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No sin is small for it is against an infinite God.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

NEW MISSIONARIES TO BRAZIL

# 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.

VOLUME 16, NO. 35

RUSSELL, KENTUCKY, SEPT. 30, 1950

WHOLE NUMBER 641

## Alien Immersion, Its Danger To Baptists

Roy Mason  
Tampa, Florida

"Alien immersion" is UN-  
SCRIPTURAL!

"How is it unscriptural?" some one may ask. It is unscriptural in that it sets aside the authority of the one institution to which Jesus Christ committed the ordinance of baptism. The scriptures make it very plain that Christ gave the ordinance of baptism to His church, and not to his disciples as mere individuals. This is made plain in Matt. 28:19,20. Jesus gave the Commission in-  
whiling the command to im-  
merse believers or disciples. Then He adds, "and lo I am

with you always even unto the end of the world (age)."

Could Jesus be with those disciples, who soon would die, to the end of the age? Of course not! They as individuals would not live that long. Indeed, they have all been dead many, many centuries. Then, it follows that Jesus did not give the command to baptize to the disciples as INDIVIDUALS, but AS CON-  
STITUTING HIS CHURCH —  
an institution to which He had already promised PERPETUI-  
TY throughout the age.

This argument is simply un-  
assailable! Jesus Christ gave the command to baptize to the church which He established and which He promised (Matt.

16:18) would have continuous existence throughout this age. TO NO OTHER INSTITUTION, ORGANIZATION, OR ANY-  
THING ELSE DID HE EVER GIVE ANY AUTHORITY TO BAPTIZE.

So then, BAPTISM IS NOT AN INDIVIDUAL ORDINANCE, BUT A CHURCH OR-  
DINANCE.

AND IT BELONGS TO THE CHURCH WHICH HE ES-  
TABLISHED AND TO IT ALONE.

But how can we know TO WHICH CHURCH THE OR-  
DINANCE WAS GIVEN? There are so many institutions and organizations calling themself-  
(Continued on page three)



Mr. and Mrs. Harold Morris and family now with the Madison Street Baptist Church, Rochester, Penna., will go as missionaries very shortly to Sao Salvador, Bahia, Brazil, South America. They will go out under the auspices of the North American Baptist Association, with headquarters at Little Rock, Arkansas. No sounder, truer Baptist will ever go as a missionary than Bro. Morris. May all our readers pray as they go into mission lands to "contend for the faith."

## New Language For Evangelists - Is It Needed?

By E. V. HOWELL  
Portsmouth, Ohio

A New York Times special, datelined Cleveland, July 26, gave to the world excerpts from a message delivered by Bro. Edwin L. Dahlberg, pastor of the First Baptist Church of Syracuse, N. Y., to the World Baptist Congress, in session in Cleveland, Ohio.

The article quoted Bro. Dahlberg as stating that "Evangelists who would succeed in their mission of redemption today must learn a new language that prospective converts can understand. Such phrases as 'the precious name of Jesus,' 'coming under the blood,' and 'saved by grace,' for all of their profound truth and Biblical background, simply do not register in the mind of the average American listener."

Ignorance Or Lack Of  
Spirituality

Such a statement can only mean one of two things. Either the people of the world are more ignorant and dull of un-

derstanding than at any time in the Christian era, or Bro. Dahlberg is so devoid of spirituality and Biblical truth that he is not able to get such a vital message over to those to whom he preaches.

For approximately 1950 years now Christ's ministers have preached these great truths to the peoples of the world. Evangelists and missionaries by the thousands have penetrated the outmost reaches of the world bearing the burning message of the "blood redemption" and "salvation by grace."

Protestantism was born in the days of Martin Luther as the result of Luther's famous "195 Thesis," declaring the great truth of "salvation by grace."

Surely, if the people of yesterday could understand such a message, the people of today can understand the same message, provided that it is the same message.

The Result Of Modern  
Preaching

The modern minister is not preaching the same message. His message is a changing message. He is usually a disciple of Karl Barth, and Barth's scheme of theology (if theology it be) is continually changing. Such preaching has resulted in confusion in the minds of our people. They have been told so many contradictory things concerning redemption that they do not know what to be-

lieve. Church members and friends of the churches are prone to respect and accept the teachings of the pastor and when he denies the truth of God's Word, compromises with the world, and changes the truth of the unchanging Word, it is little wonder that these great truths "do not register in the minds of the average American listener."

One cannot honestly lay the fault at the door of the layman. It must be laid at the door of the clergy and the colleges and seminaries out of which they come.

The vast majority of these institutions today deny the truth of the Scriptures and openly ridicule the very heart

of the Christian faith: namely, the saving gospel of Jesus Christ.

The Acceptable Message

The Apostle Paul clearly defines that gospel in I Corinthians 15:1-4—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved—For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures; and that HE WAS BURIED, and that HE ROSE AGAIN THE THIRD DAY according to the Scriptures."

The apostles themselves preached this great truth. Men like Carey, Judson, Moody, Sunday, Chapman, Spurgeon, Whitfield, Knox, Calvin, Luther, Wesley and others too numerous to mention, spurred on by this great truth, gave themselves unreservedly to the preaching of the simple message of "salvation by grace,"  
(Continued on page four)

## The First Baptist Pulpit

### "THE WAYS OF FOLLY"

"This their way is their folly."  
—Psa. 49:13.

Sometime ago when I was making a short journey, I stopped in a town to inquire the way. A group of workmen it was that I approached, and three of those workmen spoke up and gave me directions and all three gave me different directions. I drove on a block farther and realizing that I couldn't be going right in view of the contradictory directions which these three men gave me, I stopped and asked another group of workmen as to the direction which I should go. Five men gave me directions and again all five were contradictory. That meant in at least one block's distance I had been given eight different ways to go to the town that I was looking for. Finally, I went to an

automobile club and got proper directions and there wasn't a one of those eight who had directed me that gave me actually the directions which the automobile club finally handed down.

As I think of that tonight, beloved, I am reminded of how important it is that men be given the right direction as far as Heaven is concerned. If you will go out here on the street and barge into the first group of men that you meet and ask them the way to Heaven, there will be three or four ways that will be offered to you. You go on down the street and meet another group of men and ask them the way to Heaven, and there will be four or five other ways offered to you. Add them all up and you will have eight or ten ways whereby you can get to Heaven, and in the final

analysis, in all probability, there won't be a single one of them able to tell you how to get to Heaven.

Of recent date Brother Hieronimus was telling me of some man that he met in his work during the week, who offered some half-dozen plans of salvation.

Let me say tonight, if you are going to make a trip in this world, don't depend upon the advice which other people may give you, but get a road map, or get advice from an automobile club, or get advice from somebody who knows what he is talking about. Beloved, if you want to know the way to Heaven, don't take everybody's word that you come in contact with, but rather take what God says within His Word and fall back only on the Word of God.  
(Continued on page two)

### AN APPRECIATED LETTER

Dera Bro. Gilpin,

A few weeks ago you stopped sending me the Baptist Examiner after warning me, through your publication several times that you would do so if I didn't write. Because I knew we would soon change addresses I did not write at that time. I think I've taken it for ten years or more, having seen it advertised in R. E. White's paper, Amazing Grace.

It has been very helpful to me, equal to a Bible course. I do not want to be without it so am sending \$1.00 to pay for my subscription.

Mrs. Maude Skaggs  
Wellington, Kansas.

