

# 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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## Where Christian Science Leads

By ROY MASON  
Tampa, Florida

As we think of "Christian Science" we are reminded of a small tin box of candy frequently seen on candy counters. The name of it is, "Chicken Bones." Curiously enough the box contains neither chicken nor bones. "Chicken Bones" is just the name of it! Now "Christian Science" is neither Christian nor scientific—that is just the name of it!

### The Founder

The founder or "foundress" of this absurd "religion" was Mrs. Mary Baker, Glover, Eddy—much married female. She was originally a Spiritualist medium. Due to the extreme gullibility of the human race, she gained a great following, and incidentally much cash from the gullible. She denied

pain, yet slipped off to a dentist when she had the toothache. She denied the reality of death, and some of her followers deny that she died—she "just passed on." (Which would you prefer — to die, or "pass on?")

### What Is Wrong With Christian Science?

1. It has a "false front"—claiming to be "Christian science" when it violates everything that might be called "scientific."
2. It was human-founded — not divinely started.
3. It palms off a lot of "gobbledy gook," on people who want

to think that they are up-to-date and "scientific."

4. It violates all ordinary use of language. Christian terms are used out of all Biblical sense. New content are put into the terms entirely.

5. It furnishes a false "key" to the Bible. One is supposed to read the Bible, with Mrs. Eddy's "key" in hand, so as to find out what it means. The implication is that God couldn't make himself plain—he has to have Mrs. Eddy to interpret what He says. According to that idea the world was left to grope in darkness until Mrs. Eddy came.

6. It denies reality, and makes us all victims of illusion. So many things are "errors of mortal vision" (Continued on page four)

1. Did God purpose that only a part of Adam's race shall be saved?

Yes. Read II Thess. 2:13; Rom. 9:18; Rom. 10:5,6; Acts 13:48.

2. Does God command men to do anything that is impossible?

Yes. He commands all men to repent. Acts 17:30.

3. Can the "non-elect" repent and believe?

No. Acts 13:48.

4. Did Christ make provision in His death for the salvation of all men, or only for a part of Adam's race?

His death was for the elect only. Mt. 26:28; John 10:15.

5. Will all the elect be saved?

Yes. John 6:37.

6. Has any soul been lost in heathen lands, that might have been saved if we had given them the Gospel?

No. All that God foreknew will ultimately be glorified. Rom. 8:28-30.

7. Does God love all sinners, or only the elect?

If you were to take John 3:16 by itself, you might conclude that He loves all the world alike.

Study this in the light of all God's Word and you will see that He loves only the elect. Read Rom. 9:13.

8. Couldn't the word "hated" in Rom. 9:13 mean "loved less?"

Only in the brain of an heretic could it mean anything other than what it says.

9. Is every Baptist church and preacher that uses the mourner's bench an heretic?

Every man who preaches the mourner's bench where he ought to preach Christ is a heretic. Every man who teaches sinners that their prayers, tears and penance will save them is a heretic. Every man who makes the mourner's bench a mediator between the sinner and the Saviour is a heretic. Every man who "pulls them through" at the mourner's bench is an heretic.

10. What is the way in the highway of Isaiah 35:8?

The Lord Jesus Christ. John 14:6.

11. Do the Free-will Baptists hold true Baptist Bible doctrines?

The Free-wills are Arminian to the core. They are nothing but deep-water Methodists. Actually (Continued on page four)

## EASTER PROGRAMS--ANAEMIC, BEGGARY, AND DOWN-GRADE

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly rudiments, whereunto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain."—Gal. 4:8-11.

The Galatian churches had been established by Paul and Barnabas upon their first missionary tour. Before their conversion they were idolaters. He reminds them of that in this letter and calls to their attention the fact that those idols were no gods. Since he has gone, Judaizing teachers have come among them and have caused them to turn back to the weak and beggarly principles of ritualism and legalism. They have gone

back to forms and ceremonies. They have gone to observing days and seasons. They have mixed law and grace and have "plussed" the finished work of Christ with obedience to law and submission to circumcision in order to be saved. That is not the gospel, but a substitute for the gospel of grace and Paul fears for them that all his labor has been bestowed upon them in vain. He tells them very plainly that if they are circumcized, Christ will profit them nothing and that they are debtors to keep the whole law. They fell short of grace and in turning back to ritualism and legalism have again become entangled in a yoke of bondage. The principles herein announced by Paul apply to all observers of Lent and Easter.

Lent and Easter are a mixture of pagan idolatry and Jewish ritualism.

