

If you are in God's line, God will bring things in line with you.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

Five Ways To Bless A Gospel Meeting For Satan

I do not like the title of this article any better than you do. In fact, I dislike it heartily. But I will relate these five ways which seem to be working so successfully in various parts of the country in blessing the Gospel meeting for the Devil's good pleasure. They have his wholehearted approval.

The First Way

which assures blessing for Satan is to be found in seeing to it that you do not arrive at the Gospel meeting early enough to have a prayer meeting. It is best to arrive just as the first hymn is being sung, or better, on the second or third, then it will be too late to pray. Prayer before the Gospel meeting is a serious hindrance to the Devil's blessing as it seems to make the saints too serious about seeing others saved and will gain the attention and favor of God in the matter, which would be disastrous for Satan's purposes.

The Second Way

is to be in a critical attitude during the service. Watch the speaker closely. You can make the

moments pass more quickly and with more enjoyment if you can detect faults in his diction, and mistakes in his grammar. Count them. It makes a fascinating religious game which sharpens your powers of criticism. See if you can tell whether he is having "liberty" in speaking. This calls for deep spiritual insight. Glance casually around. Others have not noticed this. You are much sharper than they. Compare him with others you have heard. Haven't you heard that message before? See if you can recall where and when. This is a wholesome exercise for your memory. Now, when he looks in your direction, maintain an impassive face, uttering no "amens"; let him depend on his Lord for all his encouragement and help. Again, look casually about. Can you tell whether his word is registering? It isn't, is it? Well, that is the calibre of men you have nowadays. You had just as well sit at home and send your money to a radio program.

The Third Step

is quite essential. It is the time element. Watch the clock. The (Continued on page four)

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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RUSSELL, KENTUCKY, SEPTEMBER 26, 1953

WHOLE NUMBER 764

HOW CHRISTIANS CAN SERVE GOD

By Roy Mason, Tampa, Fla.

Just as there is much misunderstanding concerning what constitutes the true worship of God, so there is much wrong thinking concerning what constitutes the actual service of God. Paul tells us that before his conversion he actually thought that he did God a service by persecuting the church. He was badly deceived. Many are badly deceived today. Let us think of some of the wrong notions that are being held:

FEASTING, FROLICKING, AND ENTERTAINING IS NOT SERVING GOD.

In the average church there is a kitchen and that kitchen is

kept going all week long. There is one long round of parties and socials and feeds. "Church workers" who get up programs and put on parties, are under the delusion that they are serving God. Yet not one soul is saved through such activities, nor is one person really drawn closer to the Lord. Suppose a person is working for a big company, and he has certain duties outlined. The boss is away, and this person neglects what he is employed for and spends his time promoting parties among the employees. The boss returns. Does he consider that this employee has been serving him? No, for he gave him no instructions concerning

putting on parties. (Neither did Jesus give any such instructions). If you think he did, then please find those instructions.

PROMOTING AUXILIARIES IS NOT SERVING GOD

Women meet in "circles" all week long, in most churches. They enjoy "covered dish" luncheons, and "chew the rag." Is that serving God? No!

Men meet in "Brotherhood" meetings and eat and stuff. Have they served God? No! More stuffing and chewing the rag. Besides, all of these auxiliaries are wholly UNAUTHORIZED by the Lord. They are all barnacles, leeches, that have (Continued on page four)

THE SPIRITUAL BASIS FOR A BIBLE COLLEGE

A PERSONAL WORD

Before proceeding with a discussion of the subject given above, I desire a personal word with the readers of the Baptist Examiner. I am happy to greet you from Evansville. Through the goodness of God I have been able to establish my home here in order that I may teach in Tri-State Baptist Bible College. Within two hours from the time I arrived in Evansville, without any previous arrangement, God

led me to a very desirable apartment. It is conveniently located, and had been refinished since last occupied. It was not necessary even to run a dust mop over the floors before moving in. My address is 1024 W. Franklin St. The readers of the Examiner are invited and urged to visit me in my home any time they find it possible. We have an extra bed and can always find an extra slice of bread. The welcome mat is out. I shall count it an honor to entertain any of the readers of this paper.

I am in a position to serve the churches of this area for evangelistic meetings and for my lectures on "The Trail of Blood," or for Bible conferences. As Abraham left Ur of the Chaldees at the call of God and by faith journeyed to Canaan, so I have come to Evansville by faith in response to what I believe to be the call of God. I shall be thankful to God for every opportunity of service. The Lord willing, I shall be with Pastor Earl Frazier and the First Baptist Church of New Harmony, Ind., in an evangelistic meeting beginning on November 1. Readers of the Examiner within reach of New Harmony are cordially invited to attend that meeting.

By T. P. SIMMONS
Teacher in Tri-State Baptist Bible College
Evansville, Indiana

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OUR WEEKLY RADIO PROGRAMS

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 1:15 p. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

PAUL'S COMMAND TO TIMOTHY

In II Tim. 2:2 Paul wrote: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is not a command to teach believers in general. We have such a command in the latter part of the great commission. This is a specific command to a preacher to teach other preachers. Here we have the establishment of a ministerial responsibility. It would be ideal if every pastor could give adequate training to the preachers that God calls out of his flock. But this is not feasible. Some pastors have no preachers among their flock, yet they should be enough interested in the cause of Christ to want to see preachers in other flocks trained. Some pastors, for one reason or another, lack either the time or the ability to give this training. Moreover this training can be given to a group of preachers to a much better

advantage than it can be given to one. Again it can be made more adequate when it is given by several teachers than when it is given by one. Note furthermore that Paul's command comprehends not merely the impartation of Bible truth, but ability on the part of the taught to communicate to others the things that are taught. Very few, if any, preachers possess native ability in such amount and kind as to eliminate the need of training. (Continued on page three)

A MOST HELPFUL LETTER

Gardiner, Maine

Dear Bro. Gilpin:

I have been thinking of writing you for some time. After wandering around in the wilderness for most of my life, I wandered into a Baptist church and was saved by the Holy Spirit. Lately as a layman I have been helping out at churches without pastors and without prayer meetings.

I want you to know that you and the Baptist Examiner open the Word of God to me more than any paper or writings of others, and your sermons are wonderful. They are expository truths — the way God's Word should be preached. To me they are great lessons. I study and learn all you print each week and look forward to the next issue.

If we can give offerings to others, my wife and I thought we should by all means help you and your wonderful work which we believe in and pray for. Enclosed you will find a check which we want to give to the Baptist Examiner for its inspiration and knowledge we receive from it each week. We want you to feel free to call upon us if and when the need arises. May God bless you.

Yours in Christ,
Theodore R. Hersom

PACKAGE LIQUOR AT ARMY BASES

Los Angeles—"There is now on the desk of Air Force Secretary Harold E. Talbott, a proposal to permit the sale of packaged liquor on Air Force Bases," says The National Voice. "That the United States military authorities would even entertain such an invitation to disaster is unbelievable. In 1952 there were 2,300 non-combat major Air Force accidents causing a tragic loss in personnel and expensive aircraft. Mechanical failures and weather conditions have given us all the accidents we can afford and more, without increasing the hazards by making liquor even more available to pilots and ground crews."

"In 1901, a law was passed making it unlawful to sell intoxicating liquor on U. S. premises, and that law has never been repealed. It is still in effect. This proposal is in direct conflict with this law. Unreasonable and foolhardy as it may seem, it does look as though the Air Force is about to put its approval on the sale of intoxicants on Air Force Bases."

The National Voice urges that a flood of letters should go to Hon. Charles E. Wilson, Secretary of Defense, the Pentagon, Washington, D. C., urging him to make use of the powers granted him by Congress to prevent (Continued on page four)

The First Baptist Pulpit

"AND I DON'T MEAN MAYBE"

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."—II Cor. 1:20.