### NEW CHURCH ORGANIZED

Sunday morning, August 13, 1950, marked the opening service of the Sylvania Hills Missionary Baptist Church, located in the old Daugherty township one room school, R. D. 2, New Brighton, Penna., with Elder James E. Eckles, Jr., as pastor. The church has five charter members and has adopted the Phil. Declaration of Faith. The school board has granted permission to use the school and the brethren have painted the inside and done some needed repairs. Prior to August 13, Sunday School was held on Sunday afternoons, but Bro. Eckles felt led of the Lord to organize a New Testament  
(Continued on page three)

# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## "The Ways Of Folly"

(Continued from page one)

I say to you tonight, there are no half-dozen ways to Heaven. There are no half-dozen roads that you can take and ultimately get to Heaven. I insist, beloved, that there are no directions as far as Heaven is concerned that are contrary and contradictory, but rather, beloved friends, if you will come to the Word of God you will find there the way to Heaven, and that way is by the Lord Jesus Christ's death at Calvary's Cross. In the past 6,000 years of earth's history, there has never been a man saved apart from Calvary. There will never will be a man saved in all the days to come apart from the crucifixion of the Lord Jesus Christ.

Now, beloved, with this as an introduction, let me come directly to my text and tell you in the light of this text that there are ways which men have which are ways of folly.

### I

#### THE WAY OF DISSIPATION IS A WAY OF FOLLY.

The majority of people in America look upon a long week end such as Labor Day week end as a good time for fun and relaxation and visitation — a season of dissipation. I am satisfied that I speak truly when I say that ninety-eight percent of America this night are living in ways of dissipation. You know well, beloved, as do I, what late hours and lack of sleep and ways of dissipation bring to an individual as far as his physical health is concerned. If I could do so, I would like to burn it into your heart that the way of dissipation is a way of folly. Go with me to some psychopathic hospital or to some syphilitic ward in an institution, or to a home for epileptics, and see the final picture so far as the way of dissipation is concerned.

When I was just a boy preacher and pastor in Cincinnati, I went out to Longview Sanatorium. If you want to see the end picture so far as dissipation is concerned, go to some of the wards in that institution.

A few weeks ago it was necessary that I drive to Pomeroy, Ohio, and as I drove along I passed the epileptic home at Gallipolis. I said to the friend who was with me, "It is a terrible institution," and I told this individual of some personal experiences which I had known of a personal nature concerning that institution. I tell you, beloved, if I could repeat them to you tonight, you would be shocked beyond measure and would realize once again the forceful truth that

the way of dissipation is the way of folly.

The Word of God gives us an example:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

—Prov. 23:29-32.

"With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

—Prov. 7:21-27.

This is nothing more nor less than God's way of saying that the way of dissipation is the way of folly.

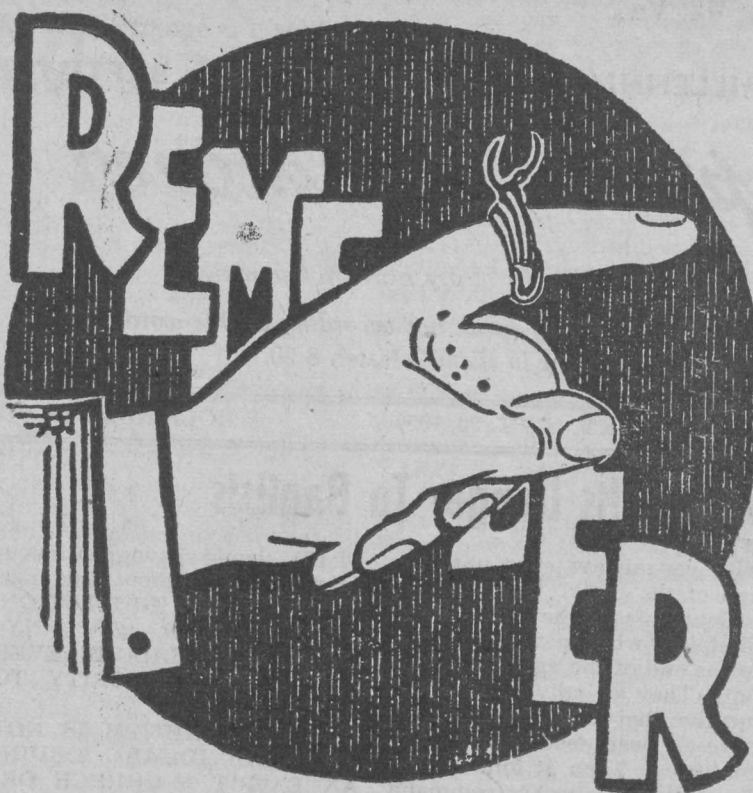
### II

#### THE WAY OF LIVING FOR THE PRESENT IS A WAY OF FOLLY.

There are lots of people, beloved, who are living for the present and have no thought of what tomorrow may bring to them. They are not concerned about the future but so far as they are thinking tonight, they are merely concerned about the present. I meet with people every day who think only in terms of money, their positions, their salary, and give the future no thought nor consideration. I say to you tonight, the way of living for the present—forgetting about God, forgetting about eternity, forgetting about the future—is a way of folly.

Suppose we use a homely illustration. You and I are driving along, we assume, in your car and I look over at the panel board and I see that the gas register indicates that you are low on fuel. I suggest to you that it would be a good idea to pull into a filling station and refuel the car, but you say, "Oh, that is all right. Forget about it," and we do forget about it. You say, "I don't want to think about it," so we dismiss it from our minds. Out here ten miles from a filling station, in the mid-night darkness, that car stops. It sputters and it goes dead, miles from a filling station and miles from everyone. Why? Just because you said, "Forget about it. I don't want to think about it."

Beloved, this Word of God talks about your future as an unsaved man as a place of "outer darkness." I say tonight, it is a way of folly for a man to pass by all the instructions of God's Word and all warnings and all the sermons that he hears to say, "Let's forget it," and "I'll think about that some other time. I don't want to think about it now." Brother, sister, it is a way of folly for any man to live for the present without giving the future a single tumble by way of thought.



"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.—Matt. 28:19,20.

OUR MISSIONARIES need your prayers, financial support, and letters of encouragement.

IF YOU CAN'T GO AS A MISSIONARY YOURSELF, REMEMBER THOSE WHO HAVE GONE.

### III

#### THE WAY OF DEPENDING UPON RELIGION INSTEAD OF CHRIST IS A WAY OF FOLLY.

I'd like tonight, beloved, just to emphasize this until every person within this house of God would go away fully convinced that religion won't save. There are people who come here Sunday after Sunday who believe that just because they have religion they are all right. Let me tell you, beloved, religion never saved any man. Jesus Christ is the Saviour and what every man needs is not religion, but salvation in the Lord Jesus Christ.

Here is a man that I am thinking of who several years ago joined a so-called church and was baptized. At least he was "ducked." A few days later he told me of his experience, and as I talked with him I doubted seriously within my own mind whether that man had been saved. Time always tests men's professions; and time tested this man's profession and ultimately it came to pass that it was evident to all that this man's profession was a spurious profession, that he depended upon religion and his church membership instead of Jesus Christ for salvation.

Now it may seem to you that it is all right to join a church and be baptized and become a church member while you are still in sin and still a rejector of Jesus Christ. It may seem all right to you but I remind you of that Scripture which says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Prov. 14:12. I tell you, beloved, the way of depending upon religion instead of Christ is a way of folly.

But there are thousands who do it. Take the Catholics for example. That is all they are doing. Theirs is nothing more nor less than a dependence upon religion and religious rites.

Here is a Catholic man that I am thinking of, who lived a very ungodly, wicked, immoral,

libertinous life. I can remember standing by that man's bedside when the priest put a wafer upon his tongue and mumbled some Latin hocus pocus over that dying man's head and that fellow was supposed to be ready to die, and did die a while later. When that priest came to the religious service for this individual, he had him past Limbo and well over into Purgatory before the service came to an end.

I tell you, beloved, the way of religion is a way of folly.

