

clare that they are wrong. Each is a gratification of one's own fleshly nature. They are purely for one's own selfish enjoyment, and not for the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31). Whenever a Christian walks with God, this problem of amusements is automatically solved.

Then there is another problem which logically solves itself whenever, like Enoch, we walk with God. That is the problem of church difficulties. The disciples had this same problem. Peter, James, and John went upon the Mount of Transfiguration with Jesus, where they saw Him transfigured. When they came down from the mount of vision to the plains of service, they found a father there with his child possessed with an evil spirit. The disciples had utterly failed in casting out this demon. The reason that they were powerless and thus failed was that they were "chewing the rag" about who was going to be the greatest in Heaven. "Then, there arose a reasoning among them, which of them should be greatest" (Lk. 9:46). Don't you see, beloved, they failed in their labor because of the personal difficulty they were having among themselves. Churches have not quit acting that way yet. Whenever I hear of church difficulties today, I know that someone has failed to walk with God; someone has walked unlike Enoch. Every church which gets split up and divided on any question, has literally failed to walk with God.

Walking with God will likewise solve the problem of home difficulties and marital problems. Whenever a husband and wife walk with God, home becomes a little Heaven; whenever they fail, it becomes an unbearable hell. The divorce courts, which produce one divorce each time five couples marry, would not grind so greedily if all were walking with God. There is no problem that a husband and wife have, but what can be solved by each of the participants of marriage walking with God.

Walking with God will solve the problem of one being personally faithful to God in all things. When we walk with God, we will every day be faithful to Him. Each of us have a financial responsibility to God. God demands one-tenth of our income. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Mt. 23:23). Whenever we walk with Him, we will be faithful in discharging this financial obligation.

Then too, we will be faithful to Him relative to the removal of our church letters when we move from one community to another. The Bible says that the church is the

candlestick. "The seven candlesticks which thou sawest are the seven churches" (Rev. 1:20). He says that we, as Christians, are the light of the world. "Ye are the light of the world" (Mt. 5:14). He tells us what we are to do with our light. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:15,16). To put it literally, this would mean that each of us should cast our lot with the church in the community where we live, which is true to the Word of God, and orthodox, in the light of the Scriptures. Walking with God will solve this problem, and will make us thus faithful to Him.

In like measure, we will be faithful relative to our attendance upon the services at God's house. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). We will be faithful in our work for the Lord, when we go to God's house. I once heard of a man who went hunting, and when a rain storm suddenly came up, he crawled into a hollow log. During the storm, the log contracted, and when the rain was over, he could not get out. The thought of a horrible death faced him. He imagined that he might stay there until he died of starvation or from thirst. Then he remembered how unfaithful he had been in attending the services at his church, and in his service for God. And don't you know, beloved, this made him feel so little that he slipped right out of the log without any difficulty at all. I am sure that many a Christian is just that little and unfaithful in his service to God. Walking with God will surely cause us to be faithful to Him.

Walking with God will enable us to follow in the darkness without a murmur. There is many a day that is filled with the darkest of earth's experiences. As the poet hath said, "There are days so dark that we seek in vain For the touch of His hand on mine."

When the dark days are upon us, we may not know how He is leading us, nor where He is leading us, but we will not fail since we are walking with God. Over in Scotland, as the service came to a close one evening, and a hymn was announced, as they started singing, the lights went out. Someone spoke up and said, "Pastor we can't manage that hymn in the dark, but we can sing, 'The Lord is my Shepherd.'" Can you do as well today? Can you too say, "The Lord is my Shepherd," in the dark? When we walk with God, we will follow in the dark without a murmur.

When we walk with God, we will work wherever He puts us. He may put us in the darkest place of sin, but if we are walking with God, we will work there without complaining. He may put us in the least place possible, but if we are walking with God, we will fill that little place for Him. What a message this is to preachers. In the days gone by, God has thrown me with numbers of preachers. I feel, that growing out of this experience, that I know ministers remarkably well. I am sure that many are more concerned about "putting a feather in their own cap" than they are about putting a crown on the head of the

Lord Jesus Christ. Beloved, when we walk with God, we will work wherever He puts us.

