

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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Hindrances To Real Revival

By ROY MASON
Tampa, Florida

There is great need for a nationwide revival. No one can doubt that, if they have any power of observation whatsoever. Narrowing it down further we can say that individual churches need revival. Narrowing it still further, we can say that most of US need a revival. We live in a world that lieth "in the evil one" and with all sorts of worldly things about us. Jesus predicted such for the last days when He said, "Because iniquity shall abound the love of (the) many shall wax cold." (Matt. 24:12). Both churches and individuals become "lukewarm." The Laodicean church reached this state (See Rev. 3:15-16). Most people will admit the need of revival, and most will admit

that God is willing and ready to give one. Why then don't churches experience such? What are the hindrances that serve to prevent? We suggest a few:

1. The Conception That "The Other Fellow" Needs A Revival

People are by this as they are by preaching. Often the preacher is met with this comment, "Pastor you sure hit 'em today!" The "em" refers to others, with no thought of self. To have a revival, we need to ask as did the disciples "Lord is it I?" Some one has recommended that we go into a room, draw a circle around our-

self, and ask the Lord to start a revival within that circle. A whole church membership that would do that, would certainly be visited with a revival.

2. Another Thing That Hinders God From Giving A Revival

He sees that a church doesn't want it BADLY ENOUGH. Oh, if it can be had without any inconvenience, or without interfering with one's business or pleasure in anyway alright. But revival just doesn't come in that way.

3. Another Thing That Hinders Is Lack Of Consistent Attendance

Often members fail to show up (Continued on page four)

1. Is there any Scripture in either the Old or New Testament which gives a woman the privilege of voting in political elections or holding office?

None. The case of Deborah is often cited in support of the political activities of women today. Read carefully Judges 4 and you will find that all the judging she did, was in her own home. They came to the place where she dwelt. It is also significant that when Paul tells of the heroes of faith in Heb. 11, he mentions Barak, but does not mention Deborah. The heroines of faith whom Paul mentions are the homebodies like Sarah.

2. Did Philip baptize the eunuch under direct authority of the Holy Spirit?

I don't know. Acts 8:29 seems to teach that all that Philip did on that occasion was under the authority of the Holy Spirit. It also may be true that Philip was sent out with blanket authority from the church at Jerusalem. This is the way we send out our missionaries today. Each missionary is sent out with authority from the church of which he is a member, to baptize, and any thus baptized are members of the church the missionary is a member of until a new church may be

organized.

3. Can a man be a true Christian and true to his church and to God and at the same time be a true Mason or belong to any other secret order?

I do not think such is possible. A true Christian will honor Christ in all times and in all places. No man can do this in a Masonic Lodge. Charles G. Finney left the Masons, because a Jew demanded that he make public apology for praying in the name of Jesus, and the Master of the lodge said that he would have to do it. He refused as any Christian should have done and quit Masonry forever. In Mackey's Lexicon, some three dozen prayers are given that may be used in a Masonic Lodge, yet the name of Jesus does not appear in even one of them. It is logical then if one is a good Mason, he'll be a poor Christian or if he is a good Christian, he'll be a very sorry kind of Mason.

4. If a man is a Christian, will he be chastised for joining a secret order?

Most of them do it ignorantly. "The servant which knew not his Lord's will and did things worthy of stripes shall be beaten with" (Continued on page four)

How God Works To Convict Men Of Sin

The Holy Spirit, and not we, must convict men of sin. And He does convict them, not of being robbers or murderers, or fornicators or home-wreckers or drunkards. He convicts them of sin on the ground that they do not believe on the Christ who so loved them that He died that they might be saved. Neither the writer nor the reader can convince any man of sin. Within our own resources, we need not even try. We may even rejoice that we are not responsible in ourselves for convincing men of sin. Our sermons and our written words and our words spoken to individuals have in them absolutely no power to shoot the arrow of conviction of sin into the heart of a sinner. The Holy Spirit convicts men of sin. We shall see presently that we have a deep obligation in relation to this fact—the obligation of making ourselves human vehicles through which He may do this supernatural work. But, let us insist, no human being can or does break up the complacency of the deceived heart of a

sinner. The heart is deceitful (Jer. 17:9). And the most deceitful thing about the heart is its complacent blindness to its own sinfulness.

Pathetic stories of the evangelist may serve a good turn. Sometimes they do not. But they may. Pathetic songs, pitched to majoring on the human affections like "Tell Mother I'll Be There," may possibly be used to melt the human heart to its spiritual regeneration, though we doubt it. It usually melts them into an emotional tumult which reflects no light upon the straight and narrow pathway of the glorious Gospel of Christ. At any rate, real conviction of sin is not brought by our pleas or our stories or by anything else whatever that men and women may do or say. Thank God it is not. If it were, how poorly it would be done. Thank God it is produced by God, the Holy Spirit!

But this gives no comfort to spiritual indifference. Quite to the contrary. The Holy Spirit, so far as the written Word informs us, does His work in convicting men and women of sin only through the disciples of Christ. "Nevertheless I tell you a truth; if I go not away the Comforter will not come unto you (that is to believers). And (Continued on page four)

NOTED HERETIC DEPARTS — BUT WHERE?

Ernest William Barnes, 79, former Anglican bishop of Birmingham and frequent storm center of religious controversy, died recently.

Until ill health forced his resignation last May, Bishop Barnes was an outspoken advocate of unorthodox views.

He rejected belief in miracles—"The Bible is wrong," he once said. He campaigned for euthanasia—mercy killing—or sterilization of unfit persons.

He urged church leaders to cut out from the Bible its story of the (Continued on page four)

A Question For Christians--Is It Nothing To You?

Is it nothing to you that God, who knows the spiritual condition of all men, declares in the Scriptures concerning the heathen; that they are "without excuse," and that they have "no hope" and are "without God?"

Is it nothing to you that God, who said in His Word: "Whosoever calleth on the name of the Lord shall be saved," added — with the heathen particularly in view — "How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

Is it nothing to you that Jesus Christ, whom you call Saviour and Lord, commanded His disciples, in view of the spiritual need of the heathen, to go to the ends of the earth, that those who had not heard of His power to save and keep, might hear, saying: "Go ye, therefore, and teach all nations," and, "Go ye into all the world and preach the Gospel to every creature?"

Is it nothing to you, in spite of God's revelation concerning the spiritual condition of the heathen and of Christ's command concerning their immediate evangelization, that there are actually more heathen in the world today by over two hundred millions than there were when Jesus died for them, that they now number

about a billion of souls, and that this means that only one person among every three persons on the face of the earth has any knowledge of Him who is Saviour and Lord?

Is it nothing to you that the time is rapidly passing when the heathen who are now living may hear of Christ, since they are dying at the rate of one every second, that is, at the rate of over eighty-six thousand every day, and of over thirty-one million every year?

Is it nothing to you that possibly you are among those who have not done all that might have been done for the heathen, in praying, in giving, and in going, and that thus, consciously or unconsciously, you are one of the many Christians who are responsible for perpetuating this "crime of the ages" in leaving countless millions of needy souls to live and die without the knowledge of God's redeeming love in Christ?

If it is something to you—then for the sake of Christ and of (Continued on page four)

"ORDER OF DEVILS"

Originated and launched by an El Paso woman, International Sovereign Order of Devils, latest Shrine organization, is rapidly gaining world-wide proportions according to a recent newspaper article in the El Paso Times.

Exclusive credit and distinction for this newest order, whose membership is open to Shriners and their wives, belongs to Mrs. Polly Pritchett, high priestess of the El Paso Ladies of the Oriental Shrine.

She got the inspiration in Washington, where she and other members of the local Oriental Shrine attended a national convention of the order. Being "mother" of the idea, Mrs. Pritchett designated El Paso as international headquarters. Charters for other branches organized in the U. S. and other parts of the world will be issued from there. Mrs. Pritchett reported that among others she had already signed some Canadians, wives of Shriners. Temporary officers of the group include Abe Maida motor patrol—"Cloven Hoof," head officer; Conrad C. Webb of El Maida's director staff—"Fire Tender"; (Continued on page four)

OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

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

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. 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.

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 4)

After reading this fourth chapter of the book of Ezekiel, I'm sure that you will agree with me that there's nothing about Ezekiel's commission that would appeal to the flesh of any individual. You'll notice, beloved, that Ezekiel's commission was such that would surely take all the pride and vanity away from any individual, and would certainly make no appeal to his flesh in any wise at all.

Here he was commissioned to lie upon his left side for three hundred and ninety days and then he was allowed to turn over

on his right side, and to lie on it for forty days, each of which was to be a sign or a symbol to the House of Israel. Then he was to eat bread that was prepared in a polluted manner, so polluted that Ezekiel cried out unto God and said, "Ah Lord God! behold, my soul hath not been polluted."

I

I say, beloved, when you read this story of Ezekiel's commission, you are brought face to face with the fact that there is nothing about his call to preach that would appeal to any man's flesh. And surely, beloved, the

commission God gives to any true preacher whom He calls into His ministry, is a commission that surely does not appeal to the flesh of the individual.

Now, to be sure, there are those persons in the ministry who are there and have entered it as a result of mother's pleadings, or because it appeared to the individual as an easy way to make a living, and such individuals are in the ministry purely because of an appeal to their fleshly nature. Brethren, God's man who is going to preach God's Word and stand up for God's Bible, will certainly find in the (Continued on page two)

WORDS OF COMFORT

A few months ago the newspapers gave an account of how Commodore Manning had been welcomed by a great throng at New York's City Hall. After piloting the great new superliner United States on her maiden voyage across the Atlantic, he returned to receive a hero's welcome. Under his guidance this 53,000 ton streak of power had set up two new records on her eastward and westward crossings, far exceeding those held so long by the Queen Mary. This is the first time in almost 100 years that the Atlantic Blue Ribbon had been won by an American ship.

As we read this story with pride, we are reminded of another great vessel, in fact the first vessel ever constructed, known as the ark. This great ship was built by Noah under God's directions (Genesis 6), when God warned Noah that a flood of judgment was coming on the earth, so he could save his family and all the animals to repopulate the earth. As God warned Noah, so He warns you and me, that judgment is coming some day, not by water but by fire (II Peter 3: (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"An Exposition Of Ezekiel"

(Continued from page one)
ministry that there is no appeal whatsoever to his flesh.

Take, for example, the words of our Lord Jesus Christ when He was here in the days of His flesh. He said:

"And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake."—Mt. 10:21, 22.