Let me remind you in the very outset this morning that all of God's promises are positive and certain. There just are no "maybes" with God when it comes to His promises.

That word "maybe" is a word, beloved, which means but mighty little. It has often been said that when a woman says "no" she means "maybe," and when she says "maybe" she

means "yes." Beloved, God isn't that way—He doesn't speak on the basis of maybe, or maybe so—God speaks positively and there is never a maybe attached to any of His promises. They are all "yea" and "Amen"—final and positive in every particular.

Some years ago I was making a call and a little boy five or six years old was playing around the room. He was commanded of his father to do something and the lad did not immediately hasten to comply with the command. Whereupon the father repeated the command and said,

"You do it and I don't mean maybe." For a number of years I have thought about that experience. That was this father's way of enforcing his command. Beloved, listen this morning, God does not say "maybe" about anything. It is always positive.

I

Go back to the very beginning, when God put Adam and Eve into the Garden of Eden. He surrounded them with everything they could hope for and put only one prohibition upon (Continued on page two)

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JOHN R. GILPIN — EDITOR

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ments are made for their continuation.

"And I Don't Mean Maybe"

(Continued from page one)

that pair. So far as beauty was concerned, Adam and Eve had it in the Garden of Eden. So far as food was concerned, it was theirs. I tell you, beloved, there wasn't anything in the world Adam and Eve could have asked for in that Garden of Eden that they didn't have. There was only one prohibition that God gave them and that prohibition was relative to the tree of the knowledge of good and evil and God said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17).

God didn't say, "maybe"—He said, "Thou shalt surely die." Beloved, God kept His word. There wasn't any maybe about God's statement, it was a plain, positive declarative statement and God kept His word concerning it, in the fullest.

A little while later, Adam and Eve did eat of the forbidden fruit and when they partook of this fruit of the tree of the knowledge of good and evil, Adam and Eve died spiritually just like God said they would. Up until that time, the world had known nothing about physical death. They had known nothing about spiritual death, but since that time, beloved, the cemeteries on a thousand hill-sides bear silent testimony to the fact of the fulfillment of this portion of God's Word. Up until that time, there had never been a death. Now every time you see a hearse creep along the streets of the city, it is a silent reminder to you that God did not mean "maybe" when He said that Adam and Eve would die.

Stand on the very brink of the pit of hell and listen to the wails of that lost soul that comes out of hell itself and hear him as he pleads with Abraham for a drop of water to cool his tongue. Hear him as he pleads that a preacher be sent back to his father's house that his own brethren—five of them in number—who are hot-footing the road of vice, might be warned lest they also come to hell. When you hear that lost soul in hell cry out from the depths thereof, you are reminded that God did not say "maybe" back there in the first chapters of Genesis. That man was suffering spiritual death in hell and shall continue thus throughout all eternity to come, and every man who goes there is a proof that God didn't mean "maybe" when He said, "In the day that thou eatest thereof thou shalt surely die."

II

In the day God dealt with the Devil, God didn't say "maybe." "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast

of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

—Gen. 3:14.

Primarily, God was speaking to the serpent, but beloved, the devil was impersonating the serpent. Not only it is true that the serpent has crawled upon his belly every day since then, it is also true that every time the devil has come into the presence of God, he has come crawling on his belly and has gone away from the presence of God, defeated, crawling on his belly.

Take for example when the devil came to the Lord Jesus Christ in the early days of His ministry, the devil came with three temptations. The first temptation was that Jesus should turn the stones into bread; the second was for Him to fall down and worship him; the third was that the Lord Jesus Christ should cast Himself off the pinnacle of the temple and thus make a vulgar display of Himself in order that He might receive the acclaim of the multitude. To all of these temptations, Jesus gave positive answers when He said, "It is written," with the result the devil was defeated, and the Word of God tells us that the devil left Him for a season.

Listen to me, the devil has crawled on his belly in defeat every time he has come into the presence of God from the day that God said back in Genesis, "Upon thy belly shalt thou go." God didn't mean maybe.

Last Sunday we had a woman worshipping with us from Virginia. After the services were over, she came back to the study to talk to me. She said that sometimes she felt as though she were saved and felt happy in the Lord. At other times, she felt discouraged and defeated and was afraid she wasn't saved. She said that there would come to her repeatedly the thought that maybe she had committed the unpardonable sin. She said that again and again in her life she had been plagued with the thought that maybe she had spoken against the Holy Spirit some time and thereby had committed the unpardonable sin and could never be saved. I talked with her and told her that her experience had been the experience of many individuals in the days gone by. I told her of one great man who had the same experience until it was brought to his attention one day that the Devil was the one who was bringing that thought into his mind that perhaps he might be sinning against the Holy Spirit. I told her that the man who called it to this brother's attention reminded him of that text of Scripture which says, "Resist the devil and he will flee from you." That man, when those temptations came to him in the future, would say, "Listen, Satan, I know this is of you and not of God." The result was that he got complete victory over that fear that had been hanging over him for years. I said to this sister last Sunday morning, "From now on when that temptation comes to you, that maybe you have committed the unpardonable sin, and maybe you have sinned against and spoken against the Holy Spirit, just recognize it as to its source, coming from the Devil and remember the Scripture which says, 'Resist the devil and he will flee from you.'"

Listen, beloved, the Devil has crawled on his belly every time he has come into the presence of God, or every time he has come into the presence of one of God's children who have depended upon Christ for victory—the Devil has crawled on his belly in defeat every time. God said that He would and God did not say "maybe."

III

I wish you would notice the story of Noah at the time of the flood. I don't know how bad morally and spiritually the conditions were in the days of Noah. We have no way of knowing just how bad or how awful spiritual conditions were in those days. I don't know whether we could say they were worse or better than today, but I know one thing, they were pretty bad.

The Word of God tells us that one of the great sins for which God destroyed the world in the time of the flood, was because the sons of God married the daughters of men. If I understand that passage, I believe the sons of God refer to the Godly line of Seth, while the daughters of men refer to the ungodly line of Cain. If my interpretation is correct, the outstanding sin of that day was the fact that the Godly line of Seth married the ungodly line of Cain. In other words, children of God married children of the Devil—Christian people married with the world, and the thing displeased God. If you will note how much it displeased Him, listen to this passage of Scripture:

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."—Gen. 6:3.

God didn't say "maybe," God said, "I'm going to give you 120 years." Later on in the seventh verse of this same chapter, the Lord said:

"I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."—Gen. 6:7.

Beloved, God didn't say "maybe"—God kept His promise. A little while later, that earth which had never felt a drop of rain come out of the skies, was drenched with a rainstorm that lasted until it seemed it would never let up. The fountains of the deep were broken from beneath and the water came down out of the skies, and for days and days the water continued. All on the outside of that ark perished. Noah, his wife, their three sons and three daughters-in-law were all inside the ark along with the creeping things, the animals and flying creatures, and they survived the flood. Everything outside perished. There was nothing left outside, whether man or beast, who survived the flood. Why? God said, "I will destroy man whom I have created from the face of the earth." God didn't say "maybe." He kept His word.

I tell you, beloved, God is positive in what He says. Sometimes you may threaten your children and the threat amounts to nothing and it won't be long until the child knows it. Sometimes you may threaten your child with punishment but you never punish. I can think this morning of one woman in this church whom I have heard threaten to punish her boy a dozen times and I'm sure she never punished him with more than a tongue-lashing at any time since he was born. When she threatens, he laughs up his sleeve, and knows it amounts to nothing, and goes ahead and does as he pleases.

That's not the way God does. God said, "I'm going to destroy man," and God didn't mean maybe. He kept His word.

Beloved, God has said some things to you and me as far as punishment for sin. Everything God has ever said by way of punishment for sin when He has threatened you and me, He has meant it, and He will keep His

DIVINE HEALING

It is not always God's will that even some of the most devout Christians should be healed at all. He did not heal some of the greatest men of faith mentioned in the Bible—Elisha (2 Kings 13:14); Daniel (Dan. 3:27); Timothy (1 Tim. 5:23); Trophimus (2 Tim. 4:20); Paul (2 Cor. 12:7-9).