"Father, where shall I work today? And my love flowed warm and free. Then he pointed me out a tiny spot And said, 'Tend that for me.' I answered quickly, 'Oh no, not there Why no one would ever see No matter how well my work was done, Not that little place for me. And the word he spoke, it was not stern, He answered me tenderly, 'Ah, little one, search that heart of thine. Art thou working for them or me? Nazareth was a little place And so was Galilee.'"

III

What was it that caused Enoch to begin to walk with God? It was the birth of his son Methuselah. "And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters" (Gen. 5:21,22). The word "Methuselah" signifies that with his departure, a flood was coming. Doubtlessly Enoch reasoned: If the world can only last as long as this child lives then how ought I to live myself. This child may live 100 years, or he may live only one day. Whenever he dies, the flood is coming; therefore, I ought to begin to walk with God. Truly the birth of a child ought to draw any father nearer to Jesus. It ought to produce a change in his living, his actions and his praying. Thus when Enoch's child was born, he began to walk with God.

I ask you a personal question tonight, are you walking with God? As Enoch journeyed through life, he looked forward, through the years, to the end of the world. How did this view effect him? He said, "Henceforward, I will walk with God." How far is it with you to the end of the world? Perhaps 50, 25, ten or one year, or maybe even only a month. Then could you not feel about it like he did? In all probability, one-fifth of those of you who are listening will not live to see 1945. The crepe will be hanging on some of your door-knobs before the year is passed. There will be empty cradles and vacant chairs in all of our homes. In view of all of this, I beg you to make preparation to meet God.

I look out through the future, and I see white hairs and snowy locks. "How old are you?" I ask. "Just sixty-five," you answer. That, beloved, was the age of Enoch when he began to walk with God. Tonight there is a child ten or twelve years of age listening to this message. As he hears the gospel, he accepts Jesus. Then who comes before us as we face the future? Young man, will you not decide now for Jesus? Young maiden, is it you? Soon you will inquire, "Where is she?" Over there in the grave; her coffin holds her ashes, but her soul, where is it? Oh I beg you to take a step toward eternity now. You may see the great hardwood trees of the west, and the beautiful forests of the world, but unless you are changed by the grace of God, you will never see the "Tree of Life." You may see rivers and fountains in this country and all over the world, but unless the grace of God brings about a change in your heart, you will never see the "River of Life." You may travel and see many beautiful countries, but you will never see "Beulah Land" without the gospel of the Son of God. As a world traveller, (Continued on Page Four)

GREAT OUTLOOK FOR WORK THERE

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when we have worked over the city in that way, and from house to house, if the work here didn't require all three of us, for one at least to start up the river holding meetings at night, and visiting the people by day.

Then too, I want to learn the language sufficiently well to carry a short article on some Bible theme in the daily newspaper. Right now, it appears to me that this might be my greatest ministry here. The dailies sell for one and one-half cents, and many many people read them. I am told there is a French priest here who will answer right back. If so, we should have an interesting time, and the people should receive the Gospel. For that purpose, I shall need a Catholic Bible in Portuguese, in order to quote from their own book. I imagine the priest won't recognize it, and if he doesn't and charges falsehood, how I'll rake him! Of course, all this is tentative, and we aim to wait on the Lord concerning each detail. I might say that it is difficult to purchase a Catholic Bible. I have located one nearly one hundred years of age in four large volumes, with notes by priests, etc. However, the owner wants \$25.00 for it, and that's too much for me.

Antonio is selling more and more Bibles and Testaments, and reports a good time in witnessing. He told me this morning of a family of four adults to whom he had a fine time talking, who promised to attend services here when we start.

Antonio has a new boy at his house. They are desperately poor and undernourished. I am paying him \$20.00 per month, and three times I have given him \$5.00 extra. I didn't feel right not to give it to him. Of course, my expenses are far more than his, but I do not see how he lives. I have trouble living inside of \$100 per month and tithing. My postage bill is pretty high. Counting the \$20.00 there, I have all bills paid to date, and have \$552.00.