I will give you another example. Mark Twain in one of his books shows how foolish religion is for salvation, for Mark tells about three men in the early days of the settlement of our country who became lost in a blinding snow storm one night. When they were unable to find their way to the stage coach headquarters, they wandered around in circles and finally when their bodies became cold and numb, they turned their horses loose and decided that they might just as well lie down and die. You know, beloved, no man wants to die until he has some kind of hope for the future, so these three fellows decided that they would have to do something in order to get ready to die. Therefore, the first man said, "I am not going to smoke any more," and he threw his pipe away. The second fellow wasn't going to drink any more and he got his bottle out and gave it a toss. The third man in order to reform and get ready to die said he wasn't going to play cards any more, and he threw his cards away. They told each other goodbye and shook hands and lay down in the storm to die. Somehow instead of dying the snow came down and formed a blanket over their bodies and the next morning they awakened very much alive and still in this world and only about a hundred yards from the stage coach headquarters which they had missed the night before. After they had gotten thoroughly

thawed out and had a good breakfast, it was surprising how soon they "fell from grace," but each didn't want let the others know about the fact of his spiritual declension so soon. The man who had thrown his pipe away stood as long as he could. Finally he slipped out and found his pipe in the snow where he had thrown it, and going around behind the barn he lifted his pipe to strike a match. As he did so, he looked aghast over the other end of the barn, where stood the second fellow with his bottle just ready to take a drink. As he turned around he saw over in a deserted stage coach the other fellow playing solitaire.

What was wrong, beloved? Just one thing. These three men were depending upon man-made religion that they had procured the night before and it was worthless.

I say to you tonight, the way of depending upon religion for salvation instead of depending upon Jesus Christ is a way of folly.

Let me tell you a true story. When I was just a boy preacher this took place in Kenton County, Kentucky. I have the man's own statement that he made this confession to his priest. He went to his priest and started to make his confession, and he confessed that he had stolen some hay. When the priest asked him how much hay he had stolen, he said, "Well, I might just as well confess to the whole stack. I got half of it last week and I am going back tonight for the other half." Later on he told me himself that that was positively his confession to his priest.

Beloved, that is depending on religion. That man thought that his religion would save him. Time and time again he witnessed to that individual and time and time again he would come back to the fact that he had left everything in the hands of his priest and was depending upon him for his salvation. I tell you, beloved, the way of depending upon religion for salvation is a way of folly. If you are depending upon religion tonight, yours is a way of folly.

### IV

#### THE WAY OF SUPPOSING THAT YOU ARE ALL RIGHT IS A WAY OF FOLLY.

I ask you tonight, "Are you saved?" and you say, "I suppose I am." Beloved, that is the way of folly.

In the days of our Lord Jesus when He was but a lad of twelve years, his parents went up to the city of Jerusalem every year as was their custom at the Passover, and they overlooked Jesus when they started home and left Him alone in the temple. The Word of God tells us why it was that they left Him. Listen:

"But they, SUPPOSING him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance."

—Luke 2:44.

Beloved, there is many a man who is supposing that he is all right with God. If I ask you tonight if you are saved and you say, "I guess so," or "I think so," or "I hope so," you well know, beloved, that if you try to talk to men that are lost that is the characteristic answer on the part of the majority of them. Beloved, it is the way of folly. You wouldn't take care of your physical body like you look after your soul and suppose everything was all right.

(Continued on page three)

MISSIONARIES  
IN BRAZIL

J. F. Brandon  
Mr. L. M. Smith  
Mrs. L. M. Smith  
Miguel Ibernon  
Cicero Bicipo  
Maio Dutro  
Eufrazo Soraes  
Francisco Santiago  
John Dias  
Zacharias Nunes de Abriu  
Gabriel Seraphin  
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

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

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

MISSIONARIES  
IN PERU

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

A Real Missionary Pours Out His Soul

August 2, 1950  
Manaos, Brazil

Dear Brother:

Yesterday I received your letter with the salary checks. They arrived in only five days. The letter with the MISSION SHEETS has not arrived yet, proving that registered mail gets first attention. Your letters are encouraging and appreciated very much. Things are going so slow, relative to this climate, that sometimes I feel like I am not doing anything much because I can't see anything much that I am doing. But when I get one of your letters it makes me feel like I am doing a little anyway even if I cannot see much results. Last Sunday, the 30th, I was too sick to go to Sunday School. Sick with my liver and kidneys. The doctor says that it is because of the climate and that I should get so I will not have these attacks after I have been here awhile. The climate is so different. But there were two people saved in the preaching service and when the people came to visit me in the afternoon they were all talking about the wonderful service and the two that were saved. It really gave me some cheer. Then yesterday morning when they came to study the Bible they told me about the wonderful service Sunday night with four saved. This was six saved in one day and was about the

biggest day since we have been here, and I was sick and couldn't be present. I was rather disappointed but cheered and happy in the Lord. I had planned to bring the message Sunday morning and it was quite a disappointment to be sick and not able to go. Last night was the night of the young people's singing and I was too sick to go after I had gone to town yesterday afternoon to the doctor. They came to the house here and I had already gone to sleep and Verna didn't call me. Our Catholic girl helper, 30 years old, came into the church Sunday night with her boy friend. They were both saved a week or more before and joined. In the last two weeks there have been two complete families enter the church and a new preaching point established. This resulted in the bringing of a friend of one of the members, a neighbor, to church. She was saved that first night two weeks ago. We have been preaching at this member's home once a week since and with the result of her husband and 15-year-old daughter and her brother and wife. They with our girl and her boy friend are to be baptized this coming Sunday. The Lord is blessing in spite of our difficulties. I am not sure but I think we have had twelve or more added to the church this month (July).

The pastor and evangelist

work every afternoon even if I am not able to go with them. Verna has been taking the electric treatments for the last week and today will be the sixth. She still has trouble with her intestines, but as long as she does not eat anything to



Eld. Lawrence Smith

hurt her digestion she gets along fairly well. She takes a certain medicine to keep the germs killed in her intestines until the sore place heals. I am taking two different kinds of medicine to clean the albumin out of the blood and one to

straighten out my liver function. Many of the natives have this same trouble. The evangelist's wife had a baby this month and he had to stay with her quite a lot and didn't think he would have much time to work, but the report of personal work is just about like last month, twenty-nine gospels given out, 157 tracts distributed with an explanation of each. We don't give a tract to a person and leave it with him to read it and understand it, 270 people visited and 48 came to church out of the number invited, 159 others were invited to attend church, 19 gave testimony that they believed Baptist doctrine. This is the report of the work of evangelism for the month of July and is by no means complete because many of the church members visit and invite people to church. Joao Jose Dias (John Dais) our evangelist keeps the record and gives it to me on a piece of paper each month. I am including one just through the novelty of it for you to see just how the reports are made. The word "convite" is the Portuguese word for invite, "evangelio" is the Portuguese for gospel and "folheo" is the Portuguese for tract. We had for the month an average of 60 for all the services. Some of the night services are quite a distance to go to now and those far away are low in attendance, 15 to 20 in attendance. The Mid-Mis-

sion Church doesn't do work like this, night services from house-to-house among the members. The Lord will provide the time and opportunity to go to Cruzeiro do Sul. As yet it isn't definite just when I will be able to go. Barbara Jean, as yet, never has been sick at all, other than natural causes, teething, etc. She has been a great source of joy and happiness to us and has kept our minds occupied and at ease here at home until we haven't had time to even get home sick. Her value to us cannot be estimated. She is beginning to want to walk and has been for the last three weeks. She will push a chair in front of her but still calls for a person to guide her.