Now, brethren, there's nothing in that call to the ministry that would appeal to any man's flesh. What man wants to go into the ministry with the thought in mind that his own family is going to be opposed to him? What man wants to go forth to preach the Word of God thinking he's going to have opposition even in his own home? What man wants to enter in upon a task when he is told specifically that he is to be hated by the world—that his message is not going to be appreciated—that it will be so unappreciated that he'll actually be hated by the world? That was the commission the Lord Jesus Christ gave when He sent his disciples into the world. Also, in Matt. 10:25, it says,

WHAT HAVE YOU DONE FOR THIS PAPER?

Have you ever expressed good will toward The Baptist Examiner? Have you ever said to your friends how much blessing it has been to you and that you could not do without the weekly feast of soul food in its pages? Now, truly, have you ever gone out of your way to help extend the circulation of the paper? You believe in its mission and message, you enjoy it, you rejoice in the helpful service it is rendering to thousands of lives and that it is a great agency in spreading the saving truth of the gospel to the ends of the earth, that the coming of Christ may be hastened; but are you doing your part to introduce the paper to others and prayerfully and persistently securing subscribers, and thus increase the circle of blessing?

"If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

Jesus was the Master of the house. They called Him Beelzebub, literally a devil, and now Jesus says if they call me a devil, surely they'll call you a devil. He warned that when they went forth to preach the Word of God, they were not to be surprised if they were called a devil because the world had already called Him such.

I tell you, beloved, there's nothing about the call that Jesus gave to His apostles that would appeal to the pride or the vanity of any individual. In Matt. 8:20 we read:

"And Jesus saith unto him, The

foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Such an individual who was more homeless than a fox, who had no home whatsoever in this world, now sends forth His disciples and tells them to be prepared for the worst that could come to them. Surely, no individual could be appealed to in his flesh by that.

What was true in the days of the Lord Jesus was certainly true when the Apostle Paul wrote to young Timothy, for he said,

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom, Preach the Word! Be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves, teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions."—II Tim. 4:1-5.

Paul speaks to young Timothy and warns him of the future, for he tells Timothy to preach the Word of God while he may, for the time is coming when they won't endure sound doctrine. Not only that, but he says "endure afflictions." There will be afflictions that shall arise. There will be problems that shall come before us. There will be difficulties that shall confront us. We are to endure them and preach the Word when we have the opportunity for the time will come when people won't hear it. They won't endure your message. Brethren, no man is ever called of God and commissioned of God to preach the Word of God by way of a fleshly appeal. No man ever gets a commission from the Lord by way of an appeal to his flesh.

Look at Ezekiel again. He's to lie on his left side for three hundred and ninety days. He's to lie on his right side for forty days. He's to eat bread that is prepared in a polluted manner. The fact of the matter is, there isn't anything about his commission that appeals to the flesh. God does not make a fleshly appeal. The world appeals to the flesh. The world appeals to your eyes. The world appeals to your senses. The world appeals to your emotions. Brethren, God doesn't make that kind of an appeal. He appeals to the Spirit that's within.

II

I want you to notice that Ezekiel was to do what we might call **symbolic preaching**. In the preceding chapter God says:

"And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb."—Ezekiel 3:21.

In other words, God had caused an affliction of dumbness to come upon Ezekiel so that he couldn't speak, and the only way that Ezekiel could preach was by symbolism. Therefore, beloved, God told him how he was to preach. First he was to draw a picture on a brick of the city of Jerusalem, and he was to set a pan in front of it as a siege that was against that city. That was one of his sermons. Then he was to lie on his left side for three hundred and ninety days and on his right side for forty days. That was his second sermon. Then he was to eat bread that was prepared in a polluted manner. That was a third sermon. And though we do not get to them this morning, there were other sermons that were to be preached, by way of symbolism and illustration, rather than by oral argumentation.

Now this isn't the only time that God ever preached thus in the Bible. A little later on we'll find Ezekiel going out into the graveyard to find a valley of dead, dry bones that's uncovered by a wind, and as Ezekiel stands there within that graveyard and sees the wind blow the

REWARDS



(This much decorated gentleman is a Russian skater).

"Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor."

—I Cor. 3:8.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

—Mt. 5:10-12.

sand off the graves, and as he looks upon those bones spread out over that entire valley, he sees those dry bones come together, every bone into its place—he sees them stand upon their feet, as a great army without life, and without blood. Then he sees flesh and skin come upon those bones, and he sees them come to life. He tells the children of Israel that that's an illustration of the restoration of the House of Israel. And previous to this, you may recall that Jeremiah had already preached in this manner. You may read of it in Jeremiah 28:10. Jeremiah had made a yoke and he said that that was the way the children of Israel were going to be carried into captivity. Just as you might put a yoke upon an ox's neck and that ox would become obedient unto the master, so he said the children of Israel were going to have that kind of experience. They were to be treated like dumb brutes—they were going to be yoked to the chariot wheels of their conquerors and be thus carried into captivity.

That's not the only man that ever preached by symbolism. You will recall that once upon a time, previous to this, in the Book of II Chronicles 18:10, that Jehosaphat made an alliance with Ahab, and after he had done so, he suggested that they had better pray about the matter. You know, brethren, it's a good thing if a man does his praying before he makes his alliances. It's a good thing to find out what God wants you to do, before you try to do it. I had a fellow come to me some time ago to get married. I knew he had no business to get married under the circumstances. He came to me and he said, "Bro. Gilpin, I want to get married and I want you to pray about it." I said, "Brother, I wouldn't waste my time praying with you." What was the use of praying with a fellow about getting married when he had already made up his mind that he was going to do it? The time for him to pray, beloved, was before he decided upon the course he was about to

IN RUSSIA, WHERE EVERYONE LOVES A MEDAL
SKATER P. IPPOLITOV HAS HIT THE JACKPOT

to push the enemy off the face of the earth. Well, brethren, this is symbolic preaching and it's the kind of preaching that we find Ezekiel in his dumbness, is called upon to preach when God has closed his mouth so he can't speak. Thus he goes out to preach, symbolically.

III

It's rather interesting to notice the time when this dumbness took place, when these testimonies were given. If you'll study carefully, beloved, you'll find that the children of Israel had two captivities. That is, Jerusalem was sacked twice by Nebuchadnezzar. The first time was in the 24th chapter of the book of II Kings and that was at the time Jehoiachin was king over Jerusalem. The second time was eleven years later when Zedekiah was king over Jerusalem and that's recorded in the 25th chapter of II Kings. Now, that means that Ezekiel was carried captive eleven years before Jerusalem was captured in the days of King Zedekiah.

IV

Now, let's notice especially these signs. The first of these signs is rather interesting, since he was to use a **tile or brick** to portray the siege of Jerusalem. I might say this, that in the Bible lands, tiles or bricks have been dug up, portraying things just like this passage of Scripture does here. Whole libraries of bricks have been dug up—bricks, 12 to 14 inches in size, very thin, of course. When those bricks were in their soft condition as clay, then it was that the person who wished to write upon them would make his marks upon that soft clay which, when they dried, was preserved for all days to come. Now, Ezekiel is told to get a brick or a tile or a piece of clay, and on that tile, to portray the city of Jerusalem and to lay a siege about it. Now, notice, beloved, if you will, here's a man who can't speak. He's dumb. He doesn't have any ability to express himself and tell them what's going to come to pass, but he takes this tile and portrays upon it, the city of Jerusalem. He builds a fort around it. He portrays a siege with battering rams all around this city and having done all this, God told him to take an iron pan, something like a griddle, which was to stand between Ezekiel and the city, which was to be an indication unto the children of Israel that their sins have come between them and God. Oh

(Continued on page three)

Old Testament Professor Denies Prophetic Import Of Old Testament

Professor—in his own book—claims David was giving his own experiences rather than prophesying Jesus Christ.

Peter claims David was prophesying Jesus Christ.

Southern Baptists permit their children and young people to be instructed from such agnostic texts and by such an enemy of the Holy Word of the Living God.

Southern Baptists are paying the salary of such a man.

Right now, hard-working, slaving Dads and Mothers in the South are affording this professor a year's vacation with pay!

SURELY THE EYES OF THE PEOPLE ARE BLINDED!

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MISSIONARY FAILURE AND HOW VARIOUS MISSIONS CARRY ON

Paul Calley's First Letter After Landing On Foreign Soil

Tuesday 12, 1954
Manaus Amazonas
Brazil, S. A.

Dear Bro. Overbey:

We arrived safely here in Manaus last Sunday at two o'clock and found conditions here in general a lot better than we expected. Royal and Helen were at the airport to meet us and needless to say it was a joyful reunion.

Royal is a lot better and was able to go to church with us Sunday night. He had an infection or like a boil on the back of his neck, but they lanced and drained it in the hospital and it has healed fine. The doctor said it was his rundown condition more than the infection that put him in the hospital. He is gaining strength every day now and we give praise and thanks to the Lord.

Well, as you know, we had several delays in getting here, but the Lord brought us through and all feel fine. At New York we were already out on the runway, ready to take off for our hop across the Atlantic when one of the motors quit cold. We taxied back to the terminal and all got off the plane and waited for an hour until the shortage that stopped the motor was found. And then when we were about two-thirds of the way across to Puerto Rico something went wrong with the oil line in the same motor and it began to get hot, but it continued to run until we reached San Juan. There we waited seven hours for the motor to be repaired.

At Belem Bro. John Bentes was there to meet us, but we found all reservations taken for the next two days going to Manaus. There was nothing to do but wait. While we were there we registered with the American Consul.