Looks as though by the time I am able to enter into the work fully, I will have sufficient money to build a church. I have a feeling I'll need it.

We do not like the country, nor the habits of the people, but we are rejoicing at the door of service open to us. At least, we are where God wants us, and I am fully persuaded that in five or six years we will have had some wonderful experiences in the work here—experiences we hope at that time to tell you and the church there, face to face. However, we are building for eternity, and we are here to stay so far as I can see now. My work from here on, I am sure will be done up and down this "king of rivers."

I have your tract ready for the printer. How many do you think we should have printed? (Editor's Note: 5,000 to 10,000 to start with.)

Now for a few facts concerning the Amazon Valley, and the country in general in answer to some of your questions:

The Amazon River is between 3300 and 3400 miles in length, and I am told that in some places, it is 1,000 feet deep. Its shore line is very irregular. Some one has said that there are 3,000,000 people in the Amazon Valley, and approximately 300,000 of these are in the city of Belem.

The only other Baptist mission-

aries in this section that I know of, is a group of eight or ten from among Northern Baptists. These have started "Mid-Missions" of which R. T. Ketcham, Gary, Indiana, is the head. How sound they are I do not know. They have their headquarters at Manaos, a thousand miles upstream, and are here for the express purpose of working among the Indians back in the interior. There is also a group of English inter-denominationalists working among the Indians, with their headquarters here.

The Holly Rollers are by far the strongest denomination here. They have around 3,000 in and around Belem. However, there are a few Seventh Day Adventists, Presbyterians, some Baptists in name, and Episcopalians. The school system is altogether Roman Catholic.

Generally speaking, moral conditions here are better than there. On the streets and in the street cars, the people are exceedingly well-behaved, but evidences of social disease abound.

Farming is done on a rather small scale—usually the garden truck variety,—and is done nearly altogether by hand. The majority of the people are engaged in factory work.

I hope this will give you some idea as to general conditions here.

We are as usual. May the Lord continue to meet your every need and to glorify Himself in your work.

—C. W. Dickerson.

DISHONORING GOD THROUGH EASTER

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resurrection, but not Baptists, with Scriptural baptism by way of immersion.

Easter shouldn't be observed because it is of an heathen origin. It was observed as a heathen, pagan festivity in Babylon 800 years before Jesus was born.

Easter shouldn't be observed because to do so apes Catholicism. The Catholics borrowed it from Pagan Babylon to over-awe the superstitious minds of the barbarians. All Protestants may well observe Easter for they are the daughters and grand-daughters of Rome. But Baptists ought not do so.

May multitudes of our Baptists repent and forsake this God dishonoring, Devil-conceived, Pagan-born, Catholic-adopted, worldly, fleshly observance and may they return to the simplicity of the Truth of the New Testament.

IS YOUR BIBLE LIKE THIS, BROTHER?

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certain young man in the audience heard that night, but it transformed his Bible study and his life. He is now a well-known teacher of a Bible institute, and is publishing a Bible correspondence course based on his principle of finding Christ as the key to every chapter of the Book. "I have a peculiar Bible," he said recently to one of his classes. "In my Bible the New Testament is printed between the lines of the Old Testament. Have you a Bible like that?" he asked the members of his class. "If you haven't you want to get one."—S. S. Times.

Heaven is the day of which grace is the dawn—the ripe fruit of which grace is the lovely flower.

The Devil hasn't armies enough to capture one saint of God who dares to trust Him.

CONSECRATION OF MONEY

Job 27:1-23

We are stewards of God and responsible to him for the right use of our money in every relation of life. To consecrate our money we must first consecrate ourselves.

I. In the Home.

In the matter of the maintenance of the home it is very easy to pass the boundary line of simplicity into the region of excess extravagance. "Godliness with contentment is great gain." All that any family needs to live in comfort and happiness is "a healthful diet, simple clothing, sanitary dwelling place, air and exercise." These essentials are not beyond the reach of most of us.