Yesterday I was in town and bought a walker for her, which wasn't too high in price and it about tickled her pink. We have an old setting hen in the back which has one little chick hatched this morning and she likes to worry her, the hen won't peck her. She will have an opportunity that not many children will have and that is of learning two languages with the natural accent in both. She will be able to speak English and Portuguese like an American and an Brazilian. I only wish that I had had the opportunity when I was small. A week ago while we were out visiting one afternoon, just

(Next page, Column one)

NEW SUPPORTERS  
FOR FAITH MISSIONS

We were happy when we received a card from Brother Z. E. Clark telling us that the Wurtland Baptist Church, Wurtland, Kentucky sent an offering for \$200 for the mission work. Truly the Lord is good and takes care of His work. We hope that this will be an incentive for other churches to do likewise. This mission work is now as much that of Wurtland Baptist Church as it is of any other church who helps to support it. When you read the paper and the letters from the missionaries, you can consider that a letter direct to you from the missionaries that you help to support. When you read of souls being saved and baptized, you can say that is the work we are helping to support, that is what our mission offerings are helping to accomplish by the grace of the Lord.

If you give nothing to missions, does it not mean that you are voting that all efforts to save the heathen shall be given up at once?

Brother Hallum Writes Concerning Work In Peru

August 7, 1950  
Iquitos, Peru

Dear Brother:

Your letter came with checks enclosed for August. I am holding the check for Don Tomas until I hear from him, as I have not heard from the last two checks I forwarded to him for June and July. I don't know what is the cause of the delay. We received the MISSION SHEETS and the LIGHT AND SHIELD. I sent the affidavits and photostats of checks the 26th of July. I hope they are in your hands by this time. I am glad to hear of the application of the workers for Brazil and Alaska. I hope they are God's men for God's places. I am very sorry that there are not some for Peru. As to the work we are doing: last week I made a three days trip with Don Simon Gaima to one of the places he visits regularly, called Picuroyaco, pronounced —Pecoo ro yaco. It is quite a settlement of Don Simon's tribe, some are his kinsfolk. We had the services two nights in the largest house and most convenient in the community. The

last night there were four that stood up saying they were believing on the Lord Jesus as personal Saviour. One said that he had been a believer since the first day of the year, another said he accepted the Lord that night, another is a man who bought a Bible from

WRITE LETTERS

We thank the Lord for a missionary like Brother Smith who will kindly and with great patience teach against error until the people see it and take it. Also we hope that every reader of his letter will see how that a letter from back home would encourage them. Sit down now and write them a cherry letter and tell them you are praying for them and that you love them for the truths sake, etc. Also write to Brother Hallum. It will cheer their hearts.—Editor. Here are their addresses:

Elder L. M. Smith, Caixa Postal 227, Manaos, Amazonas, Brazil, South America.

Elder R. P. Hallum, Apartado 139, Iquitos, Peru, South America.

Don Simon and claimed that he was a believer but has been conducting himself, according to rumors, very bad, taking other men's women from them and living with them for awhile. I did not put much confidence in his profession. The other and last I do not know about. Of course we do not know about any of them as to that, but I was well pleased with the services except one thing. In the house where we had the services the people of the house keep liquor together with other small articles to sell. After the services the last night some of the people lingered to buy things and I noticed some taking drinks of liquor. But we could not say anything because we were in a private house and had no control over what the man did. But we find this kind of situation in many places where we go. Usually the house that is suitable to have services in is the house where they have liquor to sell. This leaves wife, daughter and me ordinary. Will close for this time, yours in the service of the Lord.

R. P. Hallum

PRAY FOR BROTHER  
BRANDON

We have not heard from Bro. Brandon since the last issue of the paper went out to you a month ago. We trust that every reader will remember to pray daily for him that the Lord will heal him if it be His will. Let us not forget the great mission work that he has done in the past and try to realize what he is going through with leprosy during the trying times when he would like to be back on the field on the firing line for the Lord Jesus Christ. It is so easy to forget. I believe it was T. T. Martin who told how one day he was walking down the street in Louisville, Kentucky and saw the great John A. Broadus (we think it was he) an old man walking across the street with bowed head. Brother Martin went over and greeted him and put his arm around the old man of God and told him what he had meant to him, etc., and the old man's frame began to shake as he cried with joy at the words of love and encouragement. Yes, let us not forget to pray for all the missionaries. Pray for the Hallums and the Smiths and the native missionaries.

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY  
1210 E. Grand Blvd.  
Detroit 11, Mich.

Smith Writes

(Preceding page, Column five)

John Dias and I, I pointed out to him how the Word of God cannot get old and out of date, or change in any way, for with God there is no variableness, neither shadows of turning, James 1:17. I used the illustration of the sun making the shadows move as it moves, the day getting older until the shadow of the earth against the sun caused the greatest shadow of all, night. God is neither old nor young, is like the mid-day with the sun over head, causing no shadow—he doesn't move so there isn't any shadow cast—he doesn't change so there isn't any words wasted in the Bible because of changes in customs. Here at mid-day the sun is exactly in the zenith and anything with the same diameter at the top and bottom doesn't have a shadow. He well understood. The Portuguese Bible says: "As mulheres fiquem caladas nas Egrajac." This is plain and strong in the Portuguese and says, "Women keep your mouths shut in the churches." "Fiquem caladas" keep your mouths shut. Then it goes on to say that it is "indecent" for a woman to talk in the church. This was an order and not a custom—even if it were not an order, the Word of God is not given to be of value for just one age, and not good for another because His Word says that everything that is received of God, coming down from the father of lights, in whom there is no variableness neither shadow of turning. If there is no variableness with Him we can be assured that that which we receive of Him is of the same quality. Then I pointed out in a quiet and understanding manner how, that regardless of how many rules of order that a Baptist church made in error, it could not change the Word of God. I told him that in the churches of the mission that the women keep silent as the Scripture says and that their meetings are separated (when the women are to speak) and that the women get a blessing from obeying the Word of God. He realized the truth of my words and agreed with me to begin immediately teaching this, slowly but firmly. He said, "Regardless of what I have thought before or what anyone else thinks on this subject I want to do the will of the Lord, and it is plain to me as I never have seen it before. Lets pray and work together about this matter until our church is free from this error." I think in this one thing I have won the confidence and respect of our missionary here more than on any other occasion. Of course, I don't like to be over confident. Some time ago, twelve letters were put in my box by mistake which were for the Southern Baptist Convention Missionary (boat mail with three cent stamps). They were friendly letters from church members of the S. B. C. Three cents will get us a letter in a month (ten cents by air in a week) but we have received letters from only the officials of the mission and two others besides our families.