John Bentes speaks English very well and while we were in Belem we had good fellowship with him. He began to teach me Portuguese while we were there.
(Page four, Column four)

THINGS TO REMEMBER

Remember that Baptist Faith Missions does not have any paid officers.
Remember that Baptist Faith Missions does not interfere with any church or pastor whether they give or do not give.
Remember that all offerings to Baptist Faith Mission are used for mission work.
Remember that when you support Baptist Faith Mission, that it becomes your mission work as much as that of any other church.
Remember that this is a Faith work.
Remember that it takes over \$2500 each month for the support of this work.
Remember that once each month this list of offerings is printed in the MISSION

THE GREATEST GIFT OF ALL
THANKS BE UNTO GOD
FOR HIS UNSPEAKABLE
GIFT . . . ETERNAL LIFE
THROUGH JESUS CHRIST
OUR LORD. 2 COR. 9:15 - ROM. 6:23

The Question That Is Asked Most Relative To Our Mission Work

The secretary of the mission, H. H. Overbey, continually gets letters asking about the mission work, etc., from people who are looking for a good sound missionary work. The one question asked more than any other is something like this: "Would you please tell us how much of each dollar of the money sent to Baptist Faith Missions actually reaches the missionaries, or what percent is used for missions, etc?" Here is the answer to this question in full and in detail: This is a faith mission, and it is a Baptist mission. It is free from all unionism, modernism, council of churches, and all other "isms." This mission does not have any paid officers or secretaries of any kind. Both the secretary and treasurer serve without pay as a work of love. This mission does not have any office rent. Both the secretary and the treasurer use their own study for an office. This mission does not ask any pastor or church or individual for offerings. We tell about the work in the MISSION SHEETS and in letters to those who inquire and leave the results in the hands of the Lord. This mission does not interfere with any church or pastor. Sometimes churches quit supporting the work when there is a change in pastors or for some reason or other. Of course we would like to know just why they quit the support, but up to now we have never written any church asking why? We believe that each Baptist church is a local independent body and that she can do as the church votes to do and that without interference from anyone on the outside. We not only believe this but we practice it. All offerings are received by the treasurer of the mission and are banked in the mission account and all funds are paid out by numbered checks without exception. When the treasurer receives the offerings from day to day he enters them in a daily ledger one under the other as they are received. At the end of each month this list of offerings is printed in the MISSION

SHEETS as a public receipt. Sometimes this total has to be corrected, for example from time to time a check is returned from the bank advising non-sufficient funds and of course that reduces the total of the amount. In addition to the daily ledger, another ledger is kept by the treasurer with a page or pages for each supporter showing all the offerings received from the first one. The mission money is used to pay the monthly salaries of the missionaries and to pay their way to the foreign field and their way back when they return, and to pay the freight and custom charges on the things that they have to take with them such as a kerosene refrigerator, kerosene stove, etc, etc.

The only overhead expense of the mission is for paper, envelopes and postage, long distance phone calls, telegrams and cablegrams that are necessary in connection with the work, for Post Office box rent for the treasurer and for printing and mailing out the MISSION SHEETS each month. That is the only overhead expense that the mission has and it is as low as it is possible to have. Sometimes it is necessary for the secretary or treasurer to make a trip in connection with the mission work and when this has been necessary the trips have been made at their own expense. When new missionaries are getting ready to go out to the foreign field there are expenses such as passports, visas, medical examinations and

DON'T BE MISLED

Don't be misled by any filthy, vile and vicious attacks on this mission work. When this mission refuses to send a missionary out to the foreign field, you can rest assured that she has Scriptural reasons for not doing so. Don't be misled and then be embarrassed by what you have done. You should find out the facts first.

shots, etc. For the past several years Dr. Fred Lapham, a Baptist doctor in Detroit has given the examinations and shots and vaccinations free to all our missionaries that are in Detroit. When they live elsewhere, then there is this expense to be met. Now we ask anyone to compare how the money sent to this mission is used with any other mission anywhere. We challenge any to find one with less overhead for the amount of work done.

We now support the following missionaries:

1. R. P. Hallum and family now on furlough from Peru.
2. M. E. Lewis and family now in Peru.
3. R. H. Calley and family now in Brazil.
4. Paul Calley and family now in Brazil.
5. Carroll Hunter and family preparing to leave for Peru as soon as entry permit can be obtained.
6. Juan Castro, native Peruvian missionary who works with Brother Lewis in Peru.
7. Simon Gaima, native Peruvian missionary who works with Brother Lewis in Peru.
8. Don Thomas, native Colombian missionary who works in Buenaventura, Columbia.
9. Miguel Ibernion, native Brazilian missionary.
10. Cicero Bicipo, native Brazilian missionary.
11. Maio Dutro, native Brazilian missionary.
12. Eufrazo Soares, native Brazilian missionary.
13. Zacharias Abriu, native Brazilian missionary.
14. John Dias, native Brazilian missionary.
15. John Bentes, native Brazilian missionary.
16. Francisca de Franca Cunha, teacher in Brazil.
17. Juana Mendonsa Pereira, teacher in Brazil.

The list of native missionaries changes from time to time. Most of them have been our missionaries for many years, however some quit or prove to be unfaithful and are replaced with
(Page four, Column four)

All missions have failures. Sometime ago Brother Mitchell Lewis, our missionary in Peru, wrote and advised that statistics show that 90 percent of all who go to the foreign fields as missionaries are failures as far as being missionaries are concerned. This 90 percent of those who go, stay only a short time and then come back home. This means that only 10 percent stay on the field and continue as missionaries. Several months ago we were told of five missionary families who went out to India and all five returned. Since Baptist Faith Missions was incorporated we have supported in all, eight missionary families from the United States (and several native ones). Of these eight, three have been failures and five have been successful. We have the ninth family ready to go. The first one to fail got no further than Belem, Brazil, at the mouth of the Amazon River. The second one to fail, failed twice. He went to Manaus, Brazil and after a stay returned and resigned. Later he apologized and was sent back again. After a time he wrote and repudiated the apology he made, saying that he only made it in order to get to go back, that he did not mean it, and proceeded to tell us off in letter after letter. He resigned the second time and said in writing that Baptist Faith Missions "is the soundest mission doctrinally with which I am acquainted." He also said in writing "I feel that our board has good officers. We are all human and have our weaknesses, but I know of no other men more capable of handling the jobs as officers of the board than those who were elected to those jobs." He also said in writing in his last resignation "I wish to state further that I have no intention at present of returning to the mission field at all . . . if I ever feel led of the Lord to return to the mission field, I wish to assure the mission that I would not consider going into work belonging to the mission . . ."

This was all said in writing. Now just what did this missionary want? He wanted more money. He wanted a change in the way the missionaries were paid. He wanted to go from church to church and see how many churches that he could get to promise to give him so much each month and then get all that these churches gave, BUT he al-

(Page four, Column one)

PRAY FOR OUR MISSIONARIES

Every church that helps support this mission work should pray regularly for each missionary by name. It will be a great blessing to the church. Also pastors who live close to each other should get together once each week and pray for the missionaries and for their own work. Each home should have a time for prayer. The father should read a portion of Scripture and then the family should pray. This will be a blessing to any home and the children will look back in the years to come to the time that Dad and Mother knelt with them before the throne of grace in their home. You can do this before going to bed each night or you can do it the first thing in the morning.

Paul Calley Tells Of His Impressions Of Brazilian Work

January 23, 1954
Manaus Amazonas
Brazil, S. A.

Dear Bro. Overbey:

Just a few lines to let you know that all is well here in Manaus with us. The Lord has been merciful and good to us. Our health has been good since we arrived here, and Brother Royal is able once again to be active in the work here and on the job for his Lord. We are thankful for every prayer that was said and give God the honor and glory for raising him up.

We are getting better acquainted with the work here and the people of this country. We are now able to greet the brothers and sisters in the church here in Portuguese and I am looking forward to the day that I can preach to them. We have services somewhere every night during the week days here and three times on Sunday. I can see why it is good to have so many preaching points. The more preaching points there are the more people you reach with the Gospel. Last night we held services at Bro. Miguel's house, and I was surprised that so many people came close enough to hear. There were no professions of faith, but the Gospel of our Saviour was preached. It is not for us to know whether the seed shall fall on fertile or rocky soil.

A few nights ago a burglar paid us a visit while we were all sleeping, and came into the bedroom where my wife and I were sleeping. He took three hundred dollars that I had in my wallet to pay for some furniture that I had bought. We are not discouraged, for the Lord has a purpose for everything.

After we discovered that our money had been stolen, we began to count our blessings, and gave thanks to God that we were not harmed. How often we fail to give thanks to the Lord as we should for every blessing, until He reminds us of His bountiful mercy. We have enough to take care of all our essential needs with our salary check that is coming. For this we are more than thankful.

The Lord willing, Royal and I are leaving for Cruzeiro do Sul on Monday the 25th. I am looking forward to meeting the brethren there and intend to take some pictures of the work and send to you, if they turn out good. It is our prayer that God will bless our endeavor in making this journey. It is our fond hope that we might have good news to report when we return.

We thank you, every one, for your prayers and support. May the blessings of our Lord fall in abundance upon you.

Your brother in Christ,
Paul M. Calley

WHAT WE ARE TO DO WITH THE WORD OF GOD

1. Receive the Work with meekness, and thus be saved from all wickedness (see James 1:21).
2. Let it dwell in us richly, that we may teach others (see Col. 3:16).
3. Keep it, and thus have His love perfected in us (see I John 2:5).
4. Continue in it, that it may be manifest that we are His disciples indeed (see John 3:21).
5. Hold it fast, that we may be able to convince gainsayers (see Titus 1:9).

(Page three, Column five)

MISSIONARY DEPARTMENT

PAGE TWO

FEBRUARY 20, 1954

THE SHEEP OF HIS PASTURE



"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:26-29.

Bro. Royal Calley Sends Two Fine Letters This Month

Royal H. Calley
Manaus, Brazil
January 18, 1954

Elder H. H. Overbey
Detroit, Michigan

Dear Bro. Overbey:

I hope that this letter finds you and yours being blessed in God's grace in a bountiful way. As for us here we are all well at the present time. I have become much better than before, although I was a little tired after the services last night.

Paul and his family seem to be adjusting themselves to Brazil nicely. We have been looking for a house for them. To this date we have not been able to find anything that was satisfactory. Houses are very difficult to find here.

Poor Paul is not accustomed to walking yet. He has blisters on the bottom of his feet from making the rounds with me since he has been here. You have to walk a great deal here. We are hoping that we will be able to arrange to bring Paul's car here but it doesn't look too encouraging.

The services are going along alright. I have only now begun to try and attend again. We have eight services a week at the present time. I am sure that with Paul here that in time we will be able to increase our preaching points. Paul is trying very hard to learn this language. I don't think that it will be too long before he will be preaching.

I was very happy to learn that I have been given an accordion to use here in the work. I do not know if it was from Bro. Gilpin personally or from his church or what. I would like very much to hear from you on this so that I might thank them. Paul said he didn't know. I have already arranged an accordion teacher for me when the instrument arrives.

I hope to go up to Cruzeiro do Sul soon. It seems like I am always planning on it and then something happens to hinder me. I think that they should be visited about every 3 or 4 months.

After Paul and family gets settled in their own home, I might go down to Fortaleza for awhile to stay at the seashore, if the mission and those who support it are agreeable. I still tire very easily, but I am much, much better than before. I would like

to get up to Cruzeiro do Sul, and get Paul and his family all settled in their own home, and then leave for about a month if I am not improved by that time.

Excuse this short letter after so long a time at not writing, but I am tiring and I am having trouble concentrating. My doctor told me not to read or write a line for six months. I don't think that I have to wait that long, but I do find that reading and writing are one of the most tiring things in the world for me to do right now. Sometimes it gets to be agonizing.

May God bless you.

Your brother,
Royal H. Calley

Second Letter

Royal H. Calley
Manaus, Brazil
Jan. 22, 1954

Elder H. H. Overbey
Detroit, Michigan

Dear Bro. Overbey:

I hope that this letter finds you in good health and prospering in God's care in every way. All here are getting along alright. I am feeling a little better than before.