While in form they may not be the exact counterpart of the Judaizing heresy; in principle they are the same. Easter is a combination of the pagan worship of Spring with the Jewish ritualism connected with the Passover and enough reference to the resurrection of the Lord Jesus to give to ignorant formalists a Christian flavor. George S. Bishop says: "When the heart grows cold, it calls for a picture, a help — for music, for decorations, for cere-

monies, for vestments. The more nearly frozen a man is the more clothes he requires; so here the Galatians; they will dress up a corpse." What a fitting description that is of the Catholic Church, which originated Easter and Lent, and of their apists, the Episcopal, Methodist, Lutheran, Presbyterian, Campbellite, Congregational and other ritualistic churches. And Baptist churches that observe Easter are no better. Frozen corpses they are all.

### On The Down Grade.

Ritualism is always a menace. Note Paul's description of it. It is

### OUR WEEKLY RADIO PROGRAMS

KFKK — 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.

weak. It is beggarly. Any church or institution that has to turn to pictures or images or ceremonies or shows, confesses its spiritual poverty and bankruptcy. What an indictment that is against our worldly and beggarly W. M. U's. We have heard pastor after pastor through the years say that they have live W. M. U's and dead churches. W. M. U. pageants and shows and beggary had frozen the churches to death. Three things—only three—belong to spiritual worship; praying, spiritual singing of songs that teach the truth and glorify God, and preaching. When anything else is brought into the House of God, it is an evidence of their spiritual beggary and bankruptcy. The so-called enriching of the services, that the aesthetics and high-brows talk about, Paul calls weak and beggary elements, that bring such worshippers into bondage. There is no surer evidence that a church is on the down-grade and headed for the rocks than its observance of Lent and Easter. The musical programs put on by church choirs in lots of frozen churches today can be characterized as cheap geewhizz music of modern choirs. A saved man or woman will lose all his power and peace and fellowship and a lost soul will freeze to death in an ice-house like that.

### Questions Their Salvation.

Paul puts it down in black and

white that he is afraid that the Galatians are not saved. Why does he say that? Read the last half of the chapter and the first four verses in chapter five and you will find out. Keeping commandments does not save. Submitting to ordinances does not save. Obedience to forms and ceremonies does not save. Doing religion does not save. Things that are weak and beggary do not save. Catholics in observing Easter, worship an idol. Idolators are not saved. Church members, who go back into ritualism and legalism prove thereby that in their profession, they got only the shadow and missed the substance. Paul plainly says Christ profits nothing all who are trying to be justified by law. That means that Christ has never done anything for the folk who depend upon forms or ceremonies or ordinances (Continued on page four)

### THE CURSE OF INSTITUTIONALISM

We just as well face it and face it squarely. Have not Baptists gone too far into institutionalism? The seriousness of the situation is as not how far we have gone, but how much farther are we yet to go?

Shall the churches build and support institutions which properly and naturally belong to society and state? Instead of churches establishing such institutions should it not be they should be built as the direct influence of the Gospel on society?

For example, the whole system of eleemosynary institutions. Nothing appeals to us more than institutions to take care of the blind, the deaf and the dumb, the lame, the halt, the feeble-minded, and the tubercular. But is it the business of the churches to build institutions of this character?

Take another viewpoint. There are some things the state should not attempt to do, and one of those things is the state cannot preach the Gospel and teach the Scriptures. That is wholly and absolutely the function of the churches. And whenever the state undertakes to do it, then every principle of the New Testament is violated, and we have a union of church and state.

Therefore, when the churches undertake to go into institutionalism, have we not formed a (Continued on page four)

## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel 9.)

This chapter begins with an unusual expression, "Cause them that have charge over the city to draw near." Those who had charge over the city were the angels, and God sends them forth as we'll see presently, throughout the city on an errand, not of mercy, but of judgment and slaughter. It's rather interesting, beloved, to notice that we have the same thing presented to us in the New Testament. The angels are there spoken of as God's ministers of vengeance, in behalf of God. Turn if you will with me to Acts 12:

"And Herod was highly dis-

pleased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, it is the voice of a god, and not of a man. And immediately THE ANGEL OF THE LORD SMOTE HIM, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."—Acts 12:20-23.

You will notice, beloved, that

Herod took praise that should have been given to God and allowed that praise to be ascribed unto himself, so that the angel of the Lord became God's minister of vengeance, and God's angel smote Herod.

The same truth is presented also in the Gospels:

"The Son of man shall send forth his ANGELS, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a FURNACE OF FIRE: there shall be weeping and gnashing of teeth."—Mt. 13:41, 42.

In that future day when God brings judgment to pass on this (Continued on page two)

### PRAYING MEMBERS

Mr. Moody tells us a remarkable incident in connection with an early visit to London. He had gone there for a visit. He was unknown in London, hence he did not expect to preach, but a little while after arriving there, he was invited to preach for a certain church, which he did. He said it was a very cold and uninteresting service to him, but he announced that he would preach again that night.