FINANCIAL REPORT FOR AUGUST 1950

Liberty Baptist Church, Toledo, Ohio	\$ 24.42
Liberty Baptist Church, Central City, Kentucky	11.54
Tabernacle Baptist Church, Lewisburg, Kentucky	85.00
New Hope Baptist Church, Dearborn, Michigan	23.10
New Hope Baptist Church, Dearborn, Michigan (Ladies Bible Class)	10.00
North Side Baptist Church, Mayfield, Kentucky	32.46
Raiford Baptist Church, Raiford, Florida	5.00
South Side Baptist Church, Winter Haven, Florida	55.00
Fenton Road Baptist Church, Flint, Michigan	6.56
Mt. Pleasant Baptist Church, Cadiz, Kentucky	70.00
Bellview Baptist Church, Paducah, Kentucky	41.11
Naborton Baptist Church, Naborton, La.	31.00
New Hope Baptist Church, Newtonville, Indiana	10.00
Big Creek Baptist Church, Wayne, West Virginia	7.50
Big Creek Baptist Church, Wayne, West Virginia (Junior Class)	1.50
Ahava Baptist Church, Plant City, Florida	45.00
Little Obion Baptist Church, Wingo, Kentucky	13.88
Richland Baptist Church, Livermore, Kentucky	19.49
South Side Baptist Church, Paducah, Kentucky (B. Y. P. U.)	7.89
Macedonia Baptist Church, Ripley, Tennessee	16.88
Buffalo Avenue Baptist Church, Tampa, Florida	29.45
Buffalo Avenue Baptist Church, Tampa, Florida (Hope Bible Class)	50.00
Repton Baptist Church, Repton, Kentucky	15.00
Seven Springs Baptist Church, Dycusburg, Kentucky	11.70
Suwanee Furnace Baptist Church, Kuttawa, Kentucky	28.33
Mt. Olivet Baptist Church, Bush, Kentucky	34.43
Pleasant Grove Baptist Church, Hickory, Kentucky	14.32
Wurtland Baptist Church, Wurtland, Kentucky	200.00
United Baptist Church, Muncie, Indiana	10.00
Second Baptist Church, Marion, Kentucky	11.92
Park Hill Baptist Church, Pueblo, Colorado	75.00
Micanopy Baptist Church, Micanopy, Florida	5.00
First Baptist Church, White Plains, Kentucky	15.00
South Union Baptist Church, Cadiz, Kentucky	21.00
Bethel Baptist Church, Sugar Grove, North Carolina	44.00
Fish Springs Baptist Church, Cardview, Tennessee	24.10
Elizabeth Jarrell Baptist Church, Louisa, Kentucky	13.51
Harmony Baptist Church, Detroit, Michigan	88.30
East Main Baptist Church, Des Plaines, Illinois	10.00
First Baptist Church, Russell, Kentucky	72.59
Maranatha Baptist Church, Grand Rapids, Michigan	14.38
Oak Baptist Church, Royal Oak, Michigan	90.50
Oak Baptist Church, Royal Oak, Michigan (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Michigan (Ladies Bible Class for Manaus Church Building)	5.00
Grace Baptist Church, Base Line, Michigan (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Michigan (B. T. U.)	3.43
Grace Baptist Church, Base Line, Michigan	50.58
W. W. Whitaker, Pontiac, Michigan	3.00
W. W. Whitaker, Pontiac, Michigan	8.00
Miss Edith Mehaffey, Philadelphia, Penna.	5.00
B. C. Smith, Sr., Bernice, La.	10.00
A Brother in Water Valley, Kentucky (For Church Building in Manaus)	1.00
L. W. Page, Lawley, Florida	10.00
William Kalafus, Jackson, Michigan	20.00
Hiram E. Jones, Dryden, Virginia	10.00
J. H. Kain, West Cape May, New Jersey	10.00
B. R. Matheny, Clendenin, West Virginia	5.00
<b>Total</b>	<b>\$1,556.87</b>

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

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

These two others were from members of Harmony Church. The Lord bless his work there and the prayers of the saints.

Yours in His service,

Lawrence M. Smith.

THE TIME MAY BE SHORT

There shall be wars and rumors of wars. This is now come to pass. Not only is there war in Korea but there are many rumors of wars on every hand. We do not know, but it seems to us the coming of the Lord is not far off. If you expect to do any mission work, now is the time. Some fields are ripe, like South America and we have the work there and the gospel is being preached and souls are being saved and churches established. If you are a Baptist and missionary, then here is the opportunity for you to do real New Testa-

ment mission work. This is a faith work, there is nothing to join and nothing to unjoin. No one will interfere with you if you give or if you do not give. There are no paid secretaries or bosses. It is up to you. Won't you please pray and then give?

AN APPEAL FOR THE UNEVANGELIZED OF THE AMAZON VALLEY

(From a letter written by Bro. Brandon in 1940)

One of the most inviting places to do mission work in the world today, without a doubt, is the Amazon Valley of Brazil. This includes the state of Para and Amazonas, and the territory of Acre—the population of which is something less than two million, and by far the greater part have never heard the Gospel.

There is a readiness on the part of the most of the people

to hear the Gospel. All but a few, are ready to admit the improper methods implied by the Roman priests.

The confidence of the people is so shaken, that they no longer trust in the sincerity of the priests; and yet they fear them, and feel that they should be loyal to the religion of their fathers. Thus, many of the ones who hear the Gospel, admit its truth, yet refuse to follow.

In the interior of the state of Amazonas, the part that lies above Manaus, the capital city, are some of the greatest opportunities offered to those who feel the call of God to do mission work.

There are numerous places to live where one can sustain himself, but of course, without the common luxuries of life. The population of such places will furnish a small congregation nearly every night in the week in some religious service. Of course, we must keep busy in order to keep them interested in coming to these services. Then too, near these places, are what might be termed community gathering places where one can go in a canoe if there are no motor boats.

The people who live in these places do not have the advantages as we in the homeland have, but they are hospitable, friendly, and intelligent, though much neglected. Though the people of the region are mixed with the colored race, Christians should meet in the common places of life, without respect of person.

In this vast field where the rivers are the highways, and where no less than six hundred thousand people live, is approximately twenty thousand miles of waterway navigable for a small launch or river steamer. Here are only nine Baptist Churches under the Southern Baptist Convention, one independent church, one Presbyterian Church, a number of Holy Roller Churches, and no less than thirty Catholic Churches. The people who live in this interior do not have the constant care of priests, for it is difficult to get into their homes, and for the greater part, they are very poor. None but the heart of Jesus would be moved with compassion for them, for there is little or no beauty that we would desire them. However, there is victory for the servant of God who will cast his lot among them, and make the sacrifice that he may win some of them for the Lord.

Friend, what do you think of a great work among this people, and just how great an investment would you like to make with the Lord? Remember, an investment with the Lord pays an eternal dividend, and you may have as much as you will.

May the Lord help us to see and do as might best glorify Him and be a blessing to others. Remember that Jesus includes you in Matt. 28:19,20 as much as He does in John 3:16.—Joe Brandon.

The fact that you do not live up to the light you have is proof that the heathen cannot live up to their light.

If Jesus had done the same for you that you have done for the heathen, what would be your condition today?

Why Send Missionaries To Catholics At Home Or Abroad?

Back in 1905 E. M. Poteat read the following report before the Southern Baptist Convention at Kansas City, and it was unanimously adopted by that body. We print it herewith in view of the fact that we are vitally interested in mission work in Brazil.

"Why send missionaries to nominally Christian lands, to Roman Catholic countries? Our brethren of the Episcopal Church refuse to do so on the ground that these countries are already occupied by a church—to quote one of their bishops—whose orders they recognize—and we Baptists must give a reason for pursuing a different course.

"We send missionaries to pagan lands because there Christ is not known; we send missionaries to lands under allegiance to the Pope of Rome because there, as we believe, Christ is not truly known. In pagan lands Christ is not represented. We may go to pagan lands as Christians, we must go to papal lands as Baptist Christians. In China we go to publish salvation; in Italy and Brazil and Mexico we go to correct the interpretation of a salvation already published. And here we may expect and be willing to brave the charge of Roman Catholics of sectarianism. On the contrary, we believe that Francis of Assisi and Thomas A. Kempis and John Henry Newman were Christians, but that they were Christians in spite of, and not by, the aid of the creed they espoused; and we believe that in those countries where the Roman Church has had its way Christianity has been so deeply perverted as to be no longer recognized; it is rather paganism with a thin veneer of Christian phraseology. And here the Latin proverb applies: "Corruptio optimi pessima."

"Further, we believe that as Baptists we have a special call and mission to papal lands, because we carry none of the togery of Rome among our old clothes. We have never yet put the church or any of its ministrations between the individual soul and God, and we do not carry in our blood the taint of the virus of salvation by works. We believe God cleanses hearts by faith, and that the faith of the believer and not the faith of someone else. We believe that God cleanses hearts by faith, and not by manipulations of the church. In our interpretation of it, Christianity frankly admits believers into the family of God, and not because and only when they are holy, but because they are believing sinners and in need of holiness. If the church is to prepare people for the family of God by laying hands upon them at the moment of birth (baptismal regeneration), and training them through life by penance and sacraments, and by purging them in purgatory after they die, then we Baptists are wholly wrong in our view of the Gospel. But if we are right in our view, that people are admitted into the family of God by faith and faith alone, then we must do what in us lies—working always with infinite kindness and patience and love—to stop the long, long thronged procession of the blind who follow the blind."