God ministers to physical ailments in many different ways: By prescription of a poultice (2 Kings 20:7); by prescription of a remedy (1 Tim. 5:23); by providing a physician (Col. 4:14); in answer to the faith of friends (Mk. 2:5); without reference to faith (Mk. 3:5); in spite of unbelief (Mark 6:5-6).

—Prophecy Monthly

word concerning it. God kept His word concerning Noah, He kept His word concerning that civilization that lived in the days of Noah—He destroyed it just like He said He would, and God says today, "The soul that sinneth, it shall surely die," and He doesn't mean maybe. Listen:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Romans 5:14.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.

What is He saying? Simply this—everyone has sinned and everyone is going to die. God said it and He didn't say maybe.

Go back to that day when God destroyed the world with the flood of waters. He said He was going to do it, and He kept His word. I don't care what sin there may be in your life today, I don't care what your particular sin may be, perk up your ears and listen to what God says, "The soul that sinneth, it shall surely die." Remember: God did not say "maybe."

IV

Notice what God says about judgment.

Some of these days, God is going to judge this world. He is going to judge everyone in it. I know He is, because He said that He was. Listen:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."—Eccl. 11:9.

God didn't say "maybe" when He said that. God is going to bring you into judgment.

I think of that individual this morning who is enjoying this world to the fullest, so he thinks. I'm thinking of that man who has no time for the house of God, who never reads his Bible, and who never comes near to a church building. I'm thinking of that individual who would rather be any place else than in the company of a redeemed child of God—who just simply detests Christian people and loves everything the world has to offer. That man goes on living his life, forgetful that God has said there is a judgment day coming. God says to that young man, "Go on and have a good time—go on and plant your

crop of sour grapes—go on and sow your wild oats; but know thou that for all these things, God is going to bring you into judgment." God does not say "maybe" about it—He says He is going to do it.

Turn to the New Testament and we find the same truth. Listen:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereunto he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

What does it say? Paul says that God is going to judge this world. Right now God is passing things by, and letting people get by pretty easy. God doesn't deal with anyone but His own child in this world. The only people with whom He is dealing today are His children. If you are His child, you can't sin and get by. If you are His child, you can't do wrong without expecting the chastening hand of God to fall upon you. The world, though, beloved, the unsaved people, those who know not the Lord Jesus Christ can live their lives and go on and live any way they please for God isn't dealing with them. This text says that He is passing the sin of the unsaved by. While He is doing that now, He has, also, already ordained a day of judgment, when the unsaved man is going to face his sins at the judgment bar of God. How do I know it? God said it and He didn't say "maybe." Listen again:

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

That's one appointment you will keep. You may make an appointment now and break it, but God keeps every appointment which He makes. He has made an appointment for judgment as far as you are concerned, and He is going to keep it.

Back in the days of Noah, the people perished from the judgment of the flood. I can see that crowd as they gathered around Noah as he was building his ark. They might laugh at Noah, but they couldn't laugh the judgment away. 120 years passed by and the water came from the sky, and from beneath, and the result was that every living creature on earth was destroyed. Noah predicted the judgment, and they couldn't laugh it away.

In Lot's day, they laughed at him when he told them that God was going to destroy the city the next morning with fire. They poked their tongues in their cheeks. His children thought their old father was getting religion in his old days. They laughed when he predicted judgment by way of fire, but they couldn't laugh the judgment away, and the next day the judgment fell and the city went up in smoke and fire. They laughed at Lot but they couldn't laugh the judgment away.

Go to that day when Jeremiah was the prophet of God in Israel. Jeremiah preached faithfully, fearlessly and uncompromisingly. He told the people what God was going to do concerning them. Do you know what the people did? They made fun of him—once they put him down into a mirey pit and left him to die, once he received a public whipping and another time they put him in stocks. Every place he went, he wept over the sins of the people and they would laugh at him. They told Jeremiah he was a crazy preacher and they laughed at what he did, but they couldn't laugh the judgment away and (Continued on page three)

MISSIONARIES
IN BRAZIL

ELD. AND MRS. ROYAL CALLEY
MIGUEL IBERNON
CICERO BICIPO
MAIO DUTRO
EUFRAZO SORAES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

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

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

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

MISSIONARIES
IN PERU

ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM

DON SIMON GUIMA
DON JUAN CASTRO
(Spanish Language)

IN COLUMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

WIFE OF OUR BELOVED TREASURER GOES TO BE WITH THE LORD



Elder and Mrs. Z. E. Clark. Mrs. Z. E. Clark went to be with the Lord on Thursday morning, September 3, 1953.

Mary Florence Clark died on Thursday morning, September 3, 1953, of a heart attack at Evansville, Ind. Mrs. Clark was the wife of Elder Z. E. Clark, beloved treasurer of BAPTIST FAITH MISSIONS. On September 9 they would have been married 36 years. They have three children, Houston Clark, of Marion, Ky., Deacon Gilbert Clark, of Detroit, Mich., and Mrs. David Boaz, of Taylorville, N. C. and there are nine grandchildren. Mrs. Clark received the Lord Jesus as her Saviour and joined a Baptist church when just a girl. She has been a faithful servant of the Lord Jesus Christ. She was a preacher's wife and stayed in a woman's place as the Scriptures teach that a woman should. She was a tower of strength to many. She loved her church and she loved missions. She knew what it was to do without and yet have the Lord supply their every need. Brother Clark is the faithful treasurer of BAPTIST

FAITH MISSIONS. He has served without pay as a work of love for many years. He is now teacher in the Tri-State Baptist College, Evansville, Ind., and assistant to Brother James H. Sims, pastor of Temple Baptist Church, Evansville, Ind.

Funeral services for Mrs. Clark were held in the Temple Baptist Church, Evansville, Ind., on Saturday afternoon, September 5. Pastor James H. Sims preached the sermon. Pastor Harry Hille, president of BFM, and Pastor Hafford H. Overbey, secretary of BFM, went to Evansville for the funeral. Brother Hille and Brother Overbey and Brother Tilton Garner had part in the funeral service. The body was then taken to Marion, Ky., for funeral service in the Second Baptist Church, Marion, Ky., on Sunday afternoon and then laid to rest in the cemetery at Marion to wait the morning of the first resurrection. All the readers of the MISSION SHEETS will join with us in

heartfelt sympathy to Brother Clark. His address is:
Elder Z. E. Clark, Box 551, Evansville, Ind.

**Mitchell Lewis Keeps
Busy At Work
In Iquitos, Peru**

Iquitos, Peru.

Dear Brother Overbey:

Last week Don Simon and I started on a three-day trip to Polis but as the water was so low that we could not get one hundred yards up the creek called Polis we decided to visit house to house on the Mamon River as far as we could go. At every house we were very cordially received. We preached the glorious gospel in every (Next page, Column five)

A Most Interesting Letter From Royal Calley As To Visit To Cruzeiro

Dear beloved in Christ:

Knowing your interest in the work of the ministry here, we would like to take this opportunity to tell you of our efforts to preach the gospel here and also to thank you everyone for your kind support that you have so liberally given in every way. I sometimes wonder if you really know how much we do appreciate you making it possible for us to be here. Even now as I write I thank God for the grace that he has given you to exercise toward us.

We have been preaching quite often during the past month. Our services are small but God has seen that it was good to save some. At the present time there are seven waiting for baptism. Three of them were saved during this month here in Manaus. We still have services every night in the week except Tuesdays and starting next week we will have meetings on Tuesdays also at a new point that we have opened up. We don't know if we may continue there permanently or not though for the owner of the house did not make himself clear on that. He only said that we could hold a preaching service there. Perhaps he will let us stay on.