Upon reaching the church he noticed that the atmosphere had changed, he did not know just why. At the close of the meeting he was led to give an invitation to those who wanted to be saved to stand. A great crowd of people stood. He left the next day for Dublin, Ireland. Shortly after arriving there he received a telegram from the church to return, stating that the whole community was in an upsurge for a series of meetings. He went back and found that a great revival was beginning and hundreds of people were being converted.

Not long after he learned the secret. An invalid lady who could not attend the church was praying for a mighty outpouring of the Spirit upon the church. She prayed for months. Once she saw in the papers accounts of some of the Moody meetings in America, and although she had never heard of Mr. Moody before, she began to pray that God would send him to her church in London for a re-

(Continued on page four)



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## "An Exposition Of Ezekiel"

(Continued from page one)

world — when men are cast into Hell, it will be at the hands of the angels as God Almighty's messengers of judgment.

Let me read it to you again:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with HIS MIGHTY ANGELS, in flaming fire TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

Now, beloved, from those verses that I have read in Acts 12, Matthew 13, and II Thess. 1, as well as from this ninth chapter of Ezekiel, you can see the angels are often spoken of as God's ministers of judgment, or rather they are spoken of as being used to bring vengeance upon God's own people.

While that is true, beloved, I like also to remember, in contrast, the angels as being the friends of God's people, as ministers unto those of us who are the heirs of salvation. We find that it says in the Book of Hebrews that the angels are sent forth as ministering servants in behalf of those of us who are the heirs of salvation. For example I read, beloved, in the Book of Acts how that a preacher by the name of Simon Peter was in jail, expecting to be executed shortly. The Word of God tells us that he was confined behind three iron gates, that there was a chain on either hand, and that there were four quaternions of soldiers, or in other words, 16 soldiers guarding him. That is to say, beloved, between Simon Peter and liberty, there were sixteen soldiers, three gates, and two chains. Yet, one night, the angel of God stood beside Simon Peter as he slept, and the very chains fell off his arms. When he arose to follow that angel, the gates opened of their own accord and Simon Peter passed through those unlocked gates which opened before him, of their own accord, while the sixteen soldiers stood by helplessly.

I thank God today that while God's angels are spoken of in the Book of Ezekiel as God's ministers of vengeance to sinful people, at the same time, the angels of God are the servants of God's own children.

The Catholics talk about a guardian angel. Well, I don't agree with them that there is a guardian angel, but brethren, I do believe that there are guardian angels, and I am satisfied this morning that round about you and me today, and every day, there are angels, beloved, who protect and care for us, who guide us and guard us, and look after us day by day. As I say, I don't believe in the Catholic theory of a guardian angel, but I do believe in the Bible teaching of guardian angels.

I

Now, in this ninth chapter of

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the Book of Ezekiel, these angels of God were sent forth to execute justice, judgment, and destruction upon the city of Jerusalem. Notice the 3rd verse. It says, "And the glory of the God of Israel was gone up from the cherub." Notice that expression, "gone up." What was gone up? The glory of God had taken its departure. It's rather conspicuous to notice that the glory of God had taken its departure from the cherub unto the threshold of the house. Then, if you will follow to the 10th chapter of the Book of Ezekiel, and to the 18th verse, you'll find that it says, "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim." Then, beloved, if you will read the 11th chapter of the Book of Ezekiel, and in the 23rd verse, you will notice that it says:

"And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

Then, if you will notice in the 43rd chapter of the Book of Ezekiel, you will find that in the latter day, the glory of God is prophesied as coming back to the city of Jerusalem. We read:

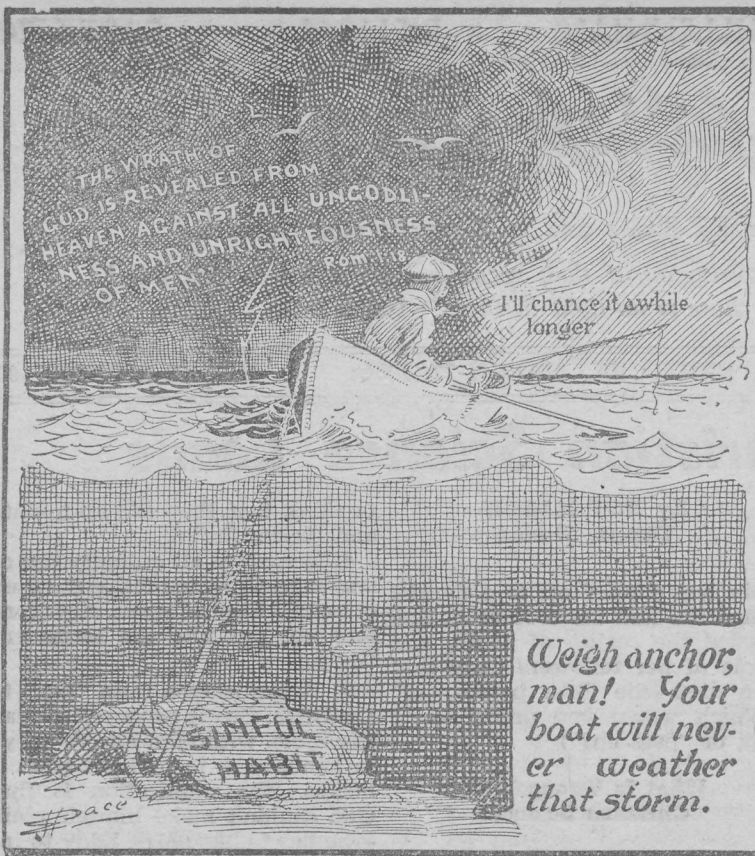
"And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory: And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the visions that I saw by the river Chebar; and I fell upon my face. And the GLORY OF THE LORD CAME INTO THE HOUSE by the way of the gate whose prospect is toward the east."—Ezek. 43:2-5.