## "The Ways Of Folly"

(Continued from page two)  
right. You would be certain everything was all right. You wouldn't take care of your business like you take care of your soul. You would be certain everything was all right. I ask you tonight, do you have any insurance on your property, your household goods, your automobile? You wouldn't dare say, "I think so." You would be certain about those matters. Brother, sister, every individual in this house of God ought to know tonight whether he is a child of God. He ought to be certain about it. It is a way of folly for a man to say, "I think everything is all right," or "I suppose everything is well in the sight of God."

V

### THE WAY OF REJECTION IS THE WAY OF FOLLY.

There are men and women here tonight who have heard the gospel of Jesus Christ many, many times but have rejected the Son of God as Saviour. Beloved, it is the way of folly. Listen:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hosea 4:6.

"And he beheld them, and said, What is this then that is written, Thy stone which the builders rejected, the same is become the head of the corner?"—Luke 20:17.

The stone was the Lord Jesus Christ—the Rock of Ages. He was rejected by the Jews. Though He was Jewishly rejected, He was made the chief cornerstone by God the Father.

I tell you tonight, sinner friend, in the book of Hosea and in the gospel of Luke it is said that men rejected Jesus Christ. There are individuals here who because of their own folly, who because they love the world, who because they are concerned about the things of this life, have rejected the Son of God as Saviour. I tell you, beloved, the way of rejection is the way of folly.

### CONCLUSION

There are people here whose ways are ways of folly. I have mentioned five of these ways of folly. I could have mentioned many others. I am sure that there are folk here that these five ways characterize the foolishness of your life. Would to God, my brother, that you would turn from the ways of folly and turn to the right way. There is just one right way and that is the Lord Jesus Christ. He said Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Sinner friend, if you are ever saved, it will be because you have turned from the ways of folly and turned to Jesus Christ as the true way, the only way whereby a man can be saved.

I want to impress it upon you tonight that Jesus Christ went to Calvary and there poured out His blood, and I am saved tonight because I believe that Jesus died for my sins. Those of you who are saved tonight are saved because of the same reason — because Jesus Christ died for your sins. There will never be a man in Heaven but what has believed that Jesus' death at Calvary was sufficient to pay his sin debt. Anything else is a way

of folly.

May God help you tonight to cast aside these ways of folly upon which you have been depending, and may you depend upon Jesus as the true way, the only way, and the only manner whereby you can be saved.

May God bless you!



### Alien Immersion

(Continued from page one)  
es churches that there is much confusion here.

The answer is easy.

Jesus said, "I" — will build MY church.

Jesus said, "The gates of hades shall not prevail against it."

So then, the true church must have had Jesus Christ for the founder and must have had continued existence throughout the age, thus far.

Since every so-called church on the earth with the single exception of the one designated by the name "Baptist" may be traced to a human founder, and came into existence all the way from five hundred years after Christ, it is evident to any one who is not blinded by prejudice that it was a Baptist church that Jesus Christ gave the command to baptize. (And if space permitted I could go on and present other lines of truth to prove that Baptist churches are the only true churches of Christ.)

So then, "alien immersion" is unscriptural, because it is immersion administered by UN-SCRIPTURAL AUTHORITY.



### New Church

(Continued from page one)  
church. The members request prayer from the other brethren that the Lord will bless and that souls will be saved and follow the Lord in a New Testament church.



### Masonry

(Continued from last week)

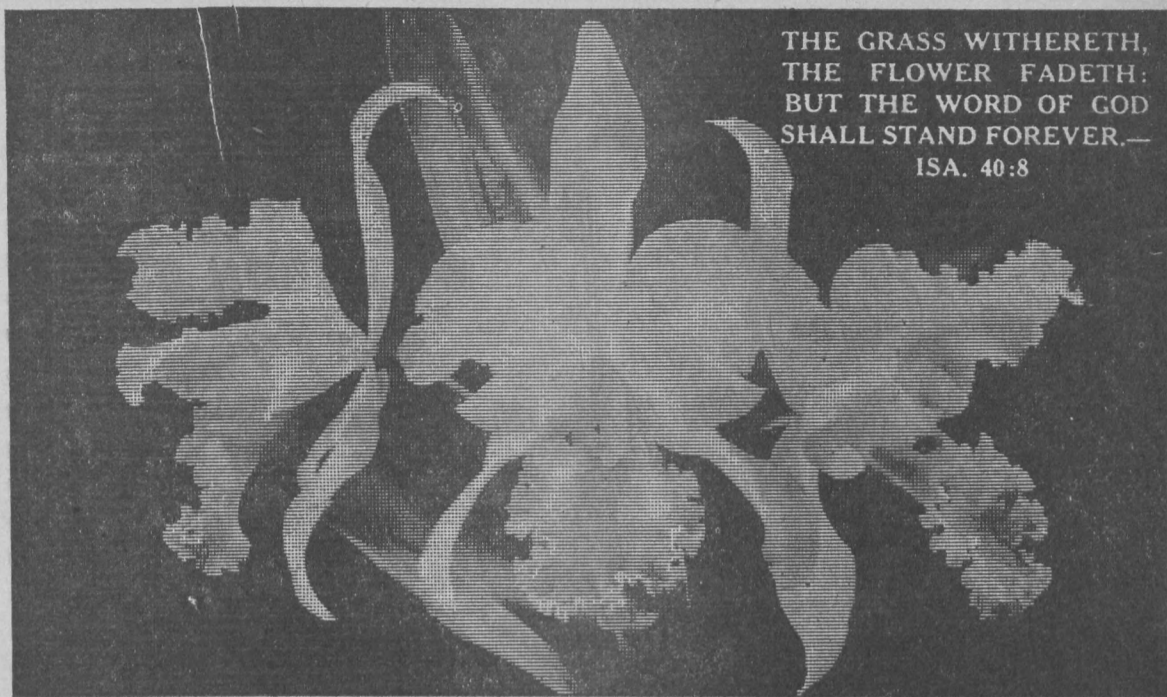
Men are even told about the "lodge above," as if all that were necessary to enable them to get to heaven is to join the lodge and especially to be a mason. The Word of God says definitely that without Christ and His sacrificial death and without absolute faith in His advocacy and intercession, no man shall see God.

There can be no salvation in the lodge, but men defend the lodge and turn against their church and the pastor and blaspheme the Name above every name, leaving that precious Name out of their mouthings for fear of offending the Jew, the Mohammedan, the Hindu, the Mormon, or any who may have joined in their idolatries.

In Chas' Digest of Masonic Law, page 207, we read: "Freemasonry calls no man to account for his belief of any religion on the globe." "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."

Mackey's Lexicon, Ar. Prayer, says: "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution,

Other men's sins are before our eyes; our own are behind our back.



THE GRASS WITHERETH,  
THE FLOWER FADETH:  
BUT THE WORD OF GOD  
SHALL STAND FOREVER.—  
ISA. 40:8

and because we thereby show our dependence on, and our faith and trust in God."

A religious institution, not founded on the Bible, must be pagan. How can men reject the teachings of Christ, ignore His Name and person, make use of signs and symbols of ancient sun-god worship, put the Bible down as a third-rate piece of furniture, mouth over murderous oaths over it, look to the sun, moon and master of the lodge for assistance in knowing its truths, and still claim to be followers of the Lord?

No Christian or Christian minister has any business in the lodge. He cannot serve two masters, and he must either love the one and hate the other, or cleave to the one and despise the other. It is not the church and the lodge, or it is the church OR the lodge, it is the church OR to both. Therefore, I had to demit from the lodges, for Christ is my Life, and I cannot grieve my Lord by fellowshiping idolatries and defending silly secrets when He has told me to come out from among them and be separate, and touch not the unclean thing.