II. Personal Attire.

There is no need that our young women should be walking fashion plates and our young men peripatetic duds. A good rule would be spend just as much time and money in the purchase, care and adjustment of personal attire as sanctified common sense will dictate as necessary to your station in life, your character, and true economy.

III. Literature and Self-Culture.

Expenditures for newspapers, magazines and books must be governed by the needs and inclinations of the individual. That which enables us to achieve the level of our best intellectuality should guide in the decision. The enjoyment of art, music, nature study and travel if wisely indulged will contribute to the physical, social, intellectual and spiritual welfare of the individual and also of society.

IV. In Business.

It can never be right to use money in dishonest business even though permitted by law and countenanced by society. In this class belongs the distilleries, breweries, saloons, houses of the red-light district and gambling dens.

The right use of money in business will rule out all speculation which is of the nature of gambling. In seeking to make by speculation in a few days what would take months of honest labor to acquire, the foolish spirit of "get-rich-quick" robs its victim of the noblest lessons of life—the enjoyment of success which crowns praiseworthy effort.

V. Money for God and the Church.

There are Christians who have not seen the obligation and responsibility nor enjoyed the blessing of giving one-tenth of their income unto the Lord. To such we commend the words of the prophet Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And then follows the splendid promise, "Bring ye all the tithes into the store house, that there may be meat in my house, saith the Lord of Hosts, and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." (Malachi 3:8-10.)

The Christians of our land are very rich but our churches are very poor because the Christians are not liberal. If all who profess to follow Christ would give one-tenth of their income to the work of the Kingdom there would be an abundance to supply every need. Those who have money need to conserve it. The Lord needs young men who can make money and having made it will give it for the work of the Kingdom.

THE ONE THING A PASTOR EXPECTS OF HIS PEOPLE

(Continued from Page Three)

you may visit the great cities of this age, but you will never see that "city which hath foundations whose builder and maker is God", without the Lord Jesus Christ.

You remember the story of the old McGuffey reader how that the Emperor of Germany visited the schools of Prussia one day. He held up a jewel and asked to what kingdom it belonged. Immediately the answer was given that it belonged to the mineral kingdom. Then he held up a plant and someone said that it belonged to the vegetable kingdom. Then he pointed to himself, and a little girl with much timidity said, "I think sir, to the Kingdom of God." O, I would tonight that you and I might so conduct ourselves in the world, that the world might be able to see something of God within us, and that the world might say of each of us that we belong to the Kingdom of God.

"I said, 'Let's walk in the fields.' He said, 'No, walk in the town.' I said, 'There are no flowers there.' He said, 'No flowers, but a crown.'"

I said, "But the skies are black, There is nothing but noise and din." And He wept as He sent me back. "There is more," He said, "There is sin."

I said, "But the air is thick, And fogs are veiling the sun." He answered, "Yet souls are sick, And souls in the dark undone."

I said, "I shall miss the light, And friends will miss me, they say." He answered, "Choose tonight If I am to miss you, or they."

I plead for time to be given, He said, "It is hard to decide? It will not seem hard in Heaven To have followed the steps of your Guide."

Then into His hand went mine; And into my heart came He; And I walk in a light divine, The path I had feared to see.

Beloved, in order to walk with God, you have to have a nature like God. This is only possible by having a spiritual experience with Jesus. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). May God grant tonight that you shall receive Him as a Saviour, and thereby be made a partaker of the Divine nature, and thus tonight begin to walk with God.

ON THE JESUS LEVEL

Rom. 5:1-11

Now, we're reckoned as pure and right as Jesus is. On the cross he was reckoned as bad and stubborn and unclean as we are in our sin. Now, blessed be his wondrous Name we are reckoned as he is. We are taken into the Father's home and heart as Jesus Himself was: accepted in the Beloved. Because he went down to the lowest, we can be taken up to the highest.—Ex.

When Daniel prayed to God in defiance of the commandment of the King, the King could do no harm to Daniel. He that is with us is more than all they that can be against us.—Ex.

To be filled may be good; it depends upon what we are filled with. The good book exhorts us to be filled with the spirit. There is nourishment and power in that kind of filling.—Ex.