Now let us put this all together. In the first chapter of the Book of Ezekiel, you find the glory of God resting upon the cherubim. In this ninth chapter, you find the glory of God leaving the cherubim and resting upon the threshold of the temple, almost on the outside, or, in other words, God is made almost an outsider. Then in the next chapter, you find the glory of God leaves the threshold and circles about above the cherubim. Then, beloved, in the following chapter, you will find the glory of God completely leaves the cherubim, threshold, the temple of God, and everything that pertains to Jerusalem.

From that time, you will never find the glory of God resting in Jerusalem until in that later day, yet to come, when the Spirit of God fills the temple of God again with His presence.

Now, can we learn anything from that. What does it tell us? As a result of sin—as a result of the iniquities of the people—as a result of all the immoralities and the idolatries on the part of the Jews, the glory of the Lord takes its departure, first to the threshold and then finally leaves the temple of God entirely. This would tell us as God's children—as members of the First Baptist Church of Russell, that we ought to be mighty careful as to how we live and what we say and what we do, lest we might have a similar experience.

Let's go back to last Sunday morning to the illustration that I gave. In the Book of Exodus, Moses went up on the mount to receive the law. When he came down from the mount with the law in his hand, he found that the people had gone into idolatry. Aaron had made a golden calf and the people had stripped off their clothes, and were dancing nakedly about that calf, worshipping it. The Word of God tells us that God withdrew His presence from the camp. On one side is the 3,000,000 Jews and on the other side the little tent—the place of meeting where God came down and dealt with Moses, and wherein God spoke to His man. Here's a camp of 3,000,000 people. God told Moses to move that tent of meeting outside the



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camp and over on the other side of the valley. Why? God has been made an outsider to the camp, because of the sin of the people. They forced God outside the camp because of their sin.

That's exactly what we have here in the Book of Ezekiel. The Jews, brethren, were God's chosen people. They're still His chosen people even though they are living in sin today and in rejection of the Son of God as Saviour. He's spoken of them as "the apple of His eye." In Ezekiel's day, He had blessed them as He had never blessed any other nation in all the world or in all history. Yet, beloved, they had sinned and the glory of God takes its departure, first to the threshold, as if to warn, and then circling in the house over the cherubim, and ultimately removing itself completely outside the city.

I say to you this morning, my brother, as an individual, you can learn from this. As a church, we can learn from it. As a church or as an individual, here's a lesson we can learn. You ought to be concerned this morning that you have the power of God in your life. You ought to be concerned today, beloved, that the Spirit of God dwells in you and through you day by day. As a church, beloved, each of us should be concerned that we keep our church clean and that we stand for the truth of God's Word, and that we live in the light of this Bible to such an extent, that we can feel certain that God won't remove His presence from us.

II.

We find in the 4th verse that God marks a remnant.

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and SET A MARK upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

These angels started out with their slaughter weapons in their hand, but one of them was clothed in white linen and had a writer's inkhorn by his side. The Word of God says that the one that was carrying the inkhorn was given a specific commission that he was to go through the city of Jerusalem and find everyone that would sigh or cry because of the abominations of the city of Jerusalem. In other words, the man with the writer's inkhorn was to look for the remnant of God, who loved the Lord, and were grieved with the sin that was in the city. Every one that he found, he was to mark with that inkhorn on the forehead which was to be a sign that that individual would be spared. This tells me, beloved, that God had His remnant back there who loved Him, and which in turn, assures me that there never will

will always be a remnant. There is a remnant today. There is a group, beloved, that loves God—that loves His Word. There are not very many, but thank God, beloved, there's a remnant.

Do you believe me, this morning, that even in the time when our Lord comes again, before He turns loose the tribulation period with all its fury upon a world that has had no place for God, that He holds back the destroying ones until a remnant can be marked? Listen:

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, TILL WE HAVE SEALED THE SERVANTS of our God in their foreheads."—Rev. 7:2, 3.