Our school is going along very well. The children study the Bible four times a week. That is two days for each class. I would like to increase that more, and I really think that I will be able to later on. There is a teacher in Cruzeiro do Sul that has been

teaching school for twenty years. He has also been a member of the church there for years. I don't know how many. He preaches very often at different points especially in Barro do Jardim. You might remember me telling you about the old man who was so gracious to me the first time that I went up there. He has hired him to teach there and the government paid him as well. He also preached and helped the pastor there (Mario) a great deal. He is planning to come to Manaus next winter. I might be able to arrange for him to begin teaching. The teacher that we have now doesn't have either the experience in teaching that he has had or the zeal for Christ that this man as proved in his life. If he were teaching them I know that they would be taught the Bible every day besides what else I would try to teach them. He is a very good disciplinarian and the children paid the utmost attention to him at Cruzeiro do Sul. He also knows music and could teach the children that, too. It just depends on whether we can come to terms for him teaching both of the classes.

There have been some changes in the work since the last time I wrote. Miguel has resigned as pastor of the church in Cruzeiro do Sul and plans to work along the Negro river and its tributaries and use Manaus as his headquarters. He said that he had pastored the church for fourteen years and that he felt

that his work was finished there and that he would like to begin a new work.

Zacarias also would like to start a new work in Seara. He has many loved ones living in the small villages of this state and hopes that he might reach them with the gospel of Jesus Christ. I am very sorry to see the work in Cruzeiro do Sul without two of its fine preachers, but truly the need is great everywhere. Let us pray fervently that they might do only those things that will honor and glorify our Saviour wherever they might be. Miguel plans to leave in about a month. Zacarias in about four or five.

There are many preachers in Cruzeiro do Sul that help all the time in the work and there are young men that have started recently that are not supported by the mission in any way but that give every moment of their time to the preaching of the gospel when they don't have to work. So no doubt they will visit the work to assist those who are still there. I think that probably Mario or Cicero will be called to take the place of Miguel in the church at Cr. do Su..

I have just returned from Cruzeiro do Sul. I left last Wednesday, July 22, and returned the 29. The reason the time was so short in between going there and returning is that the flight kept on being cancelled because of something or other and it made me leave late but the plane returned on schedule

so I did not have as long as I usually do to spend there.

I took my son with me this time. He likes to go everywhere that I do and I like to have his company myself. On the way there we passed through a really violent storm. I think that it was the worst that I have ever flown through. The wind bounced the plane around the sky as if it were a rubber ball. I think that everyone of the passengers became ill except my son and myself. We arrived in good spirits, however, that afternoon. Every time I make the trip, I marvel at the mode of transportation that we have today. I remember reading that Isaac Newton once said that in order for some of the prophecies of God to be fulfilled that men would have to travel forty miles an hour. Voltaire at the time said that it showed how an otherwise bright man could be made foolish by the word of God. I wonder what Voltaire would say today if he were living. What a soft life the missionary has today in comparison with those of only fifty years back. When Bro. Brandon first arrived in Cruzeiro do Sul he traveled along the Judura river which is about the crookedest river in the world and very hot to travel on. I don't know how long it took him to get there, but I'm sure that his journey was not near so comfortable as mine.

On arriving there we borrowed a couple of hammocks and mosquito nets, a "bilias" to hold water in, set them in a house

that belongs to the mission, and opened up our suitcase and settled down without any trouble at all. The house is in much better condition than it was the last time that I went there. The people there have been repairing it. The night that I arrived I preached a sermon on the new birth, using John 3:1-5. In this sermon I tried to explain the means of the new birth. Showing that the water and the Spirit mean that we are saved by the sanctification of the spirit and the belief of the truth. That is to say that by the power of the spirit we may have faith in Christ by believing His word. The meeting was well attended and I had many to tell me that they had never heard this taught so clearly before.

The next day I sent for Zacarias since I had never met him before and then began to discuss the Bible with Miguel. We love to discuss the Bible together and were discussing a passage in Hebrews, when a young girl entered and told us that one of the members of the church was very ill. We went to see her and she was sick indeed. She was in terrible pain. We went to get the doctor and he gave her some injections of abrocilina, a form of penicillin that we have here. We stayed there that afternoon to see what we could do and when later we found that she was resting better we returned to where I was staying. Later that night I taught them to sing a couple of new songs and the

(Next page, Column one)

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.

Calley Letter

(Preceding page, Column five)

we began the regular services. That night I preached on the new birth again, using verses 6-8 of the third chapter of John. I tried to show this time the absolute necessity of the new birth and how that the new birth could not be a change or reformation but that it was the receiving of a new life and that we had the same kind of nature as our parents. In the flesh that we were still carnal and that our heart was still desperately wicked but that our new nature received from God was one like unto His that did not sin and that it would ultimately have victory over the flesh, and that for this reason Paul could say that death had lost its sting, for John said that our faith would overcome the world.

The third day I went over to the house of the old lady that was sick. (I don't know her name — they simply called her the velinha, which means little old woman. That is one of the customs they have here. They call anyone very old velinha or velhina, depending on the sex of the person) and I found that she had become worse. I called the doctor again and he said that there was no hope for her. I did everything that I could to make her comfortable and went back to my house where I was staying, so that I might review my sermon for the night. While I was there Miguel came and said that they were having a controversy over what happened to the soul after death. Some said that it slept until the resurrection and others said that we were resurrected after we died. I went over to Brother Newton's house and found that there were quite a few arguing about it. It seems that some heretic from the Adventists had passed along with his literature. I explained to them that Paul had said absent from the body, present with the Lord, but that he was not speaking of a resurrection of the body for he said that we were absent from it, neither did he say that the soul slept for he said that we would be in the presence of the Lord. I went on to explain that the soul went to be eternally with the Lord at death but that it would not be reunited with a sinless body formed after Christ, until He returned to receive His own at a future date. I explained to those that wondered at the resurrection of the saints with Christ when he rose from the tomb that they were the first fruits of the resurrection and explained its different parts. It took the whole afternoon and they were very interested. That night I again preached on the new birth, continuing to verses 8 to 15. In this sermon I showed how that the wind compared with the Holy Spirit being sovereign, invisible, and irresistible. Then how that Nicodemus still did not understand and that he was the type of all who did not have the eye salve of God to see by. I concluded by showing how that Christ made it all possible by taking up as the serpent, and that they both were cursed that both had the same nature, sin, and that we must depend on the person on whomsoever looked, not