Paul and I hope to go to Cruzeiro do Sul next Monday. I have been trying to go up there so long but it seems that every time that I would get ready something would happen but now I think that we will finally make it. The time between visits has already been much too long.

Paul was robbed of all of his money the other night, but he is getting by alright. I have found him a house. It is large and comfortable. That is one big worry over with. Houses are very hard to find here. I go to the services now, but I have not begun to preach yet. I suppose the first preaching that I will do will be in Cruzeiro do Sul. Last night I did not go to the meetings but stayed at home and rested. I had an attack with my kidneys the night before last. I went to the doctor yesterday for a check-up for that and he found that both my kidneys and liver had something wrong with them. It could be that they have been the source of all my trouble as far as that goes. I am taking some medi-

Mitchell Lewis Doing Good Work In Iquitos, Peru, Tells Us Of His Needs

Iquitos, Peru
Jan. 22, 1954

Dear Friends:

We are all well and anxiously awaiting the entry permit for the Hunters. Mr. Cook in Lima put my petition into the proper hands and then he had to make a trip to Chile for two weeks. When he returns to Lima he will start pushing the matter. I was talking with one of the leading customs agents in Iquitos and I remarked that Peru even made some special laws so that the millionaire Le Tournéau could enter the country with his equipment and American technicians. His reply was "Yes, but the priests are not fighting that as much as they are the entering of missionaries" (even though Le Tournéau is a Protestant).

For two weeks I was trying to get things arranged so that we could have a week of special meetings at the church, but something always hindered until last week. On Saturday before our meeting began on Monday a barkeeper killed a young man with a hammer and cut off his head, legs, arms and mutilated the body. On Monday morning we hit the streets with a large sign announcing our meeting with the following subjects: "The Nature of Man," "What Is Death?," "Where Are The Dead?," "Is There Eternal Punishment?" and "What Is Eternal Life?" Needless to say that the before said barkeeper had committed the most horrible crime in the history of Iquitos and that our appearance on the streets immediately afterward caused quite a bit of interest in our meeting.

The first night we must have had at least twenty-five men in spite of the rainy weather. The next night we had five people because it really rained. Last night the church was almost full and it would have been full had the people on the outside come in. Tonight our subject will be "Is There Eternal Punishment?" A Jehovah Witness who lives across the street from the church has come three nights now and is showing good interest, we pray that he might be brought to know the truth about his lost condition and the error that he is in.

We are thrilled with the thought of Bro. Overbey visiting the work in Brazil and Peru. Ruby said that she was glad that he was to visit Brazil first as he could then tell us of the work, trials and conditions there. An English boat with a Brazilian crew unloaded a cargo of steel here in Iquitos. The second cook who is a believer visited our church until the vessel left yesterday. He said that it got so hot in Manaus that the people could not walk barefooted on the bare earth. I was amazed at the similarity between Portuguese and Spanish, only now and then did I have to ask someone else what a certain word meant.

I thank each and every one who makes it possible for us to preach the Gospel here in Iquitos. I thank Bro. Overbey for the many small but yet tiresome and time occupying tasks that he has

done for them beginning tomorrow. I have to have some kind of injections and other stuff. I'll take the medicine with me to Cruzeiro do Sul and continue the treatment there.

We are looking forward to your coming. There is a possibility that you might be able to fly directly to this city instead of having a layover in Belem. They have just opened the airport up to international planes. The first Constellation arrived two days ago from Rio de Janeiro. I have already asked when they would begin service to the United States, but (Page three, Column five)

done for us, also for the two books that he is sending me as a gift. I thank Grace Church for their support and for the tape recorder that they are sending by the Hunters. Bro. Overbey writes that he doesn't know what to do with his church because they are so good to him, so he has decided to stay on and on and on. By the grace of God we plan to stay on and on serving the Lord here in Iquitos (that is until our furlough time. After furlough time we again plan to stay on and on.)

Don Simon is building a new house as the woman sold the property where his house was located. People here rent land and build their own house, when the owner sells the land the renter must tear down his house and put it up somewhere else. Juan is faithfully dealing with his own people here in Iquitos.

What do the Lewises need???

1. Boldness to make known the mystery of the Gospel. Eph. 6:19.
2. Physical strength to bear this climate.
3. The Hunter family to help us in prayer, fellowship, preaching and teaching.

I will not list all our needs for when God's people pray the Holy Spirit leads them in their petitions.

Will send some pictures next time, must close for now.

The Lewises

Second Letter

Iquitos, Peru
Feb. 1, 1954

Dear Bro. Overbey:

Enclosed find receipts from Juan Castro and Simon Gaima. Also a letter from Mr. Cook in Lima. I wrote Mr. Cook asking him about the entry permit and if some articles were being prohibited from entering the country. All passenger cars are to be prohibited until May of this year.

Four days ago I sold our checks for \$21.50 and now the exchange has risen to \$22.60. If this keeps up I fear that the Peruvian government will again prohibit many American products from entering the country.

We again have hopes of moving into a much better house and in a better location. The housing situation here is drastic. We went to look at a house for the Hunters, it was not as good a house as we live in but the owner is asking (and will get) 1000 soles a month, we are paying 500. The owner of this house will raise the rent to 800 when we move. She told us that as we have taken care of her house, always paid our rent on time that she will not raise the rent as long as we want to stay. The house that we want to rent is a two-story brick with bath up and down. It has a large back yard and the house is isolated, that is, not built right next to another house. The owner is asking 1000 a month. I believe that the Hunters could live with us until our furlough time and we would be paying 500 each.

We are building an addition to the church building. Am making a garage and storage room which can be converted into Sunday School rooms whenever needed. Will write for the Mission Sheets later.

We certainly appreciate the way that you have been putting our needs to the different churches. Indeed the Lord is good beyond our fondest dreams. Will write New Hope thanking them for the typewriter.

Give our regards to Randy Dale and the proud parents. May the Lord bless them all.

By His Grace,
Mitchell Lewis

PROGRESS



"There She Goes, Boys!"

America has come a long way in the past 50 years in the realm of aviation . . . as well as in every field.

But not so in spiritual verities.

"Jesus Christ the same yesterday, and today and for ever."

—Heb. 13:8.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. 3:6.

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:34

that 'baptizo' means 'to sprinkle,' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves:

Matt. 3:6—"baptized . . . in Jordan, confessing their sins." (Repentance preceded baptism).

Matt. 3:16—"Jesus, when He was baptized, went up straightway out of the water . . ." (This surely is not sprinkling).

John 3:23—"And John also was baptizing . . . because there was much water there . . ." ("Much water" is not necessary for sprinkling).

Acts 2:38-41—" . . . repent and be baptized . . . then they that gladly received His Word were baptized . . ." (Babies do not gladly receive the Word).

Acts 8:36-39—" . . . they came unto a certain water . . . what doth hinder me to be baptized? . . . if thou believest with all thine heart, thou mayest . . . and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water . . . went on his way rejoicing." (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism was by immersion, the baptism brought joy to the heart of the candidate).

Rom. 6:3,4—" . . . baptized into His death . . . buried with Him by baptism into death . . . raised up from the dead . . ." (A beautiful symbol of the death, burial, and resurrection of Christ. Sprinkling of infants is not true to this symbol).

Rom. 6:5—" . . . planted in the likeness of His death, we shall be also in the likeness of His resurrection." (To plant means more than sprinkling or pouring).

I Cor. 1:14-17—" . . . I baptized none of you . . . for Christ sent me not to baptize, but to preach the Gospel . . ." (Gives a death-blow to baptismal regeneration).

Col. 2:12—"Buried with Him in baptism . . . risen with Him . . ."

I Pet. 3:21—"The like figure . . . even baptism . . . the answer of a good conscience toward God . . ." (Baptism is a "figure." In order to be baptized a "good conscience toward God" is necessary. Surely not applicable to infants).

Babies are saved without the ritual of sprinkling. David's son went to Heaven without being sprinkled as an infant. (II Samuel 12:23). The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents.

Deut. 1:39—"Moreover your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go thither, and unto them will I

give it, and they shall possess it." The "little ones" were not responsible because they had not reached the age of accountability. Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the Cross is their protection until the age of accountability is reached. Did not Jesus Christ say, "of such is the kingdom of heaven?" (Matthew 19:14). The Lord Jesus is "the Lamb of God which taketh away the sin of the world" (John 1:29). Romans 5:18 declares: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

Thirdly: Baptists do not sprinkle infants because great harm is done by this unscriptural practice.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identification with Christ in His death, burial and resurrection. Death-immersion, burial-submersion, resurrection-emergence. Col. 2:12—"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." (See also Romans 6:3,4). No man or group of men have a right to change the symbolism of Christian baptism.

Second, infant baptism is not found in the Scriptures; therefore it is adding to the Word of God. Note the warning of Revelation 22:18—" . . . if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again, the sprinkling of infants is a perversion of the plan of salvation. It is grace—plus. It is grace and a so-called sacrament. It is a denial of the finished work of Christ on the cross. Nowhere in the New Testament is salvation obtained through ceremony. Incidentally, it is estimated that 85 percent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as Saviour.

Fourthly, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again" nor been regenerated by the grace of God

nor experienced a transformation in their lives. The sum of their total Christian experience is: "I was baptized as a baby and later confirmed in the Church." This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to Hell, I look upon this as being the most atrocious—little children were not regenerated by their grandparents telling lies at the font—by a solemn mockery, in which godfathers and godmothers promised to do for them what they cannot do for themselves."

Fifth, infant baptism had its origin with the Roman Catholic Church, a system that is a combination of Paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to: "come out of her, my people, that ye be not partakers of her sins; and that ye receive not of her plagues." (Rev. 18:4). Baptists will have no part with ceremonies that have their origin with men.

Lastly, infant baptism is a curse to the Church. It causes churches to be filled with unsaved members, church members on their way to Hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence such churches have no spiritual power. These churches are not interested in evangelism because salvation (to them) is found in a baptismal font or catechism, not through the proclamation of the Evangel. Evangelistic meetings are taboo. Such churches oftentimes suffer from "dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental church or the muddy water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see that fountain in his day And there may I, though vile as he, wash all my sins away."

Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly.

—North Star Baptist

Calley Letter

(Page two, Column four) it seems that they don't have any immediate plans to inaugurate such service. But still there is the possibility now, that the airport can handle the big ships. The financial report will include all the expenses of John, Paul and family, etc., for this month.

I guess that is all for now. May God bless you. Your brother in Christ, Royal H. Calley.

Word Of God

(Page two, Column one) 6. Be ye doers of it, and not deceivers yourselves by thinking that hearing is enough without the doing (see James 1:22).