Brethren, this encourages my heart. Even at the time of tribulation, when God pours out His wrath upon this world that has never been in rebellion, and in rejection of the Lord Jesus Christ, even in that day, God's going to seal a remnant that are true to Him, before He turns loose destruction upon this world.

Back in the day of Ezekiel, there's a remnant. We read every once in a while about churches building new buildings. This is a day when churches have gone "hogwild" on building new and bigger buildings. If the First Baptist Church of Clabberbottom builds a new church building, the First Baptist Church of Possum Trot will build one a little bit bigger. We've gotten to the place, beloved, that buildings are springing up all over the country. Statistics show that there never has been a year in the history of the United States that as much money was spent for building church buildings as was true in 1953. Brother, they're not building church buildings for spiritual needs. They are not building church buildings today to house the few that are faithful to the Word of God. They are building church buildings not to house the remnant. They are building church buildings to house the "hellions" who want a fleshly program, and who want things of this world in the church. You don't have to build church buildings today to take care of the remnant. You can be certain of one thing, there's enough church buildings in this world to take care of the remnant.

(Continued on page three)

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# Missionary Department

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A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE  
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(Spanish Language)

# THE CHALLENGING NEED FOR MISSIONARIES ON ALL FIELDS

There is always a need for new missionaries on all mission fields. Sometimes there seems to be a greater need than at others. At present Baptist Faith Missions is in the best condition every way than she has ever been in. Every missionary we have is making good at the job and the Lord is blessing. After much sickness in Brazil, Bro. Royal Calley seems to be getting back into good health again. With Brother Paul Calley now on the mission field we have two good men with great families in Manaus, Brazil. Now we need two good missionaries to live at Cruzeiro do Sul in the Acre Territory to help evangelize the people on the Jurua River and the other rivers that flow into her.

Brother Mitchell Lewis is doing a good job in Iquitos, Peru. He is to have Brother Carroll Hunter to help him as soon as the entry permit is obtained. Brother Hunter and family have taken the shots and vaccinations and are ready to apply for passports as soon as the permit is received.

With Brother Lewis and Brother Hunter and their fine families in Iquitos, Peru we will have two families in Peru and two in Brazil. But we need two more families in each country. Then we need to have work in Africa, the Philippines and Japan and other countries. The fields are ripe unto harvest, but the laborers are few. What is the answer? How can we have more missionaries? The answer is found in Matthew 9:38, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Everyone who reads this should pray earnestly that the Lord will send forth laborers into these needy fields. We often wonder how many preachers are called to go and who are fighting the call. Is God calling you to go? We need pastors to do more preaching on missions. Missionary Baptists ought to be missionaries. What kind of missionaries are needed? We need God-called ones, we need sound ones in doctrine, we need men of faith, we need men who are faithful, we

need men who are honest and truthful and dependable. We need men who will go and stay in the face of all difficulties. Pastors who will preach missions regularly for a year will have a church that gives more for missions and the church that gives more for missions will give more for local church expenses. Also men will begin to answer the call to go to the mission fields.

Going to the mission field is not a job for the person who is looking for an easy job. It is for the person who will go and preach the Word faithfully and stick to the job whether he sees the visible results or not. We have long quit measuring a man by what some call results. We measure a man by his faithfulness in preaching the Word and his faithfulness in sticking to the job at all costs. The man who does that will have results that will honor the Lord. We recall being told about a young missionary who went to the mission field with a lot of vim, vigor, zeal and pep with the idea that

he could really show others how to do it and do it in a hurry. So he went up a large river to a mission point and put on his campaign night after night. He used all the man-made tricks of the high powered evangelists and he got "results." He had a host of "professions" and he went back to his headquarters and reported the numbers. After a time he went back to the place again expecting to organize the group into a church and what did he find? He did not find any who showed evidence of being born again. The ones who made professions of faith were worse sinners than before. It was a sad lesson to learn. What happened is told in Matthew 12:43-45. Those who had made a false profession were harder to reach than they were before. A contrast to this story is the faithful preaching of the Word and a patient waiting upon God. A man in the Acre Territory of Brazil after hearing the Word of God preached faithfully, told how he was convicted and how he saw

his lost condition and how he trusted the Lord as his own personal Saviour. He then asked the missionary for baptism. Upon being questioned it was found out that the man was living with a woman unmarried. He also had lived with another woman as his wife unmarried. The missionary gave him the Word of God and left it with him. A few years went by and one day this man came down the Jurua River in a canoe and tied up his boat and inquired where the missionary lived and when he found him he showed the missionary a document which stated that one of the women had died and that he was legally married to the other one and he asked again for baptism and was Scripturally baptized into the church at that place. This man showed evidence of salvation. He lived a different life. He grew in grace and knowledge of the Lord Jesus Christ. Join with us in prayer for the opening up of new mission fields, for new missionaries to go and to stay.