FINANCIAL REPORT FOR AUGUST 1953

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| First Baptist Church, Arabia, Ohio. | \$ 36.81 |
| Faith Baptist Church, Royal Oak, Mich. | 8.35 |
| Fenton Road Baptist Church, Flint, Mich. | 5.00 |
| Buffalo Avenue Baptist Church, Tampa, Fla., (Hope Bible Class) | 50.00 |
| Emmaus Baptist Church, Fancy Farm, Ky. | 21.11 |
| Liberty Baptist Church, Toledo, Ohio | 23.64 |
| Calvary Baptist Church, Richmond, Ky. | 25.89 |
| Jordan Baptist Church, Berwin, Ill. | 50.00 |
| Bellview Baptist Church, Paducah, Ky. | 18.72 |
| Chattaroy Baptist Church, Chattaroy, West Va. | 15.00 |
| Mt. View Baptist Church, Watauga, Tenn. | 12.75 |
| Fish Springs Baptist Church, Hampton, Tenn. | 12.36 |
| Sylvania Hills Baptist Church, New Brighton, Pa. | 1.40 |
| Harmony Baptist Church, Pine Bluff, Ark. | 67.30 |
| Liberty Baptist Church, Central City, Ky. | 22.80 |
| Mt. Pleasant Baptist Church, Cadiz, Ky. | 60.00 |
| Bee Log Baptist Church, Bee Log, N. C. | |
| (Intermediate Girls S. S. Class) | 10.00 |
| Liberty Baptist Church, Flint, Mich. | 12.72 |
| Liberty Point Baptist Church, Cadiz, Ky. | 56.08 |
| Immanuel Baptist Church, Dayton, Ky. | 25.00 |
| Oak Grove Baptist Church, Hazel, Ky. | 34.50 |
| Hopewell Baptist Church, Arlington, Ky. | 18.88 |
| New Hope Baptist Church, Dearborn, Mich. | 44.48 |
| New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class) | 10.00 |
| Julian Baptist Church, Gracey, Ky. | 27.30 |
| Second Baptist Church, Marion, Ky. | 26.79 |
| Upper Steer Run Baptist Church, Orma W. Va. | 5.00 |
| New Hope Baptist Church, Chicago, Ill. | 80.00 |
| Seven Springs Baptist Church, Dycusburg, Ky. | 47.00 |
| Flat Rock Baptist Church, Flat Rock, Mich. | 31.40 |
| Alexandria Baptist Church, Alexandria, Ky. | 25.00 |
| Zoar Baptist Church, Fancy Farm, Ky. | 32.46 |
| Water Valley Baptist Church, Water Valley, Ky. (Adult S. S. Class) | 7.60 |
| First Baptist Church, White Plains, Ky. | 15.00 |
| Pleasant Grove Baptist Church, Hickory, Ky. | 5.59 |
| South Bristol Baptist Church, Bristol, Va. | 5.00 |
| Mt. Hebron Baptist Church, Lancaster, Ky. | 54.01 |
| Dawson Baptist Church, Orma, West Va. | 10.00 |
| Kirbyton Baptist Church, Bardwell, Ky. | 46.91 |
| First Baptist Church, Arabia, Ohio | 76.36 |
| Newby Baptist Church, Richmond, Ky. | 11.57 |
| Faith Baptist Church, Royal Oak, Mich. (Young People) | 20.00 |
| South Union Baptist Church, Cadiz, Ky. | 7.00 |
| Temple Baptist Church, Evansville, Ind. | 31.00 |
| Boyd's Hill Baptist Church, Cadiz, Ky. | 39.00 |
| Bryan Station Baptist Church, Lexington, Ky. | 15.00 |
| Westwood Baptist Church, Toledo, Ohio | 20.00 |
| Hampton Baptist Church, Hampton, Fla. | 25.00 |
| Grace Baptist Church, Base Line, Mich. (B.T.U.) | 4.41 |
| Grace Baptist Church, Base Line, Mich. (L.B.C.) | 10.00 |
| Grace Baptist Church, Base Line, Mich. | 300.00 |
| Good Will Baptist Church, Tampa, Fla. | 43.24 |
| Little Obion Baptist Church, Wingo, Ky. | 15.60 |
| Canfield Avenue Baptist Church, Detroit, Mich. | 151.50 |
| New Hope Baptist Church, Chicago, Ill. | |
| (In memory of Mrs. Clark) | 25.00 |
| Knotts Baptist Church, Orma, West Va. | 6.00 |
| Southside Baptist Church, Winter Haven, Fla. (For Aug. and Sept.) | 110.00 |
| First Baptist Church, Russell, Ky. | 212.42 |
| Mr. and Mrs. W. T. Burleson, Knoxville, Tenn. | 2.00 |
| E. H. Lambert, Pennington Gap, Va. | 5.00 |
| J. H. Kain, West Cape May, N. J. | 10.00 |
| Mr. and Mrs. J. W. Heaster, Clintonville, West Va. | 5.00 |
| Miss Maude Hunt, Franklin, Ky. | 5.00 |
| Mrs. M. A. Ailstock, Mansfield, La. | 1.00 |
| Mr. and Mrs. Harry Bayless, Macedonia, Ill. | 10.00 |
| Members of Port Norris Baptist Church, Port Norris, N. J. | 100.00 |
| E. H. Lambert, Pennington Gap, Va. | 5.00 |
| L. W. Page, Lawtey, Fla. | 16.00 |
| Mrs. Bona O. Keith, Berger, Texas | 50.00 |
| Ronald E. Hall, McLeansboro, Ill. | 5.00 |
| Miss Kitty Bullington, Atwood, Tenn. | 4.00 |
| A Friend in Pueblo, Ky. | 10.00 |
| Mr. and Mrs. W. T. Burleson, Knoxville, Tenn. | 2.00 |
| A Friend in McLeansboro, Ill. | 25.00 |
| Bruce Eakle, Clay, West Va. | 2.00 |
| Mr. and Mrs. Harry Robbins, Port Norris, N. J. | 30.00 |
| Friends in McLeansboro, Ill. | 100.00 |
| Ronald E. Hall, McLeansboro, Ill. | 20.00 |
| John Mock, New York, N. Y. (in the Navy) | 10.00 |
| Delbert Gene Pennington, New York, N. Y. (in the Navy) | 1.00 |
| Orville Ditchley, Grandview, Ind. | 2.00 |
| Mrs. Casey Merritt, Lesage, West Va. | 20.00 |
| Mrs. William L. Stephens, Sanford, Fla. | 5.00 |
| Total | \$2629.95 |

I wish to express my sincere thanks to all who have spoken kind words of encouragement and done deeds of helpfulness and for floral offerings from churches and individuals in the trying hours of the going of my wife. She has gone to be with the Lord and it won't be long until I will join her. My children and grandchildren wish to join me in saying thank you.—Z. E. Clark.

As the Lord leads you, send all offerings for the mission work to the treasurer of this mission. Address all offerings to:

Elder Z. E. Clark, Treasurer
P. O. Box 551
Evansville, Indiana

how sick but to whom they looked.

The next morning as I was walking with my son to Brother Newton's house for breakfast, I was met again by a little girl and she told me that the old lady

had died, and that they wanted to see me. I went over and they had her laying on some planks on the table. It was sad to see them all grieving so. They asked me if I could assist in directing the services, which I did. The fu-

funeral was that afternoon at 4 o'clock. They don't embalm here and with the climate as it is they must bury the body soon after death. They said that this woman was a very faithful member of the church for fifteen years or more. I think she was the first person converted under Miguel's preaching. All of her many children were saved except one and they were all there. I tried to comfort them by reminding them that Christ gives us victory over death, using the last part of the fifteenth chapter of I Corinthians as my text. Then we pounded the lid on the coffin and began carrying it to the cemetery. It was a long way and since the handles were made of rope it cut the hands a little. We finally arrived and then we tried to put the coffin in the grave but it was too small and got stuck half way down. We had a very hard time to get it out again and had ripped the cloth on the sides. I am very glad that the relatives did not come along. They don't here, and at least in this case it is better that they didn't. We had to dig the hole a little larger then and then we put the black coffin to rest. They are ghastly looking boxes, being hurriedly made after the death of its occupant. Then the custom here is that everyone fills up the grave and everyone there began to cover up the coffin with furious speed. As I stood there watching them, I could not help but shudder as I heard the dirt fall on the coffin. It made me think of how much more horrible the second death will be mentioned in Revelation. That night I preached again on the new birth, using John 3:16-20 as my text. I explained that God loved the world in such a manner that he sent His Son to die for those who would believe on Him. This verse is so beautiful written in Portuguese that I like it much better than the English version. I pointed out that we were not saved because we loved God but because He loved us, and that His gift was eternal and that we should not perish. I taught them also that though all others who had seen Christ in the Old Testament thought they would die because of seeing Him, or rather many of them thought so, Christ said that he did not come into the world to condemn it but to save. That the great condemnation of the world was that the light came and men loved darkness better than light.