7. Speak it out boldly, that the Lord may be honored (see Phil. 1:14).

8. Hold it forth faithfully by living it out truly (see Phil. 2:16).

If the devil were as lazy as most Christians, he would count his converts for each year on his fingers.

MISSIONARY DEPARTMENT

PAGE THREE

FEBRUARY 20, 1954

Why Baptists Do Not Sprinkle Their Infants

A DOCTRINAL STATEMENT AS TO OUR POSITION ON THE MATTER OF BAPTISM

Bible-believing Baptists accept the Word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

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

Baptists do not sprinkle infants for the following reasons:

First, because the sprinkling of infants is not to be found in the Scriptures. There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of little children and His assertion that "of such is the kingdom of God."

Furthermore, they assert the analogy of Old Testament circumcision involving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530), Art. IX, states: "Baptism is necessary to salvation, by (it) the grace of God is offered; and children are to be baptized; who by baptism, being offered to God, are received into God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Matthew 28:19,20 reads: "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 . . ." It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed.

But these verses do not allow such an interpretation. The order is "teach," then "baptize." The Greek word "teach," according to Strong's Concordance, means "to become a pupil," to disciple, i. e. enroll as a scholar. The qualifications of a disciple are "the ability to hear, believe, receive, and be taught." This excludes all infants. Babies don't become disciples. Let's keep the Divine order: disciple, baptize, teach.

Mark 16:15,16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed.

Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It does not say "he that is not baptized shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a believer, be baptized. But the argument is given that babies can believe.

Matthew 18:5,6 is given as proof. However, the Bible declares that faith must be active and not passive. The apostle Paul declared that salvation consists of a heart belief accompanied by a mouth confession. See Romans 10:8-10.

No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mark 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was text so strained and distracted to pay what it never owed; never man so racked to confess what he never thought; never was a pumice-stone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of godfathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought children to Christ to be baptized, certainly they brought them to the wrong person, for John 4:2 says: "Jesus Himself baptized not, but His disciples." But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in the habit of baptizing infants would they have rebuked the parents for bringing them? If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who practices this) rebuke parents for bringing their children to be baptized?" The Lord Jesus had a wonderful opportunity to commend infant baptism, but He did not. To be logical, the sacramentalists should permit infants to partake of Communion. Why permit infants to be baptized and not permit them to sit at the Lord's table? The answer is obvious—infants do not have "discernment" (I Corinthians 11:29).

The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14,15,30-34; I Corinthians 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "brethren"—a name given only to believers (Acts 16:40), those who were old enough to addict "themselves to the ministry of the saints" (I Cor. 16:40), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants. Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the place of circumcision. The apostle Paul spoke of the circumcision of the heart (Romans 2:29), not the sprinkling of a body.

John 3:5 has nothing to do with baptism. If Christ had meant baptism, He could have said "born of baptism and of the Spirit." The Lord did not mean baptism nor the literal water. Christ was talking to Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (John 3:4-7). The Word of God is spoken of as "water" in Ephesians 5:26. Water cannot supplant the blood atonement.

Baptists do not sprinkle infants because such a practice is not to be found in the Scriptures.

Secondly: Baptists do not sprinkle infants because the immersion of believers is taught in the Word of God. The Greek word "baptizo" means "to dip," "to submerge." Dr. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues in

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.

Things To Remember

(Page one, Column one)
month you get to read letters from the missionaries in the MISSION SHEETS, thus knowing what your offerings are accomplishing.

Missionary Failures

(Page one, Column five)
so wanted the Mission to guarantee him a minimum salary. Where would the Mission get the money to pay the minimum if he got it all? He claimed that other missionaries on the field where he was, were supported this way and that they got much more than he was getting. When we got his letter telling all this, we called the secretary-treasurer of the Mission he referred to and asked him about this. And we were advised that the missionaries did go out on deputation work and raise salaries, BUT, they did not get it all. They only got up to a certain amount and the rest went into the mission treasury to pay overhead and salaries at the home office and to guarantee the minimum salary to the missionaries. We were also advised that their missionaries were not getting fabulous sums, we were told, but that they were getting, maybe \$25.00 a month more in some cases with large families, etc. Our missionary before resigning the last time said in a letter—"Our salary is ample . . ." in spite of his promise to us in writing under his own signature that he "expects to go back to Brazil as soon as the Lord opens the way . . ." The Lord opened the way twice for him and he failed both times and returned home. We wrote to Brother Lewis to check and report to us on the plan of the missionaries doing deputation work and raising their own salaries, etc., as some missions do. Brother Lewis reported after getting the facts from other missionaries on the field under such a set up, and, he advised that he much preferred the way Baptist Faith Missions operates. He said that these other missionaries had to spend most of their time in preparing prayer letters (which for the most part are begging for money in each letter), and writing to all the churches at their own expense, and that they did not have much time left to do mission work. We agree with Brother Lewis that the Baptist Faith Mission way is the best. Our missionaries do not have time to be writing to every church, instead they write one or two letters a month in the MISSION SHEETS to all the churches and have the rest of the time to do mission work. The five missionaries from the U. S. that we now have are well satisfied, and prefer the Baptist Faith Mission way.

The third missionary that failed misappropriated mission funds to himself and falsified about many things. Then he applied to another mission to send him out. He claims to be a sound Baptist, yet he applied to a mission that believes in the "invisible church," "alien immersion," "open communion," "women speaking in public mixed assembly," etc. In spite of all this our enemies sent him back to the mission field. It was denied by those who sent him back that he applied to this other mission, but we have letters from this other mission on their own letterheads, stating that he did make application and also that he was not accepted. Baptist Faith Missions does not have any part

FINANCIAL REPORT FOR JANUARY, 1954

Mt. Pleasant Baptist Church, North Kenova, Ohio	\$ 21.03
Faith Baptist Church, Royal Oak, Mich.	7.07
Emmanuel Baptist Church, Fancy Farm, Ky.	29.87
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Harmony Baptist Church, Pine Bluff, Ark.	60.26
Calvary Baptist Church, Richmond, Ky.	27.15
Westwood Baptist Church, Toledo, Ohio	30.75
Liberty Baptist Church, Toledo, Ohio	18.73
Liberty Baptist Church, Toledo, Ohio (Young People)	7.90
Hopewell Baptist Church, Arlington, Ky.	17.43
Lucasville Baptist Church, Lucasville, Ohio	24.07
First Baptist Church, Alexandria, Ky.	25.00
Fish Springs Baptist Church, Hampton, Tenn.	17.97
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Sylvania Hills Baptist Church, New Brighton, Penna.	6.00
Faith Baptist Church, Lawtey, Fla.	5.08
Bellview Baptist Church, Paducah, Ky.	11.32
Liberty Baptist Church, Flint, Mich.	12.28
Southside Baptist Church, Winter Haven, Fla.	25.00
New Hope Baptist Church, Dearborn, Mich.	43.43
Seventh Street Baptist Church, Cannelton, Ind.	21.13
Immanuel Baptist Church, Dayton, Ky.	25.00
Seven Springs Baptist Church, Dycusburg, Ky.	49.00
Suwanee Furnace Baptist Church, Kuttawa, Ky.	24.18
New Hope Baptist Church, Chicago, Ill.	60.00
Shady Grove Baptist Church, Wickliff, Ky.	31.25
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Dawson Baptist Church, Glenville, W. Va.	7.91
Pleasant Grove Baptist Church, Hickory, Ky.	3.94
Blackburn Baptist Church, Marion, Ky.	5.00
Zoar Baptist Church, Fancy Farm, Ky.	23.45
Newby Baptist Church, Richmond, Ky.	12.92
First Baptist Church, White Plains, Ky.	15.00
Willisburg Baptist Church, Willisburg, Ky.	75.00
Little Obion Baptist Church, Wingo, Ky.	32.02
Kirbyton Baptist Church, Bardwell, Ky.	52.00
Second Baptist Church, Marion, Ky.	21.52
Mt. Hebron Baptist Church, Lancaster, Ky.	123.14
Mt. Zion Baptist Church, Buchanan, Ky.	6.00
Lucasville Baptist Church, Lucasville, Ohio	31.95
Bryan Station Baptist Church, Lexington, Ky.	15.00
Hampton Baptist Church, Hampton, Fla.	25.00
Temple Baptist Church, Evansville, Ind.	30.00
First Baptist Church, Stilwell, Okla. (by Eddie Lewis)	15.00
First Baptist Church, Arabia, Ohio	158.60
Tabernacle Baptist Church, Lewisburg, Ky.	75.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
First Baptist Church, Russell, Ky.	267.86
Canfield Avenue Baptist Church, Detroit, Mich.	177.50
Bible Missionary Baptist Church, Marietta, Okla.	20.00
Ocoonita Baptist Church, Ocoonita, Va.	33.97
Grace Baptist Church, Ellaville, Ga.	27.00
Members of Port Norris Baptist Church, Port Norris, N. J.	100.00
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	5.49
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
R. E. Murphey, Castor, La.	8.00
J. H. Kain, West Cape May, N. J.	10.00
Mr. and Mrs. J. E. Eckles, New Brighton, Penna.	5.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Mrs. Zula Henry, Oakland, Ill.	1.00
James Pedigo, Sweetwater, Tenn.	25.00
Mrs. A. M. Rife, Lesage, W. Va.	10.00
L. W. Page, Lawtey, Fla.	16.00
Mike M. Bailey, Hood River, Oregon.	3.00
Mr. and Mrs. J. E. Moore, McLeansboro, Ill.	2.00
Mrs. J. C. Fleming, Sharon Grove, Ky.	5.00
John H. Mock, New York, N. Y. (Navy)	20.00
Miss Kitty Bullington, Atwood, Tenn.	3.00
Mrs. A. B. Harris, Jr., Texarkana, Ark.	7.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
Clinton H. Craig, Robertson, W. Va.	10.00
Mr. and Mrs. Hager Hensley, Grayson, Ky.	50.00
Ronald E. Hall, McLeansboro, Ill.	20.00
Total	\$2558.17

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
Baptist Faith Missions
P. O. Box 551
Evansville, Indiana