1. (4) The lodge is unitarian. The lodge recognizes God or any god that satisfies the bent to worship that is inherent in human nature. It does not recognize Christ as the Son of God and the only Saviour of man. It teaches salvation by "living up to the teachings of the lodge." It denies the Trinity and gives no place for the second and third persons of the Godhead, Christ the Son and the Holy Spirit, the Comforter.

The only sin that the lodge recognizes is failure to keep the murderous oaths inflicted on unsuspecting candidates, so befuddled by the things going on around them that they fail to consider the seriousness of the things they are repeating parrot-like after the master of the lodge. My commission to preach the Gospel came to me while I was studying Ezekiel 33. This says to "warn the wicked, that he turn away from his wicked way and live." Lodgism is wickedness and I am trying to warn the wicked of its wickedness and Christians and Christian ministers of the sin of being affiliated with lodges.

The atoning work of Christ, which is the foundation of Christianity, is ignored, in fact never mentioned, in spite of the words of Eph. 2:8, 9, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works lest any should boast." How boastful is the lodge of its works! Again, I John 2:23 says,

"Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." Again in I John 5:11, 12, we read, "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

It is rank modernism in that it teaches the universal Fatherhood of God, and the universal brotherhood of men, and yet the lodge denies it in making distinctions between members and non-members. This is developed further under the heading of "man-worship" under (4).

Futhermore, the lodge teaches that a man is saved by his own merit and works—improving himself in masonry. In some of the higher degrees, he even goes through a counterfeit baptism (as used in some churches, especially Romanism), anointing with oil and enrobing with the robe of righteousness—a blasphemous thing that only God can do, or a misapplication of some of the old Jewish rites, which were abolished with the coming and death of Christ. In other words, the lodge claims to be able to cleanse from sin and to regenerate a man by its ceremonies. That is where it shows the effect of French Roman priests. Doubtless many men think they are saved and on their way to heaven because they have taken certain masonic degrees, but they have not come in the one and only Way that God recognizes and hence are living under a false hope, which is no hope at all. Too late they will wake up in hell and wish they had given attention to the Word of God and the teachings of the true church instead of to the lodge.

2 (5). Lodgism is a waste of time and effort.

If men would give the same time and effort to memorizing the Word of God that they do to memorizing passages in their monitors, many would come to know the Lord Jesus as Saviour and escape the tortures of hell.

If men would be as willing to seek and to give help in memorizing God's Word, one with another, as they are to coach one another in the blasphemous things of the lodge, the church would be a thriving thing and souls would be won for Christ in large numbers.

If men would reverence and honor the Word of God as they do the teachings of the lodge, they would be blessed of God and have real happiness.

If men would be true and loyal and support their church as they do the lodge and defend

it as quickly, and attend it as faithfully, letting nothing hinder their being at the stated and called meetings, the church could take its rightful place in the community and be a power for righteousness.

God has made the church His one and only institution in the world for this age. He said in Matt. 16:16, "I will build my church, and the gates of hell shall not prevail against it." God has never said that He would recognize the lodge or bless any of its activities. He rather warns men to come out of anything unclean and be separated unto Him and from the world. The lodge drags men down and prejudices them against the church.

3 (6). The benefits of the lodge are not worth the efforts put forth.

A man in southern Minnesota told me about the forcing of a drainage project, the tax on which caused him to lose his farm. He was an old man and not able to start over. He finally admitted that the very men who put through the project did nothing to help rehabilitate him were members of the same masonic lodge he was a member of and tried to defend.

A man in Austin, Minn., shook his fist under my nose after I had warned young men to stay out of the lodge and told me, "You cannot attack what means bread and butter to me!" Then he said, "When I was out of a job and needed help, did that man (pointing to where John Hormel usually sat) help me? No, but a mason did." It just so happened that John Hormel wears the double eagle of the lodge. This man didn't even recognize the masonic emblem.

Over in West Virginia, I talked with people who were relatives of a taxi driver, who was taken from his home by bandits and even after they recognized his masonic ring, and knew they were obligated to him, declared that he knew too much about them and killed him anyway.

Christian fellowship is far more valuable and blessed and just as useful. I have used the lodge when I was in standing, and found it was useful, but always seemingly as a matter of duty. Among Christians, the feeling is different and one knows it is because of the love of Christ. A Christian should treat all men as masons treat members only, and all women as masons do their and each other's

(Continued on page four)

## AN EXPOSITION OF ACTS 2:38

Eld. H. H. Overbey  
Detroit, Mich.

Acts 2:38 is a verse that there is no end of controversy about. What is the meaning of this verse? What does it teach? First we must not put Scripture against Scripture because the Bible does not contradict itself. The passages that are hard to understand must not be given a meaning that contradicts other passages that are clear and plain and of which there can be no doubt about the meaning. There are many, many Scriptures that teach clearly and plainly that one is saved by faith, or by believing on Christ or by receiving Christ and without works. Now Acts 2:38 does not contradict these passages and its meaning must be in harmony with them. The difficulty is over the interpretation of a preposition, a small Greek

word "eis" in Acts 2:38 which translated "for" in the King James Version and "unto" in the Revised Version. This Greek preposition "eis" is translated into many English words in the King James Version. For example it is translated "against" 25 times, "among" times, "at" 20 times, "for" times, "in" 131 times, "into" times, "that" 39 times, "on" times, "to" 282 times, "toward" times, "unto" 208 times, "upon" 25 times, "concerning" 1 time. Now let us take the statement Acts 2:38: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Those who believe in baptismal regeneration, or that one must be baptized in order to be saved, teach that the word "for" means "in order to be saved" that you are baptized in order to get your sins remitted. Those who believe in salvation by grace teach that the word "for" in this verse means "because of" or one is baptized with reference to sin already remitted. There are passages in Scripture where the Greek word "eis" has both of these meanings. Now which meaning does it have here? It has the meaning that does not contradict other passages that teach that one is saved by believing on the Lord Jesus Christ. For example let us note Acts 2:38. The word "concerning" in this verse is from the Greek word "eis." Read the verse and see how Peter uses the word in his sermon before he uses it in Acts 2:38. Now let us look at Matt. 12:41. Read the verse carefully and notice that he repented at the preaching of Jonah." Now the men of Nineveh did not repent in order to get Jesus to preach to them. The word "at" from the same Greek word "eis." You can see that the meaning here is the same as the correct meaning in Acts 2:38.

### New Language

(Continued from page one)  
through faith in the blood of Jesus Christ."

It was that message that rocked the Roman Empire until it crumbled in defeat.

It was that message all down through the intervening years that has brought redemption from sin to the believer.

It is that same message that the world needs today, and the world today will receive it, when it is preached with the same spiritual zeal, backed by fervent prayer and a deep, passionate love for the souls of men.

### POSITIVE SIMILARITY BETWEEN MASONRY AND MODERNISM

Bro. W. E. Ashbrook points out how close the resemblance is of the theology of Masonry to that of Modernism. "The fatherhood of God and brotherhood of man" is an old Masonic phrase. Clymer, a Masonic authority, says, "Masonry does not teach salvation by faith of the vicarious atonement which doctrine does not make Christians but criminals!" Immortality and salvation by character are the common teaching of Unitarianism and Masonry. Ward, another Masonic writer, says, "Freemasonry, in practice, teaches that all good men, whatever their personal beliefs, have a right to hope for salvation. Each Mason can for himself work out his own conception of God and thereby achieve salvation."

This is essentially the teaching of Bro. Fosdick and others of the Federal Council. In 1945, twenty-nine of the thirty-six active bishops of the Methodist Church were members of secret orders of one or another sort, twenty-one of them Masons. So are an unusually large proportion of recent presidents of the Federal Council.—The S. S. Times.

Let no man imagine he can pursue a good end by evil means.

It is the little breaks with God that rob men of their power and usefulness.