# LEWIS HOLDS REVIVAL MEETING IN THE CHURCH AT IQUITOS

Iquitos, Peru passed out bills and pulled a large sign that we mounted in the trailer through the streets. I regret very much that I cannot tell of the number that were saved, but I do know that His Word will not return void.

On Don Simon's last trip to Piquoyaco someone stole his canoe, chain, lock and all. He bought a used canoe and we hauled it to the church yard where he is repairing it.

We are soon to enter the holiday of "Carnival." The word carnival literally means "solace of the flesh." It is three days of dancing, drunkenness and meanness in general. If the Catholics must fast during Lent then they

have a right to make provision for the FLESH. Romans 13:14 says: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Ruby has always been so careful about selecting our housecleaners and she even demanded a health certificate from the last girl that we employed. We let two go because of pregnancy and two because of stealing. Well, this last girl had her health certificate and was very clean about her personal appearance, honest to the core. She had a small spotted place on her arm which she was very concerned about. She said that it was a stain in her flesh and she wanted it removed so she went to the doctor about it. The doctor gave her a thorough examination and told her to go to the hospital the next day. The next day four doctors at the hospital examined her and our doctor told Ruby that he wanted to see me. All this time our suspicions were mounting and when I talked with the doctor they were confirmed. The girl has leprosy. The next day I took Luz to the leprosy expert here in Iquitos to see if it was in the contagious stage. He told me that it was not but that it would be best for her to leave our employ. We do know that the place on her arm and hand has increased since she has been working for us these past six months. Children are more susceptible to this disease than adults. We are thankful that this girl was never permitted to handle the baby and that she only bathed Benny a few times. Another item that calls for definite prayer upon the part of God's people, that He might guard and keep us from harm as we seek to serve Him in this place. We tried to give this girl some good advice, telling her to obey the doctor, take her treatments regularly; but no, she has found a man that is smarter than the leprosy expert.

This man says she does not have leprosy and that he will cure her with some herbs, etc. Thus it is in Iquitos a poor ignorant girl that cannot even spell her name would rather believe the word of another such ignorant one than believe an expert.

I do not know what the delay is about the entry permit for the Hunters. I have written Mr. Cook in Lima advising him that I am ready to make the trip to Lima if it is necessary. Pray earnestly about this matter as the agents of the Devil are hindering.

It is our earnest desire that the financial means will be forthcoming for Bro. Overbey to make his planned trip to Brazil

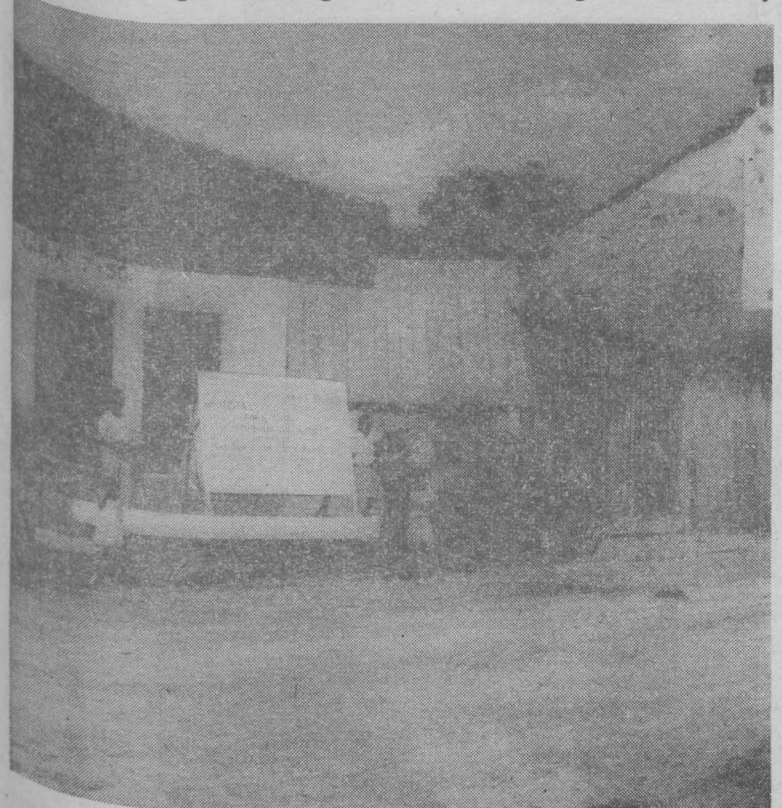
and Peru. No book can explain the conditions on a mission field like a person that has been there and seen it with their own eyes. The Apostle Paul always returned to Antioch and gave a personal account of his activities. A person telling about his experiences always carries more weight than a person writing about others' experiences.

I want to thank my beloved Grace Baptist Church for their gift of a tape recorder to be used in the work here. I also want to thank the New Hope Baptist Church for their gift of a standard typewriter to enable us to cut stencils.