Sunday morning I preached on the three tenses of Salvation, showing that though it is spoken of in the past tense in some places, in the present on other occasions and in the future in yet other instances, that it was all harmonious, and explained that salvation took in a much larger scope than most people thought, that it began with our foreordination and covered our glorification which is yet future and for this reason it is sometimes spoken of in all three tenses depending on what part or phase of our salvation is meant.

Zacarias arrived early that morning and I had a long talk with him Sunday afternoon. I found him a very likeable person. Sunday night I preached on the Twenty-third Chapter of Psalms, showing that we only walked through the shadow of the valley of death and that a shadow couldn't hurt anyone, and that Christ was with us even then. I tried very hard to show them that Christ had walked through the valley of death for us and we only had the shadow, that even then he would give us dying grace, and that we were never forsaken. The relatives of the woman who died were there

and they told me that they were greatly comforted by the sermon.

Monday I began discussing the Bible with Miguel and Zacarias. They wanted to know why I taught that a woman needed to have her head covered when she entered the church. That night I preached on that subject. Many there thought the covering was a woman's hair and that she should not cut it. I told them that this was so but that there was still another covering to be over that. I showed them that there were two different words used for covering in this chapter, one for the hair and one for the veil or hat. Perhaps some of them did not like it, but they did not try to answer what I preached.

Tuesday I preached on John 3:22-30, about the necessity of our taking John the Baptist's testimony and actions as a guide. That we should not have jealousy among us but must increase that Christ's honor and glory would be increased. After the services we all said goodbye to one another and very early in the morning my son and I left for Manaus. I am greatly indebted to the kind way that many there took care of my wife while I went about my work. I had a fine time playing with the children of the different churches and members there.

We wish very much that more would come here. Surely there are more preachers at home waiting for an opportunity to preach the Gospel. I pray that you will seek to see if it is God's will that you also should be here. May God bless you.

Your Brother in Christ,
ROYAL H. CALLEY

Lewis Letter

(Preceding page, Column one) house and every night we had services where we stayed. We bought a victrola and some gramophone records from another missionary here so we took our music along with us. One man told us that he would accept Christ as his Saviour but that he was not ready to turn "evangelist" so soon.

After a service in one of the houses a young man thanked for telling him "these things" when I pressed him about soul salvation he said that he wanted to give it some serious thought. We have been having difficulty with thieves of late. Someone has stolen over six gallons of kerosene from our yard. They know when we go to services and therefore have ample time to steal the kerosene. I am going to stay home from services tonight and see if I can catch whoever it is that is doing the stealing. One fellow that comes to church lost two coats. A friend of his told him where he could find the hides. The fellow found the hides and sold the meat house to house in Iquitos. Our friend went to the police about the matter. The fellow that the police sent to investigate the matter was the brother of the man who killed the companion. Needless to say, absolutely nothing was done about the theft. This place doesn't know the meaning of the word justice.

We are all well and expecting an addition to our family November 16. Ruby is feeling better than she has felt for some time now. A very good preacher friend of mine told me that a preacher doesn't begin to be humble until he has at least seven children. If I remember correctly my preacher friend dedicated a new church building August 9 of this year.

MITCHELL LEWIS

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VI

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blood is no
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— Heb. 9:22.
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VII

Let me say
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God helps the man who has gotten through with himself.

"And I Don't Mean Maybe"

(Continued from page two)

result was Nebuchadnezzar. He with his army and destroy the city and carried the people into captivity into Babylon. That night they laughed at the message of judgment but they couldn't turn it away, because God did that and say "maybe."

There are a lot of people in this town who wouldn't dare to come to this church or any church, who never read the Bible, who never pray, who never try to seek God's face, who never look up into the face of God to thank Him for the blessings which they enjoy; but there is a day coming when they will stand in the presence of God to be judged. How do I know it? God said it, and He didn't say "maybe."

He that believeth on him is not condemned; but he that believeth not is CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God." — John 3:

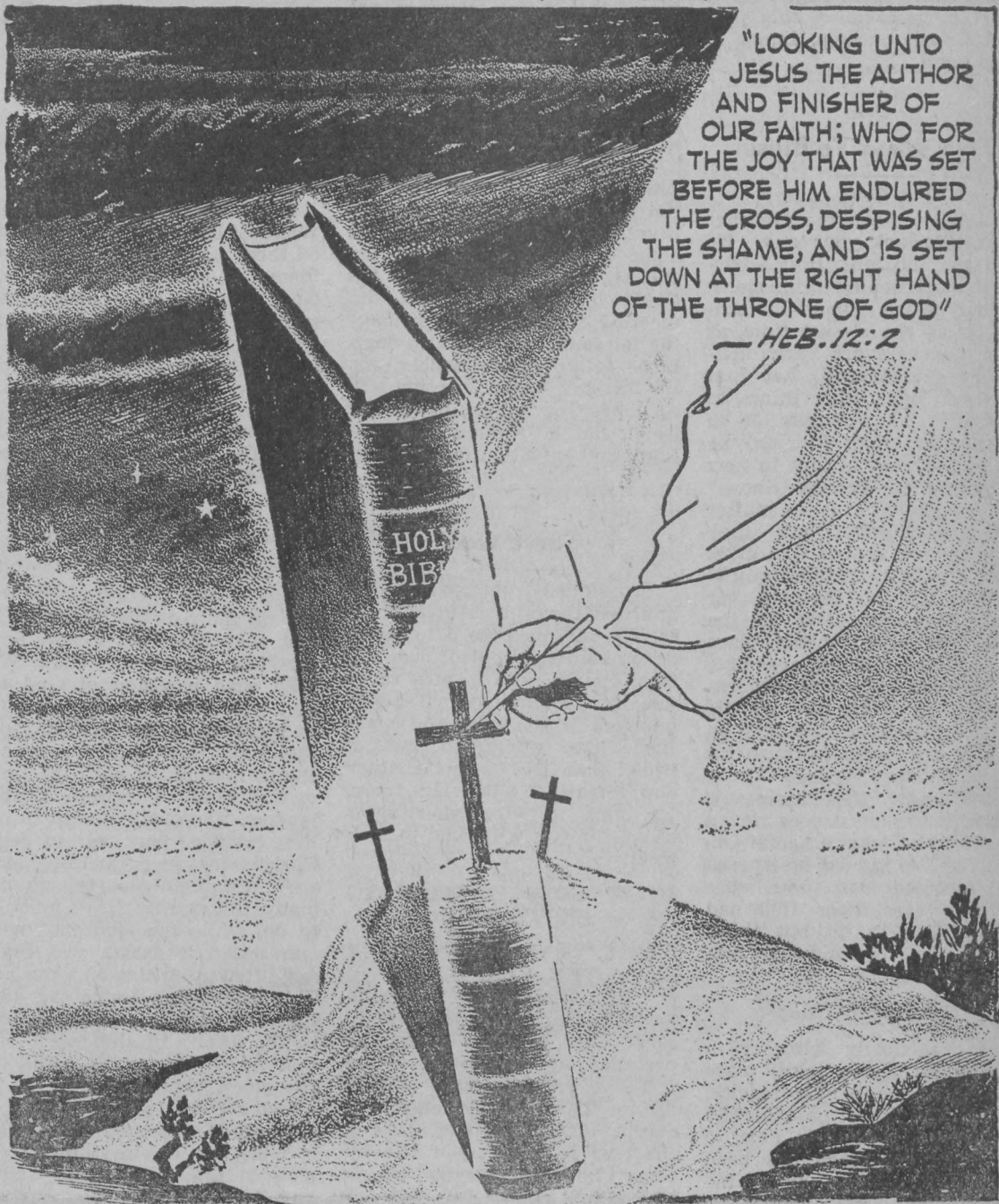
If you have received Jesus Christ as your Saviour, right now the sentence of condemnation has already passed — there is no condemnation resting upon you. In contrast, if you have never yet received Jesus Christ, you are already condemned in God's sight. How do I know it? God said it and He didn't say "maybe." It's final.