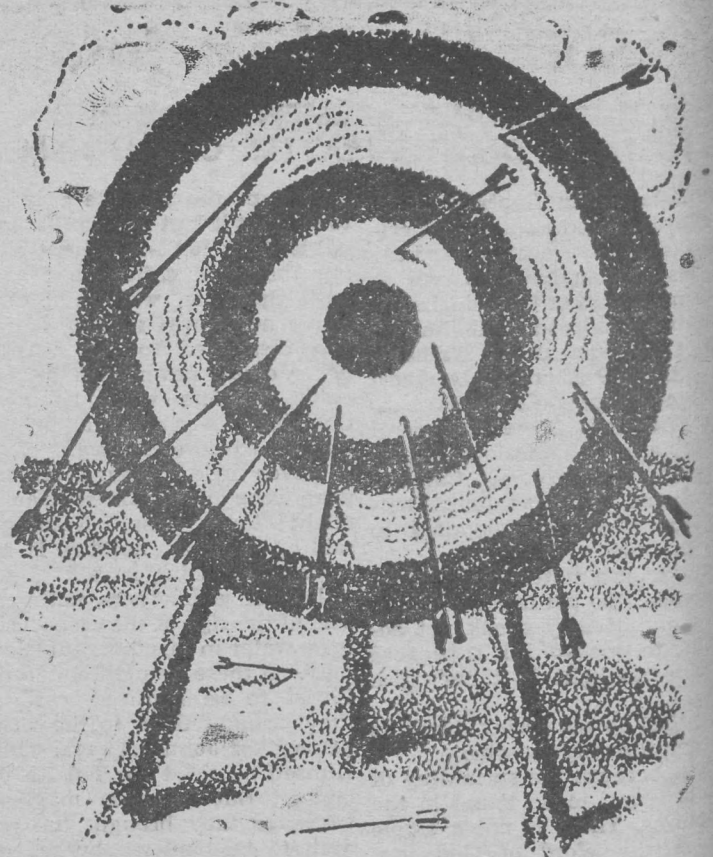
in sending out missionaries that believe that "alien immersion," or other heresies are alright. We are opposed to missionaries going from church to church begging for money. We believe in letting the people know when they ask us what we believe and how we operate, and then let them give or not give. This is a faith work. We ask no one to give and we do not interfere if they quit giving or do not give regularly. So far as we know, there is no other mission like Baptist Faith Missions on earth. If you support Baptist Faith Missions then it is your mission work the same as it is the mission work of the church that we pastor. This mission makes mistakes sometimes, but she is sound in doctrine to the core and honest in the handling of money. Now when you get letters that attack us in a vile and vicious way, and accuse us, and imply things that are not true, why don't you make it a point to find out if it is true. When you are in doubt, and want the truth, then write and ask for it. But if you will not take the facts when we present them from letters under the signatures of those who

write them, then do not write us. We thank all the churches and individuals for your support. Your support has been such that we were able to send out the Paul Calley family recently and have funds on hand to send out the Carroll Hunter family as soon as we get the entry permit to Peru for them. We also have designated funds on hand to build a church building in Manaus, Brazil. This is one of the things that Brother Overbey is going to Brazil to see about. Help us to make 1954 the greatest year in the history of Baptist Faith Missions. Pray that the Lord will call several other preachers to be missionaries. It is your mission work. Remember to pray for it. Don't be fooled by those who send out some for spite, that we would not send out. You can rest assured that Baptist Faith Missions has Scriptural reasons for not sending out the ones she refuses to send out.

The brook must run over rocks if it has a song.

A "Bit of Love" is the only bit that will bridle the tongue.

MISSING THE MARK



"For all have sinned, and come short of the glory of God."
—Rom. 3:23

Calley's First Letter

(Page one, Column one)
We enjoy going to church here, even though we can't understand what they are saying yet. We recognize the songs they sing and hum with them.

You don't have to be here long to see the great need of the Gospel being preached in this country. The Lord willing we want to do house to house visitation soon, but right now we are concentrating on learning the Portuguese language.

Royal gave John Bentes the money to pay all expenses at Belem which was approximately seventy dollars and will be in the next financial report. I did not have any expense from Detroit to Belem because the airline furnished everything. They even gave us checks to eat on while waiting for motors to be repaired. So I arrived with the six hundred dollars of mission money intact. I will leave it in travelers checks until I get my things through customs and then deposit balance to mission money. Royal said he is going to turn over all the financial work and reports to me as soon as I can speak enough Portuguese to attend to things.

We have made application for import license to get my car here, and will send to you as soon as possible. Will close for this time, may God bless you and family and the saints there in His bountiful mercies. We covet your prayers that God will use us greatly in this land that He has placed us in.

Your brother in Christ,
Paul M. Calley

Question Asked

(Page one, Column four)
others. This is a complete list at the present time.

The regular monthly expense for the support of the missionaries and for printing and mailing out the MISSION SHEETS is over \$2500.00. The MISSION SHEETS cost about \$71 a month to print and mail out. When there are pictures there is extra cost for making the cuts. The Lord willing we will continue this article of information in the next issue of this paper. Brother John R. Gilpin prints the MISSION SHEETS once each month as the MISSIONARY DEPARTMENT of the BAPTIST EXAMINER. This does not cost the mission anything as Bro. Gilpin pays for this as part of his paper. Surely every reader ought to take the BAPTIST EXAMINER. It is

a weekly Baptist paper for only 50 cents a year. Why not send \$1.00 to John R. Gilpin, Russell, Ky., and tell him to send you the BAPTIST EXAMINER for two years and you will get the MISSION SHEETS as a part of the paper free each month. Do it today. Now where can you find a sound Baptist mission that uses all the mission money for mission work which sends out a paper each month with letters from the missionaries, letting all know what they are doing?

Further Word As To Overbey's Trip To Mission Field

As announced in the last issue of the MISSION SHEETS, Bro. H. H. Overbey plans to go to visit the mission fields in Brazil and Peru this summer for three months, June, July and August. It is estimated that it will cost about \$1600 for this three months trip. This is not a vacation trip for Brother Overbey. It is a trip to see the needs here and there so that he will be better able to present these needs to the churches who carry on the mission work. The missionaries on the field have been asking for years that Bro. Overbey come and see the need. He plans to spend two months in Brazil. He will go to Manaus, Brazil to visit the Calleys and study the field there, then he will make one or two trips into the Acre Territory, to study the field there. Then he will go to Iquitos, Peru to visit the Lewises and see the field there. If arrangements can be made and time permits, he and Bro. Lewis will visit the work in Buenaventura, Colombia. All this the Lord willing.

Brother Overbey has served this mission work as secretary without pay for over twelve years. He began to support the work in 1934 or 1935. He has given over \$7000 to the work. If you would like to have a part in making this trip possible, send your offering to Elder Z. E. Clark, Box 551, Evansville, Ind., and tell him that it is for Bro. Overbey's trip to South America. Canfield Avenue Baptist Church, Detroit, Mich., of which Bro. Overbey is the pastor, started the fund with an offering of \$300.

A lot of people who expect to be saved at the eleventh hour die at ten thirty.

A man cannot touch his neighbor's heart with anything less than his own.

"An Exposition Of Ezekiel"

(Continued from page two)

what a lesson it was that God wanted preached through this dumb prophet unto these people as a result of their sin! You bear in mind that Ezekiel was already in captivity. The false prophets back home kept telling them there was no need to worry, that no harm would come to them. Now God came to Ezekiel and told him to tell the people back home that their prophets were prophesying falsely unto them, and were telling them lies—that they were going to have the same experiences that Ezekiel was having in the land of Babylon.

What a lesson it was that they learned as they came around that old dumb prophet and saw him with that iron griddle. Ezekiel was to represent God, the tile portrayed Jerusalem, and here was a iron griddle that stood between them, as if to say, "Your sins are standing between you and God—you can't expect deliverance—you can't expect God's blessings—you can't expect God to pour out His blessings upon you." Why? Because their sins were standing between them and God.

Now, brethren, here's a lesson for you and me this morning. You and I can certainly learn just the same as these Jews learned. Oh, let me tell you this morning, if you want the blessings of God, you've got to be in the Will of God. You can't expect God's blessings if there's sin between you and God. That's the message, beloved, when he drew this city on the tile and put the iron griddle between himself and it, as if to say, your sins shut off the blessings of God. God couldn't bless the Jews, because of their sins.

Let me tell you something, beloved, what was true back there is just as true with the First Baptist Church of Russell, this morning. It's just as true in your life this morning as was true back there long ago. Listen: "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66:18. What's the use in praying, beloved, when there's unconfessed sin in your life?

God closes His ears against the cries from hearts that have unconfessed sin in them. The Psalmist says that if there is unconfessed sin in his heart, God will not hear him. Let's notice a second verse. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Is. 59:1,2.

Listen, brother, do you want to have the assurance when you come to the Lord in prayer that God's going to hear you? I'll tell you, you can't have any assurance that God will hear you if there's unconfessed sin in your life. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." I Pet. 3:12. Brethren, listen, to whom does God open his ears to hear when he prays? The righteous. How about the wicked? "The face of the Lord is against them that do evil." Oh, don't tell me today that a man can live for the world, and expect God Almighty's blessing upon him when he prays. Let's turn back to the Old Testament.

STEWARDS

When your editor purchased the rotary press a few weeks ago, there came with it the supply of newsprint that we have been using since then. In this were two rolls of pink and all at least \$200.00. I can't say I like the color we are using this week, but feeling that as a steward under God of all that I have that, I should use this colored paper, because of the value of it, I am making use of it until the supply is exhausted.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." II Chron. 16:9. You'll notice, beloved, it doesn't say one word about a man's life being perfect because no man's life is perfect. Brethren, it does say that the man whose heart is perfect toward God—the man who lives with his life open before the Lord—the man who lives with one thought in mind—to glorify God, that God's eyes are running to and fro throughout the earth, just for the purpose of showing His strength in the behalf of such an individual.

Come back to Ezekiel when he stands on one side of the map, that he's prepared, and see him as he sets the iron griddle between him and it, as if to say to the people, your sins have separated you from the will of God. Brother, for the moment forget about Ezekiel. Come back to the First Baptist Church this morning and come right down to the pew where you're sitting and remember the same thing may be true down here this morning.

Now, let's get the second of these symbolic messages. In the 4th to the 8th verse, which is just as interesting as the first one. Notice it carefully. He was told to turn over on his left side and lie there for 390 days, and then turn on his right side and lie thus for 40 days and God thus indicated that each day would be for a year, so far as the children of Israel are concerned. Well, you remember, brethren, when the children of Israel came up to Kadesh-Bareha and they sent their spies over into the land of Canaan to spy out the land for 40 days — when the spies came back, the children of Israel refused to go to the land of Canaan and God punished them by making them wander in the wilderness for 40 years, a year for every day.