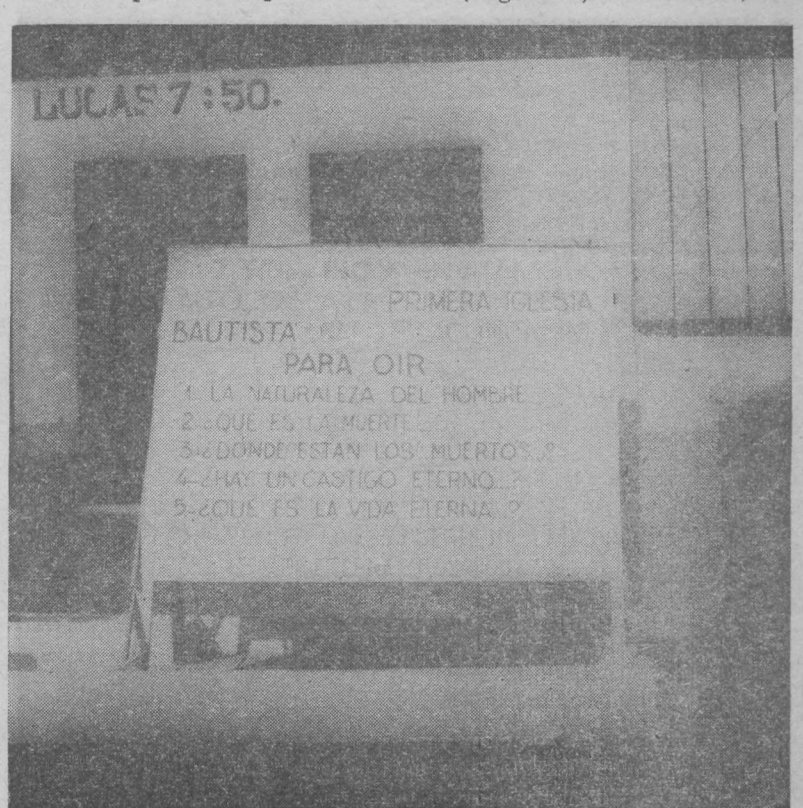
(Page four, Column five)

Dear Friends,

Last month we had a week of special meetings at the church. Our subjects were: "The Nature of Man," "The Nature of Death," "Where Are the Dead?" "Is There An Eternal Punishment?" "What Is Eternal Life?" Our meeting began on Monday after a horrible murder that was committed on Saturday. The first night we had twenty-five men present. It was a great opportunity to preach the Gospel. The services were well attended, all except one night that it rained exceptionally hard. Every day during the meeting we



This is a close up of the sign on the trailer behind the Jeep. Note the list of subjects in Spanish. See Brother Lewis' letter for the subjects in English. Once again you are brought news of what the missionaries that you support are doing in both letters and pictures.



This is a picture of the sign on the trailer behind Brother Lewis' Jeep. This sign advertised the revival meeting in the First Baptist Church, Iquitos, Peru. Note part of the church building in the background. Brother Lewis drove through the streets of Iquitos advertising the services each night at 7:30.



# CALLEY BROTHERS MAKE JOURNEY TO CRUZEIRO do SUL

Dear Friends:

I suppose that you are all feeling the effects of winter more or less. You know sometimes the missionary gets so busy telling about his hardships that he forgets to tell you about the pleasant things he encounters wherever he might be. Right now while you are complaining about the cold weather I am looking out of my window at some manga trees on a balmy sunny afternoon. In the winter time here it is not bad at all, it rains about every day and then the sun comes out and brightens everything up, so it is both fresh and sunny. Now is the time of lemons and I have brought a big basket back with me from Cruzeiro do Sul. You could have them just by picking them there, and they loaded me down with them. Don't you wish that you could be here with me to have a nice cold glass of tea or lemonade and perhaps a piece of cake or pie? Well, I'm not trying to make you envious, but it would

not be bad if a few preachers at home would get just a little jealous and come on over to share our sunshine.

We have some news to tell you about our church. One of our members died. She was a very faithful member. We were all saddened. Her name was Lazera. She had been saved only about a half a year ago from a very sinful life, but what Christian life she did have, she lived entirely for Christ. But there is happier news also. We had three additions to our church on prospect of letter, the three being my brother, his wife and son. We also had one confession of faith. One of our member's sons confessed Christ as his Saviour, and is now waiting baptism. He is fifteen years of age. I like to see a young person confess to have faith in our Lord and Saviour. I suppose that he will be baptized this Sunday. That brings our membership up to twenty-one.