It's strange today how hard it is to get unsaved people to come to church. I plead with some of you last night to come to God's house and they didn't come. I plead with one man on two occasions last week to come to church. I even went so far as to tell that man, kindly but forcibly, that Hell was waiting for him. I did everything I could to stir him to the realization of his condition. Beloved, that man and every man outside of Jesus Christ, stands right now, already condemned. You don't have to wait until you die to be condemned. You don't have to wait until the undertaker closes the casket and drops it into the ground, to be condemned. You don't have to wait until you are judged before the judgment bar of God — if you are lost, you are already condemned. How do I know it? God said it and He didn't say "maybe." God's promises are "yea," positive, certain, declarative, with no "maybes" out God's promises.

VI

God tells us that we are saved only by the blood of Jesus Christ. Listen: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." — Heb. 9:22. "But if we walk in the light, he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from ALL unrighteousness." — I John 1:7. Listen, beloved, God didn't say maybe you would be saved on the basis of the blood shedding of Jesus Christ, He said, "Without shedding of blood is no remission." How many multiplied thousands of people there are in this world this morning who are depending upon their good life; how many multiplied thousands there are within the world to-

HEART OF THE BEST SELLER



ing, "maybe" — He means exactly what He says.

Sinner friend, this morning, would you like to be a child of God? Then just take God at His word. You are already condemned and the only way you can be saved is to receive Jesus Christ as your Saviour. How do I know it? God said it and He didn't say "maybe."

May God bless you!

Bible College

(Continued from page one) ing for the development of ability to teach. Teaching is more than the mere utterance of words. Thus practical training needs to be given.

On the basis of Paul's command and in view of the circumstances just noted, it has been found advantageous to have centers for the teaching and training of preachers. This is why the Tri-State Baptist Bible College exists. It is sound. It is adequately equipped to give both instruction in the Word and training in the work of our Master. Students are privileged to observe and to participate in the program of visitation and personal evangelism of the Temple Baptist Church. I wish the readers of the Examiner could fully realize that we have in Evansville a school that is worthy of their support. In President James H. Sims, we have a sound and scholarly leader. With his Master of Arts degree from the University of Florida, he is qualified to teach in any college. I have never known a man more evenly balanced or better poised, and I have never known a sounder man. What a wonderful trio we have in The Baptist Examiner, the Tri-State Baptist Bible College, and Faith Missions! All of

them should be in the budget of every Baptist Church that believes in the verbal inspiration of the Scriptures, unconditional election, the independence and perpetuity of New Testament churches, salvation by grace, the pure Gospel as the power of God unto salvation, the eternal security of believers, the scriptural place of women in the churches, the scriptural observance of the Lord's Supper by close communion and the use of unleavened bread and wine, and the premillennial return of Christ. Our denominationally-owned and controlled schools are not emphasizing these things. In many cases they are denying them.

AN APPEAL FOR STUDENTS

We have an initial combined enrollment for both day and night classes of more than thirty. But we want others. For that reason we are moving the latest date for enrollment from Oct. 5 to Oct. 19. All who enroll by the latter date will receive full credit. Moreover we do not want our tuition charge of fifty dollars a semester to keep any worthy student out of our school. We will gladly waive this charge for any preacher who is not able to pay it. If necessary, forget all about tuition and come on. We will also forget it. How we wish pastors and churches would get this matter of the teaching and training of preachers on their hearts and encourage young preachers to go to school. The woodcutter gains time by taking time out in the morning to sharpen his axe. So the preacher will gain time by taking time out in his early ministry to get much needed training. May God lay the importance of this matter upon the hearts of all His people. The ministry is a high calling and is worthy of our best

service, and our best service can be rendered only through thorough teaching and adequate training. It is our earnest prayer to God that as a result of this article we shall hear from a number of preachers about entering our school. Write today or visit the Tri-State Baptist Bible College, Temple Baptist Church, 2007 W. Franklin St., Evansville, Indiana. You will find here a spiritual, friendly atmosphere that is conducive to most rapid growth in grace.

AN APPRECIATED LETTER

September 15, 1953
130 Marshall Circle
Oak Ridge, Tenn.

Dear Bro. Gilpin:

I am enclosing \$3.00 for one of the books, "A Systematic Study of Bible Doctrine," by Bro. Simmons. I borrowed one from a friend and brother and studied a part of it and I can recommend it as the deepest and most interesting book that I have ever read, the Bible excepted, and I sure enjoy your paper The Baptist Examiner.

Pray for me. A brother in Christ.

L. B. Ruth

To neglect or deny the Lord's coming is heresy. To fix a date for it is lunacy.

The world's reformers look to the crowd. The believers look to the cloud.

THE BAPTIST EXAMINER

PAGE THREE

SEPTEMBER 26, 1953

Package Liquor

(Continued from page one)
vent the approval of this proposal to sell package liquor at Air Bases."



Five Ways To Bless

(Continued from page one)
best time is when the preacher happens to look your way. He may take the hint. It is advisable to start looking at the clock, or your watch, about 15 minutes before the closing time, as some preachers are very difficult to get stopped. Let him know you have other things to do besides listen to him. If he closes on time you still may be able to get home in time to turn on the "George Pazooka Show," it's a scream. What is the matter with preachers? Don't they know by now that if God gives them help they can finish quickly? Why run five minutes over time? The only place in the world where you should place a premium on running over time is when you have a man working for you. When the whistle blows he should always take an extra five minutes to finish his job well. That is good. Or, a baseball game. Nine innings is alright, but when it goes eleven or twelve... what a game! Oh, sure, Paul continued his speech until midnight, but those were the dark ages when folk had nothing else to do but think about God's Word and souls getting saved. This is a new age.

The Fourth Thing

which practically clinches a meeting for Satan takes place after the close of the service. Change the subject immediately upon greeting the one next to you. If the message has been particularly solemn, dispel the heaviness by light-hearted jest and repartee. Show the strangers that you are not "down-in-the-mouths," or "one-channel" saints. If the seriousness of the meeting is carried over into the conduct and attitude of the crowd by reverent conversation, or prayer meeting in the basement, it will drive the reality of eternity upon unsaved souls so that when they get home the message will still be ringing in their hearts giving them much discomfort until they come to Christ. If everyone will quickly change the subject to the secular, his job, the weather, or anything at all will do, it gives the whole meeting the atmosphere of "make-believe" Christianity; that the danger of being lost or saved is just while the preacher is speaking. If you can last to the end of it, you are safe, and Satan snatches away the good seed.

The Fifth and Final Step

which tends much to assure blessing for Satan both now and for future meetings is to analyze the preacher and his preaching openly before the family. This will be particularly beneficial for your unsaved children. Roast the preacher slowly and carefully over a 340 degree flame of criticism and analysis of his manner and delivery. This makes a savory bit to retire on and seldom fails to give the unsaved children food for thought as to the reality of Christianity and brotherly love, oft times causing them to hold a barrier against Christ to their dying day. These five things all together, or in part, will assure blessing for Satan practically everytime. It has been working successfully

in many quarters, and others are fast adopting the schedule. It has been so blessed in some places that many groups report not a single conversion in the year, while others, wisely recognizing these as the "days of Noah," have closed down the Sunday Gospel service altogether.

Now, dear reader, this brings blessing to Satan. But it should not be so. If, by God's help, we reverse the procedures, viz., come early and pray; bear the speaker up in prayer; allow the Spirit of God to control the meeting; leave at the close looking for souls; and retire to one's home with prayerful concern for the lost, the Gospel meeting will no longer be a blessing to the Devil, but a blessing unto the Lord, and salvation for the lost.



Serve God

(Continued from page one)
attached themselves to churches. The real purpose is to foster denominational control over the local church, and to turn revenue into denominational headquarters. If you think the auxiliaries are warranted in the Bible, then try to find chapter and verse that authorizes them. Be sure to wipe your specs clean, for you will need to look hard!