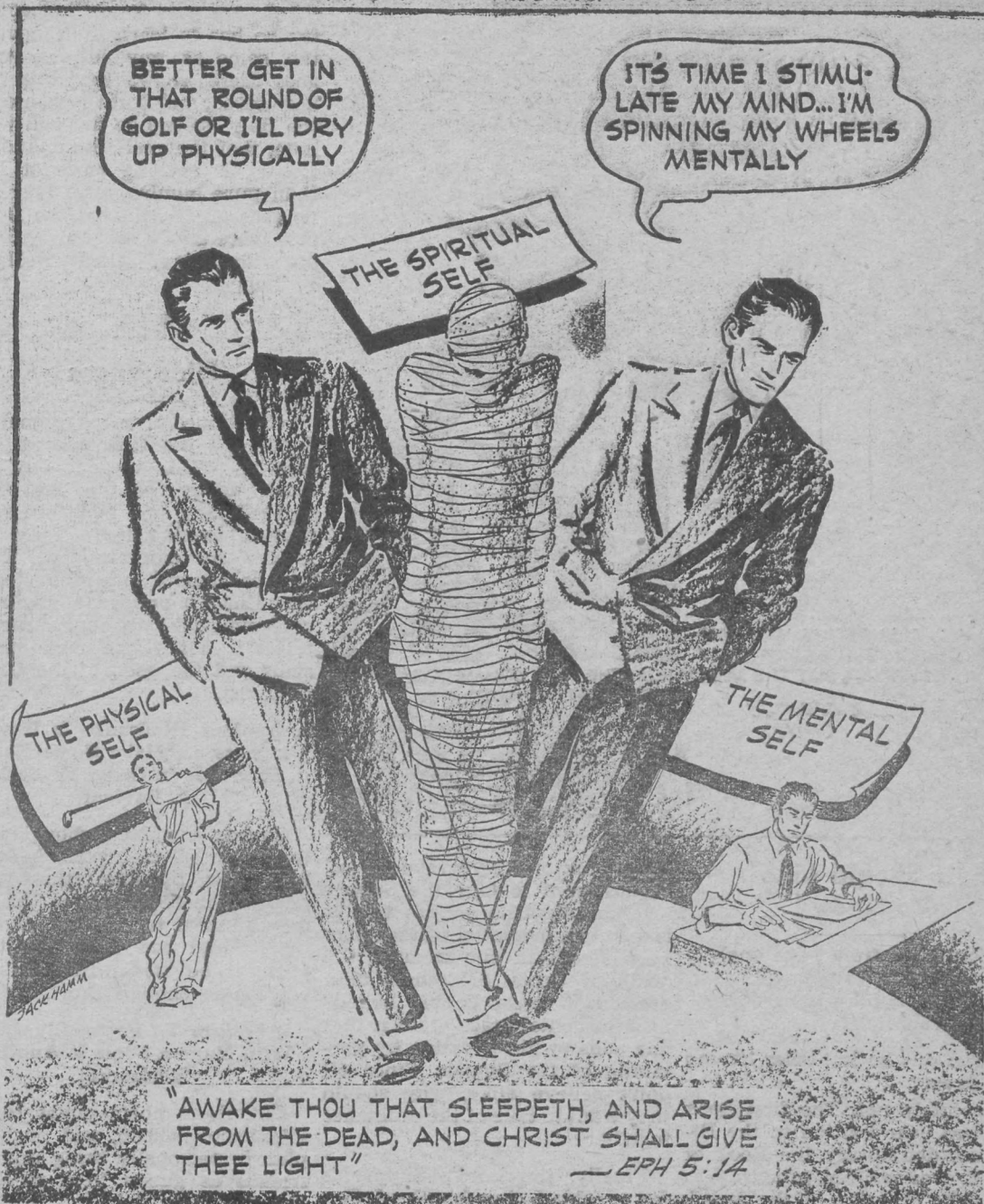
Now, the Lord told Ezekiel he was going to have to suffer for the house of Israel, to lie on his left side for 390 days, symbolic of the sin on the part of the children of Israel, 40 days on his right side symbolic of the sin of the children of Judah. Now when was it? If I mistake not, the 40 years for the children of Judah was when Solomon was king over Judah. He's the only man who reigned 40 years in Judah, and Solomon's experience was one of unmitigated sin from beginning to end. He made idolatry and adultery popular. Over the whole land of Judah, idolatry flourished, in the days of Solomon.

How about the 390 days? Well, brethren, the whole period of the house of Israel was marked by sin. The first king was Jeroboam. He walked out into the field one day and a man of God met him who took his garment and tore it into 12 parts and gave to Jeroboam ten of the parts. Jeroboam became king over the ten tribes of the house of Israel, with his capital city of Samaria, and brethren, Jeroboam, the son of Nebat, led Israel into sin — the vilest, the worst kind of sin. Brother, what he led them into, they never got out of. From that time, for 390 years, until God led them into captivity, they had sin upon top of sin.

Now, God told Ezekiel to lie on his left side for 390 days, and turn over on his right side and lie there for 40 days.

What does it tell us, brethren? What did it tell those people? Oh, I can see that man, Ezekiel, as he lies down on his left side, 390 days. He wasn't allowed to turn over. He stayed in that position for 390 days, and to make sure he stayed there, in the eighth verse, it says, "And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege." I look at him as he lies there. I step up and talk to him. I hold a little conversation. I say, "Ezekiel, how long have you been in that position?" "I've been here ten days." I say, "Ezekiel, are you tired of lying in that position?" "I'm suffering all over." And I come back when he's been lying there 200 days, and I say, "Ezekiel, has

YEARS OF BYPASSING THE SOUL



there been any change in your position?" "I'm suffering." Brethren, those people looked at that man of God, those people in that captivity looked at him, and they knew he was suffering. What were they learning from him? Well, I don't know how much they learned. They might have been as poor pupils as you and I are of the Word of God, but I'll tell you what they ought to have learned. You can't sin without suffering. That's what God wanted them to learn. God wanted to teach those people through the prophet Ezekiel that one can't sin without suffering.

Brother, I say to you this morning, no man can sin without suffering for his sin. In Proverbs 11:21, it says, "Though hand join in hand, the wicked shall not be unpunished." I tell you, brother, you can't sin without suffering for it. I saw a poor fellow a short time ago who had been drinking for a long period of time. Oh, how pitiable! Snakes were crawling all over his body, as he thought and they were dropping from the ceiling on his bed and they stood up on the bedposts and stuck their tongues out at him. Brother, I could not convince him that there were no snakes there—they were as real to him, beloved, as though they were there in his bedroom. Don't tell me a man doesn't suffer from his sins!

I visited a man in the hospital a few months ago whose fingernails, all ten of them had dropped off. His toenails had all ten dropped off. His hair had turned white. You say, "What's the story?" He had had syphilis, and that was the result. Don't tell me, brother, you don't suffer from your sin. I tell you this morning, when I see Brother Ezekiel lying upon his side and telling the children of Israel what had come to them and what must yet come, it causes me to lift my voice to warn you that you cannot sin without suffering.

Well, let's notice the third sign. God told him to get wheat, and barley, and beans, and lentils, and millet, and fitches, which was a type of corn, and put it all in one bowl, showing that food was a type of scarce. God says for him to bake some cakes with human

dung. When the prophet of God cried out and said that he had never done anything which would pollute him, God gave him a substitution, and told him to use cow dung. If I had time this morning, I could have brought out a book from my library, which tells of sieges and troubles that countries have had in days gone by when they didn't have anything to cook with and they would take dried camel's manure and other types of dried manure, and use it for wood. God told Ezekiel to cook his food in the presence of this people in a polluted manner.

Ezekiel was a priest, you understand, who has kept himself aloof from the things of the world and has kept himself away from pollution. Now, this dumb man of God prepares his food in the people's presence in a polluted manner. Those people must have looked at him and thought how pitiable for a man of God to prepare his food in such a manner.

I look at Ezekiel as he prepares that food. After he has prepared it, he was only allowed to eat 20 shekels weight a day and was only allowed to drink about a quart of water. There he is with that polluted bread and only allowed just a small amount of meat with just a little bit of water, and he sits there and eats that little bit of meat and water and eats that polluted bread, to hear God say, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." God declared that the Jews were going to be driven among the Gentiles, to eat defiled bread.

Now, brethren, can we learn anything from this? They were going to eat defiled bread as a result of their sin. They were going to be chastened because of their sin. Brethren, I ask you this morning, how did the information come to Ezekiel and how did it come to God, that the Jews were going to be driven among the Gentiles and eat defiled bread? I'll tell you, beloved, because there isn't anything that's hidden from God. God knew it all! I stand in your presence this morning to tell you that what God prophesied for the Jew did come to pass — was literally fulfilled.

Look how the Jews have been driven among the nations. Look how the Jews have been despoiled by the nations of the world, time and time and time again. Think about the recent attempt on the part of the Germans to destroy the Jews. That's nothing new. Think about the days gone by back in old Babylon where Haman tried to destroy the Jews. Think how Pharaoh tried to destroy them in Egypt. Think how the children of Israel have suffered when they were in the hands of their enemies.

Would you believe me this morning that Great Britain has stained her statute books four different times with laws pertaining to the Jews. Four times, every Jew has been expelled from British soil. Eight times the French people have expelled every Jew from French soil. Will you believe me when I tell you that the only nation on the top side of God's green earth that has never stained her statute books with laws concerning the Jews is the United States? It may account for some of our material prosperity today, too.

God knew what they were going to have to go through. Brethren, God knew all about it. Tell me this morning, how can you read this without believing in the sovereignty of God, the omnipotence, and the omniscience of Almighty God? Brethren, the fact that God looked down through all the ages and saw what was coming to pass in the experiences of the Jews, should convince you that He also saw what was coming to pass in your life and mine. You just don't hide things from God. Ah, listen to me, brother, God sees all, and God knows all. You just don't hide from God.

What an encouragement to the child of God to know that God sees you! What an encouragement to the slandered saint, to know that God sees you! What an encouragement to the child of God who's working against uphill experiences, just to know that God

(Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

FEBRUARY 20, 1954

WANTED: DOWN-TO-EARTH HUMILITY



"I Should Like To Know"

(Continued from page one)
few stripes" (Luke 12:47,48), doubtlessly applies to any saved lodge man.

5. Can one be lost after having been saved?

Absolutely not. The first book that was ever written in the Bible was doubtlessly the Book of Job. It was written primarily to teach the security of the saved. Read Job 1 and 2 and you will find that around each saved person God has erected 4 hedges or fences, a hedge about his property, his family, his health, and his soul. The Devil could not break through even one of these hedges apart from God's permission. God did give the Devil permission to break through the hedge about Job's property, family, and health, but he never gave him the privilege of touching Job's soul. The Devil can go no further than God permits him to go, and since God won't permit him to take a saved man out of His hand, then naturally the saved are eternally secure. Read also John 10:28; Rom. 8:38,39.