Sin deceives, then defiles, then deadens.

word "eis" in Acts 2:38 which translated "for" in the King James Version and "unto" in the Revised Version. This Greek preposition "eis" is translated into many English words in the King James Version. For example it is translated "against" 25 times, "among" times, "at" 20 times, "for" times, "in" 131 times, "into" times, "that" 39 times, "on" times, "to" 282 times, "toward" times, "unto" 208 times, "upon" 25 times, "concerning" 1 time. Now let us take the statement Acts 2:38: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Those who believe in baptismal regeneration, or that one must be baptized in order to be saved, teach that the word "for" means "in order to be saved" that you are baptized in order to get your sins remitted. Those who believe in salvation by grace teach that the word "for" in this verse means "because of" or one is baptized with reference to sin already remitted. There are passages in Scripture where the Greek word "eis" has both of these meanings. Now which meaning does it have here? It has the meaning that does not contradict other passages that teach that one is saved by believing on the Lord Jesus Christ. For example let us note Acts 2:38. The word "concerning" in this verse is from the Greek word "eis." Read the verse and see how Peter uses the word in his sermon before he uses it in Acts 2:38. Now let us look at Matt. 12:41. Read the verse carefully and notice that he repented at the preaching of Jonah." Now the men of Nineveh did not repent in order to get Jesus to preach to them. The word "at" from the same Greek word "eis." You can see that the meaning here is the same as the correct meaning in Acts 2:38.

Now let us notice the meaning of the English word "for." For example one might say, "The man was sent to jail for stealing." This does not mean that he was sent to jail in order to get him to steal, that he was sent to jail because he had already stolen. Just so, one baptized for the remissions of sins or because his sins are already remitted. About four years ago we were traveling in our car with Brother J. F. Brandon. We came to a toll bridge and we stopped at a small building and a man came up to the car and said, "Fifty cents," and I said, "What for?" He replied, "For crossing the bridge." We paid him the fifty cents and then crossed the bridge, or in order to cross it. About two weeks later we came back over the same route and when we approached the bridge I said to Brother Brandon that I was going to find out if the toll taker was a Campbellite. We crossed the bridge and then stopped and the man came up to the car and said, "Fifty cents." I said, "What for?" and he replied, "For crossing the bridge." Then I said, "When I was going the other way I paid you fifty cents before I crossed the bridge and you said it was for crossing the bridge, now after I have already crossed the bridge I pay you fifty cents and you still say it is for crossing the bridge." Before we could say another word he yelled out, "IT IS FIFTY CENTS FOR CROSSING THE BRIDGE," and walked away. We drove on I said to Brother Brandon, "It seems that he was a Campbellite." Now that illustrates the meanings that the word "for" can have. Others can stake their hopes for Heaven in their interpretation of a Greek preposition if they want to, but as for me I am depending upon the Lord Jesus Christ. You had better trust Christ instead of your interpretation of the word "for" in Acts 2:38.



### Masonry

(Continued from page three)  
wives, mothers and daughters.  
4. (7) Lodgism is man-worship.

In Matt. 4:10, Jesus said, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve."

Again in Matt. 23:8-10 He said, "But be not ye called Rabbi: for One is your Master, even Christ, and all ye are brethren. Neither be ye called masters; for One is your Master, even Christ. And call no man your father upon the earth, for One is your Father, which is in heaven."

In passing, let me observe that in order to be brethren, men must have the same father. When Jesus stated that the Scribes and Pharisees were of their father, the devil, He established forever the fact that there are two fathers, and the children of each brothers among themselves, but not brothers of the sons of the other father. To be a brother in the lodge is different from being sons of God and brothers because of the Fatherhood.

Herod received worship from the Phoenicians and God took his life for it, according to Acts 12:23. Paul and Barnabas refused man-worship and hardly restrained the people from worshipping them and making sacrifice to them, but they did restrain the people and pointed to the true worship of Almighty God through Jesus Christ. John fell before an angel in Rev. 19:10, but the angel said, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: Worship God: for the testimony of Jesus is the spirit of prophecy."

Masonry worships a man. He sits with his hat on, even in a church service, denying to God even the reverence and common courtesy that most people deem necessary. We are told of the one who is to come, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:4. The master of the lodge plays God.

In Isaiah 14:12-14, God is speaking to Lucifer, who was the anointed Cherub: "How art thou fallen from heaven, O Lucifer, son of the morning! how

art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I WILL ASCEND INTO HEAVEN, I WILL EXALT MY THRONE ABOVE THE STARS OF GOD; I WILL SIT ALSO UPON THE MOUNT OF THE CONGREGATION, IN THE SIDES OF THE NORTH: I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS; I WILL BE LIKE THE MOST HIGH." Then God said, "Yet thou shalt be brought down to hell, to the sides of the pit." When man tries to play God and receives worship, it is an evidence that he is in rebellion against God.

Men bow down to the master of the lodge, they worship him across an altar. They make vows to him, even in the name of God, and bind themselves to do his (the master's, not God's) will. He accepts and enjoys and demands it of all in the lodge. That is man-worship.

The lodge itself is worshipped. It is called "this worshipful lodge." Although it is made up of all kinds of men, Mohammedans, Jews, Hindus, preachers, convicts, gamblers, drunkards, whoremongers, no matter what they may be, if they have the money to pay the fees and can bow down in due form at the altar and assume the obligations, yet it is called a "worshipful lodge." That is devil worship, contrary to the worship of God. It is a man-made institution, amounts to Humanism, worships and prays to itself, and cannot be blessed of God.

The master of the lodge may be as vile a man as can be found, telling the vilest of stories and raising uproarious laughter over evil remarks, then go into the lodge room, put on his hat, pretend to engage in prayer by reading or giving from memory so-called prayers in the ritual. But few masters of the lodges have any access to God or know anything about prayer because they have never come to God through Christ. If they had, they could not, after becoming new creatures in Christ, any longer accept worship and carry on the blasphemous things of the lodge.

No one has ever been saved through the teachings of the lodge. No one is ever made conscious of his sin and his need of the Saviour by being taught to take vengeance on those who violate their oaths, or by being taught the lies of the lodge and by being caused to take a dagger and stab, in effigy, a man, and carry a decapitated head to the master of the lodge, where

he is slightly reprimanded, in play, for his murder. That sort of thing is not Christian. Daggers and bloody aprons and hands do not teach the love of Christ and the way of salvation. The conscience is merely seared, as with a hot iron, so that it will not hurt when he finds occasion to commit a crime.

I know of a case where a mason deliberately shot and killed a boy, but was never convicted, although there was no doubt of his guilt, nor was he banished from the lodge. One preacher did get his eyes open through the deal, and demitted from the lodge. I was not that preacher, but I am acquainted with him and warned him before he went into the lodge that he was making a mistake.

5 (8) In the church, we have the Bible alone as the Light of life. The church is the body of Christ, for we read in Eph. 1:23 "Christ is the head over all things to the church which is his body." It is the only institution which He promises to build and bless. In it we have the complete revelation from God, given in intelligible terms and in language everyone can understand. In the church we can do all that God wants done in this world. In the church, if really born anew, a man can be sure of his eternal salvation. He knows that he is a new creature, a new creation; with a new nature, a new relationship with God, the real Father of the believers; a new outlook on life; a new understanding of the Scriptures; a certainty of heaven and also of "an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God."

Why go to the lodge, and waste time and effort in pagan religion, and sun-worship and man-worship, when the Lord God seeketh those who will worship Him in sincerity and truth, to whom He gives eternal life and assurance that they shall never perish? I realize how blind I was and how the god of this world did blind my eyes, but the Lord had already laid claim to me and I had accepted Him as my Saviour. When I had been acquainted with the lodge for about eight years, He opened my eyes to see the hideousness of the lodge and led me out of it and has allowed me to do something to try to bring the light of God's Word to others in the lodge and endeavor to keep others from ever being blinded and damned by affiliation with such idolatry. For this I praise Him and intend, by His