WHAT DOES IT MEAN TO SERVE GOD?

First, service MUST BE FROM THE VERY SPIRIT of a person. (Rom. 1:9). One who is not a Christian cannot truly serve God, so service must be preceded by conversion. (Note I Thess. 1:9). Turning to God "from idols" comes ahead of serving God. That the spirit is involved is made plain also by Rom. 12:1. (See marginal translation).

FORMS OF SERVICE:

1. THE GREATEST SERVICE IS THE WINNING OF THE LOST TO CHRIST. "And he that turneth many to righteousness shall shine as the stars of the firmament forever and ever." All service is secondary to this. Most modern day "church work" does not even touch genuine soul winning.
2. HELPING THE PEOPLE OF GOD, constitutes the service of God. (Matt. 25:40). These were persons in need, and some ministered unto them, and some did not.
3. LIVING THE CHRISTIAN LIFE DAILY BEFORE MEN IS SERVING GOD. (See Ephes. 6:5-8). There it is indicated that the servant who should exemplify his Lord in his daily living and activity, is serving that Lord and shall be rewarded for it.

4. DOING GOOD AND SHOWING MERCY IN THE LORD'S NAME IS SERVICE. This extends to the minutest detail. (See Matt. 10:42).

Much of what people do, when they think that they are serving God, is really for self. It is to be praised of men—it is to pamper ego—it is to please the flesh—it is for the satisfying of some selfish motive or instinct. To serve God, we must WANT to serve Him because we love Him, and we must do things for HIS SAKE and not our own. We need to constantly scrutinize our own motives—else we may readily deceive ourselves into thinking that we are serving God, when we are merely pleasing ourselves.



Live as if Christ died yesterday, rose this morning and was coming back tomorrow.

The First Of A Series On The Absolute Sovereignty Of God

By T. P. SIMMONS
Teacher in Tri-State Baptist
Bible College
Evansville, Indiana

PART I

Some months ago over station WIRO of Ironton, Ohio, I preached three sermons on the general theme of "The Sovereignty of God." Several who heard these sermons expressed a desire for a copy of them. For that reason I promised to submit them for publication in The Baptist Examiner. I am now fulfilling this promise. The first sermon follows. The Lord willing, the other two will appear in subsequent issues.

The Need For An Adequate Vision Of God

One of the greatest needs today on the part of Christians is that they shall get a new and adequate vision of God. We need such a vision of God as that which was given to Isaiah, as recorded in Isa. 6. The God that Isaiah saw on that occasion stands in contrast with the prevailing God of modern Christendom. The God believed in by the greater part of modern Christendom is a weakling and a failure, vainly trying to do many things that He is unable to do, while the God that was manifested to Isaiah was high and lifted up, sitting on a throne. This means that Isaiah saw the God who is ruling and reigning in the affairs of this world, so that the "whole earth is full of His glory."

God's Word teaches that God not only is omnipotent, not only is able to do anything that pleases Him, but that He actually does only and always that which pleases Him. Hear the Psalmist as he declares: "Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places" (Psa. 135:6). Hear Isaiah proclaiming the truth he learned in his vision as he speaks of God as "declaring the end from the beginning, and from ancient times that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). God took great pains to teach this truth to King Nebuchadnezzar. Nebuchadnezzar was a haughty man. At the height of his glory he said: "It is not this great Babylon, that I have built for the house of my kingdom by the might of my power, and for the honor of my majesty" (Dan. 4:30). Because of this arrogance God drove him from men and he ate "grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws"; and the purpose of this was that he might "know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Nebuchadnezzar learned his lesson well, for we read: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:34,35).

That nothing comes to pass except according to the purpose of God is shown by Lam. 3:37,

where we read: "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"

Jesus Taught The Sovereignty of God

Jesus taught the sovereignty of God in Matt. 11:25-27 when He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him."

Again Jesus taught the sovereignty of God over even the evil acts of men when he said to Pilate: "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). This conforms to the words of Peter in Acts 2:23, where, in speaking of Christ, he says: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Again in Acts 4:27 we read: "For of a truth against thy holy child Jesus, whom thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Finally Eph. 1:11 speaks of God as one that "worketh all things after the counsel of his own will."

God's Sovereignty Is Universal

Christ and the Apostles, together with Moses and the prophets taught that God's sovereignty is absolute and universal. It extends, not only over inanimate creation, but over animate creation also. It operates both in Heaven and in earth. It comprehends all the acts of all men and all angels. The work of the devil is just as much under the control of the sovereignty of God as was the work of Christ. In the book of Job it is plainly shown that the devil can do nothing beyond that which God's purpose permits him to do. When Satan challenged God concerning Job, saying: "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face," God said to Satan: "Behold all that he hath is in thy power; only upon himself put not forth thine hand" (Job 1:11,12). When Satan failed to turn Job away from God by taking his possessions, he asked for power to afflict Job's body, and God said: "Behold, he is in thine hand; but save his life" (Job 2:5,6). Each time God set the bound beyond which Satan could not go. So it is with all evil and evil men. Sin and evil did not come into the world contrary to the purpose of God and they do not now operate contrary to the purpose of God. For wise and holy reasons that are best known to God alone, God permitted sin to enter the universe and the human family; and is overruling it for His own glory.

Human Responsibility Is Not Impaired

The fact that sin has a place in God's purpose does not remove or in anywise lessen the responsibility of those who commit sin. We have read from God's Word that the men who crucified Jesus were doing only

that which God's hand and counsel determined before to be done, but they did it from wicked motives and were just as responsible and blame-worthy as they would have been if God's purpose had had nothing to do with their foul deed.

God Does Not Cause Sin

The responsibility of evil men remains in spite of the sovereignty of God because God's sovereignty does not cause men to commit sin. Man remains perfectly free under the sovereignty of God in all his actions. Man chooses and wills freely whether he engages in the act of worshipping God or in the act of blaspheming the name of God. If his act be acceptable to God, then it is one that God wills. His grace and Spirit has enabled him to perform. If his act be evil one, then it proceeds from his own evil nature, God merely permitting it or refraining from preventing it. But God knew from the beginning just how much sin He would permit, and thus all the sin that comes to pass is a part of His sovereign purpose.

(Note: The writer is now pastor of the First Baptist Church of White Plains, Ky. We extend to the readers of The Baptist Examiner a cordial invitation to worship with us there any time they may feel led of the Lord to do so.)



DETOUR

Have you heard of Gossiptown, on the shores of Falsehood Bay, where old Dame Rumor, with rustling gown is going the livelong day?

It isn't far to Gossiptown for people who want to go; the Idleness train will take you down just an hour or so. The Thoughtless road is a popular route, and most people start that way; but its steep down grade, if you don't look out, you will land in Falsehood Bay.

You glide through the valley of Vicious Folk, into the turnpike of Hate, and after crossing the Add-to-Bridge, you walk right to the city gate. The principal street is called "They Say," and "I've Heard" is the public well, and the breezes that blow from Falsehood Bay are laden with "Don't-You-Tell."

In the midst of the town is Tell-Tale Park. You're never quite safe while there, for the owner is Madam Suspicious. Mark who lives on the street is Don't Care. Just back of the park is Slander's Row, and there was Good Name died, pierced by a dart from Jealousy's bow in the hands of Envious Pride.

From Gossiptown, peace long since has fled, but Trouble and Grief and Woe and Sorrow you may meet instead, if ever you chance to go.

'Tis a dangerous road that leads down there, and beyond the hill of regret you must finally climb to free yourself, and gain your self-respect. Though tears be spilled as you ascend, though forgiveness may be won, alas! you never quite can mend the damage you have done.



Those who believe in His vision are not looking for the undertaker, but the Uppercourt.

A dollar can be made to do many wonderful things, but can't be used to buy a reserved seat in Heaven.