6. If a believer can't lose his salvation when he sins, then what does happen to him when he sins?

God may chasten him. Heb. 12:6. He loses fellowship (not relationship) with God. He loses the joy of his salvation, but not the salvation. This was David's experience. Psalm 51:12. He may lose his reward. Col. 2:18; II John 1:8. God may even take him prematurely in death. I Cor. 11:30; John 15:2.

7. Why should one Christian deny communion to any one at God's table, or in other words, why close communion?

I Cor. 11:18-20 says that if there is heresy present, that it is impossible to eat the Lord's Supper together. Heresy means false doctrines. Take for example, the doctrine of salvation. Baptists believe it to be wholly of grace. Methodists believe it to be of grace and works, and hence it may be lost. The Presbyterians do not think it can be lost, but teach inherited grace to all children born after the parents themselves are saved. Campbellites believe that salvation is by grace and works and water (especially the latter), and also teach that it may be lost. Since heresy prevents eating the Supper together, then surely these four groups could never eat together. What is true of these four is likewise true of all denominations.

Furthermore, why should all groups want to take the Supper together. Baptists believe that it is merely a memorial whereby we keep afresh in our memory the death of Jesus. All others to a greater or lesser degree believe in sacramental grace—that is that one adds to his salvation by partaking of the Supper. Since all don't believe alike, why should they want to take of the ordinance together?

Finally, the Lord's Supper is for one local church only. I Cor. teaches that those who partake of the supper are to be under the discipline of the church where they eat. Since a church only disciplines its own members, then only that church can partake of the Lord's Supper. I have no right to eat the Lord's Supper anywhere except in the church of my membership—namely, the First Baptist Church of Russell, Ky.

8. Explain close baptism.

Briefly it means that Baptists are to do their own baptizing without alien assistance or interference. Our Lord gave the ordinance of baptism to His church. Read Mt. 28:19,20. No man can say that it was given to the disciples as individuals, for if it were, then the ordinance died when the disciples died. Instead it was given to His church. Jesus only had one church then and it was a Baptist church. To that church He gave the ordinance. God never gave the authority to baptize to but one man and his successors, namely John the Baptist. Read John 1:33.

9. Is it wrong to smoke?

For four reasons I think that it is a definite sin of the flesh, which all true Christians should avoid. (1) It is a waste of money, of which a Christian is a steward. (2) It sets a terribly bad example before children—a smoking preacher in this respect is a disgrace to the ministry. (3) It hurts one's health and as such is a sin since it defiles the body. See I Cor. 3:17. (4) It is surely not becoming to a Christian's testimony. I Thess. 5:22. Read I Cor. 10:31, and ask yourself if you can smoke to God's glory. Would you want to be found smoking a cigarette when Jesus comes?

10. Is speaking in tongues for us today?

The speaking in tongues to which Paul refers in I Cor. 14 was speaking in a definite particular language, which was unknown to the one who was speaking, but which was intelligent to the man who spoke that particular language. It is not the gibberish and nonsense that the Pentecostals and Holy Rollers use today, which is unknown to all. The use of tongues was to accredit the early church in the eyes of the world, but this and all sign gifts were to

cease. See, I Cor. 13:8. The very fact that when a Holy Roller missionary goes to another country he has to learn the language the same as anyone else who goes there, shows that this gift has ceased, and that the nonsense the Holy Rollers go through with here, that they call the unknown tongue, is nothing more or less than pure humbuggery. There is no group on earth that the Devil uses more than he uses Holy Rollers with their so-called "speaking in tongues."

Hindrances

(Continued from page one)
during all the first part of the meeting. "Oh, there won't be much doing for the first few nights," they say. What are such persons looking for? They are looking for entertainment. They will be amused and interested if they find a big crowd, and witness some unusual happenings. The interest is not in the salvation of souls and the good of the Cause of Christ.

4. Another Hindrance Is Unwillingness To Make Some Real Sacrifices In Order To Back A Revival

Church members should plan weeks ahead to lay aside every hindrance possible, that they might be in every service. Usually one can clear the field of engagements, and can have the time open, if he works hard enough and makes enough effort.

5. Failure To Personally Deal With Human Souls Is Another Hindrance.

Church members ought to invite people ahead, and ought to plan to personally bring unsaved friends as guests to a meeting. Nearly always this can be done. We read of one in the New Testament, who "first brought his own brother to Jesus." (See John 1:41).

6. The Bearing Of Grudges Among Church Members Is A Tremendous Hindrance.

Some members sitting around like buzzards, their hearts filled with dislike toward others, nursing their feelings, are a curse and a hindrance. Members of that kind ought to get out of a church, or ought to get right with others, one or the other. One of the greatest things that church members can do to bring revival, is to clear all of the old dislikes and grudges and peevishness out of their system. Some have so much of that sort of thing that if they were put in a sweat bath, the perspiration would be green!

7. Another Hindrance Is Prayerlessness.

We are reminded of the statement of Scripture, "As soon as Zion travailed, she brought forth her children." (Isa. 66:8). Where there is prevailing and travailed prayer, there will be children born into the kingdom. Let a meeting become a prayer burden to a people in their homes, at their work, and when they meet together, and God will honor it with blessing.

There is no harm in giving a revival meeting adequate advertising. No human effort should be spared to take care of every detail in the proper management of it, but we may well remember that none of those things will bring a revival. God must be in it—His power must be exerted, or else nothing lasting will be accomplished. "Not by might, nor by power (human power) but by my Spirit, saith the Lord."

Words Of Comfort

(Continued from page one)
6-7), and our only place of refuge is in Christ, for He is God's Ark of safety. Believe on the Lord Jesus Christ (Acts 16:31) and when God's judgments are poured out again you will be lifted up and protected just as were those who were in the Ark.

"Order Of Devils"

(Continued from page one)
and Joe Braswell, assistant rabban of El Maida — "Pitchfork Wielder."

Women will also hold office in the organization. Payment of \$2 pays dues for a year, membership card and silver emblem of the order—Satan with a pitchfork.

If originator and members of this "order" die unsaved, what an awful awakening awaits them! It ill becomes anyone to make light of the existence of the Devil, demons and Hell.

The Lord Jesus, who is the Truth, asked: "How can ye escape the damnation of hell?" (Matt. 23:33). Hell is an awful reality to flee from, not something to make light of!

"An Exposition Of Ezekiel"

(Continued from page three)
sees you! What a warning to the child of God who's living in sin just to know that God sees you every day! God knows all about you.

V

Now, then, brethren, there's one other lesson that I want you to get, and it's the greatest of all. It's the one that grows out of all of these signs. Now, you follow me. When Ezekiel lay on his left side, and then on his right side, who suffered? Ezekiel. Who was it that had sinned? The children of Israel. Somebody was suffering for them. When Ezekiel prepared that polluted bread and ate it, who was it that was suffering? Ezekiel. Who was it that had sinned? The children of Israel. Somebody was suffering for them. Can't you see in this, beloved, the blessed lesson of substitution? As Ezekiel suffered for the sins of this people, in order that he might teach them, so, brethren, you and I ought to be able to see a greater lesson of substitution, not as man suffering for man, as was in the case of Ezekiel, but that substitution that took place at Calvary, 1900 years ago, when the Lord Jesus Christ, was our substitute, when he bore our sins at Calvary, in His own body on the tree. Go back and read Isaiah 53, the prophecy looking forward to His suffering. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes, we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

What does it tell us, beloved? Just like Ezekiel suffered for the children of Israel, so my Jesus suffered for me. When we come to the New Testament, we find that this is gloriously fulfilled when we find that He suffered for us. As Peter said, "Who His own self bare our sins in His own body on the tree, that we being dead in sins should live unto righteousness by whose stripes we were healed." I Peter 2:24. Listen again: "For Christ also hath once suffered for sins, the just for the unjust." I Peter 3:18.

Oh, listen to me, beloved, all the suffering that Ezekiel passed through was not because of his sins, but because of the sins of Israel and Judah and all the suffering that Jesus Christ underwent at Calvary was not for His sins, but it was for my sins—for your sins. Thank God this morning for the substitutionary death, the sacrificial death, of the Lord Jesus Christ at Calvary. May God bless you!

He will never talk with real success to men for God who has not learned well how to talk to God for men.

Is It Nothing To You?

(Continued from page one)
Christless men, arise and do, for "the time is short" and "the night cometh when no man can work." "When He saw the multitude, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd."

Noted Heretic

(Continued from page one)
creation as related in the book of Genesis. Science has proved it could not be accepted as fact, said.

He doubted validity of the virgin birth and Christ's physical resurrection. "The time has come," he said, "when the mistaken assumptions of the pre-scientific, pre-critical era must be repudiated."

These views — expressed with brilliant oratory and an incisive pen—earned him bitter criticism from many Church of England leaders and a public rebuke from Geoffrey Fisher, archbishop of Canterbury.

Archbishop Fisher said in Barnes in 1947, "If his views were mine, I should feel that I could not hold episcopal office in the Church of England."

The Archbishop might have said further, "If his views were mine, I should feel that I could not hold myself to be a Christian."

Strike from the Bible its accounts of creation, and the virgin birth of the Lord Jesus, and all its miracles, and the physical resurrection of the Lord Jesus, and one's faith is vain; and that person is still in his sins! (I Cor. 15:14-18).

Conviction

(Continued from page one)
He, when He is come (come unto you, the believers), will convict the world." The Holy Spirit comes to the believers and the believers, bearing witness to Christ, He convicts the unsaved. Mr. Torrey on the point declared, "So far as we are told in the Bible, the Holy Spirit has no way of getting at the unsaved except through the channels of those who are already saved."

To a woman who once wanted Mr. Moody to pray for her husband, he replied, "No, I'll pray for your husband." "What," she exclaimed, "Not pray for my husband! Do you not pray for the unsaved?"

He replied, "Yes, I do, but I will not pray for YOUR husband."

"Why not?" she asked. "Because," Mr. Moody replied, "I believe you yourself are the greatest obstacle in the conversion of your husband." The provoked woman told her husband that Mr. Moody had insulted her. Aroused, he inquired about such a Mr. Moody could do such a thing. "Yes," she insisted, "Mr. Moody insulted me. He said I was the greatest obstacle to your conversion."

"Well, aren't you?" asked her husband. How many husbands, wives and fathers, and mothers, and sisters, and brothers, themselves professing to be Christians, have allowed themselves to be obstacles in the way of their own loved ones through their failure to bear witness to them of salvation through Christ as an instrument of the Holy Spirit—News and Truths, Aug. 22, 1928.

Bunyan in his prison could not understand why God should allow him to be cut off from his work for twelve years of his life; his soul longing to preach the Gospel, and thousands anxious to hear him. He could not see that what is plain now, that by writing "Pilgrim's Progress," he would preach to millions instead of thousands, and for centuries instead of years.