Paul and I made a trip to Cruzeiro do Sul and have just re-

turned. We had a very pleasant journey there. It was the first time that my brother had even flown in an amphibious plane, although he himself is a pilot. He liked very much the way our Catilina landed in the rivers. My little son was trying very hard to convince his uncle that he should not make the trip, but let him go in his stead. He kept on telling him that the oncas were dangerous in the jungle. An onca is something like a large leopard, it is not unusual for them to be 11 feet from head to tip of tail.

When we arrived in Cruzeiro do Sul I was very tired from the trip, and felt a little weak and nervous so I did not preach the first night. I did greet old friends though and it was very pleasant to see them again after so long a time. God was very good to us this time in finding a place to sleep. Bro. Newton is now head of the department of works and he put us up in the house that has his office in it. It is the very nicest house in Cruzeiro do Sul. It even had a toilet and bath in it, and more important, beds. We did not have to sleep in hammocks in Cruzeiro do Sul this time. A hammock is fine, except that it gets cold at night in C. do Sul and then wind or cold air goes right through them and you just about freeze to death, and you just can't cover up in them right.

The next day we visited around the town a little and that night I preached on the Word of God versus traditions. The Catholics hold that their tradition is of equal value with the Word of God. I refuted this claim, and further showed that their own tradition was a jumbled mass of contradictions.

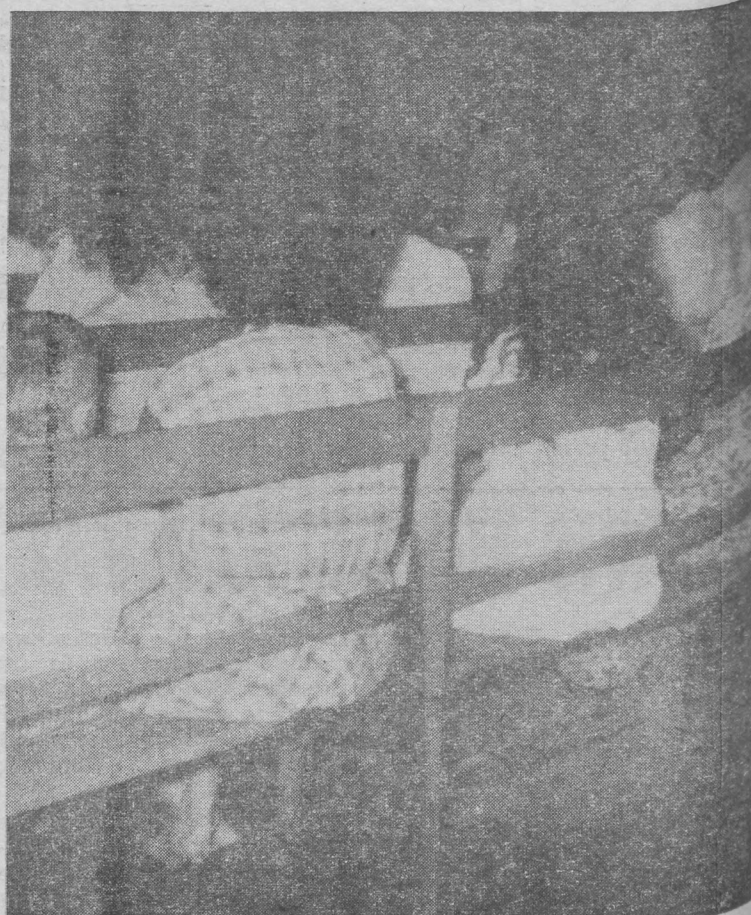
Wednesday I preached on the heresy of soul sleep and purgatory. Pointing out that a soul that ceased to be conscious of itself would cease to exist seeing as it has no physical being, and that though the soul was capable and often does suffer in Hell, there is no such thing as the purgatory the Catholics speak of. That there is no hope of escape, neither is there the utter annihilation the soul sleepers hopefully predict, but rather our only hope is to have our sins purged in the body of Christ, as He suffered for those who would believe in Him.

Thursday Paul and I arranged to have a large canoe take us down river, or rather up river to Japiim. This is the time of year when the rivers are the easiest to travel on and at their greatest beauty. We started out that morning with a perfect day for traveling on the rivers. It was neither hot nor cold and this canoe had a top on it so that you did not have to sit under the sun. We went first down the Jurua until we got to the mouth of the Moa. As we proceeded the scenery became breath taking. The rivers were high and we could make time and it was not too long until we turned into the Japiim River. As we traveled up this I couldn't take my eyes away for a moment. I got out from our covering so that I could drink it all in. Pretty blue skys with white clouds reaching to the jungle with every shade of green and all this reflected in the water so calm in the Japiim that it appeared a mirror. The river curved and forked all the way there and every curve was a new feast. We arrived there late in the afternoon, and I felt tired and hungry and good. That night I slept very well. It was cool and comfortable. Paul, however, did not think too much of his first night in a hammock. He had not learned yet how to sleep in one, and then too his hammock was

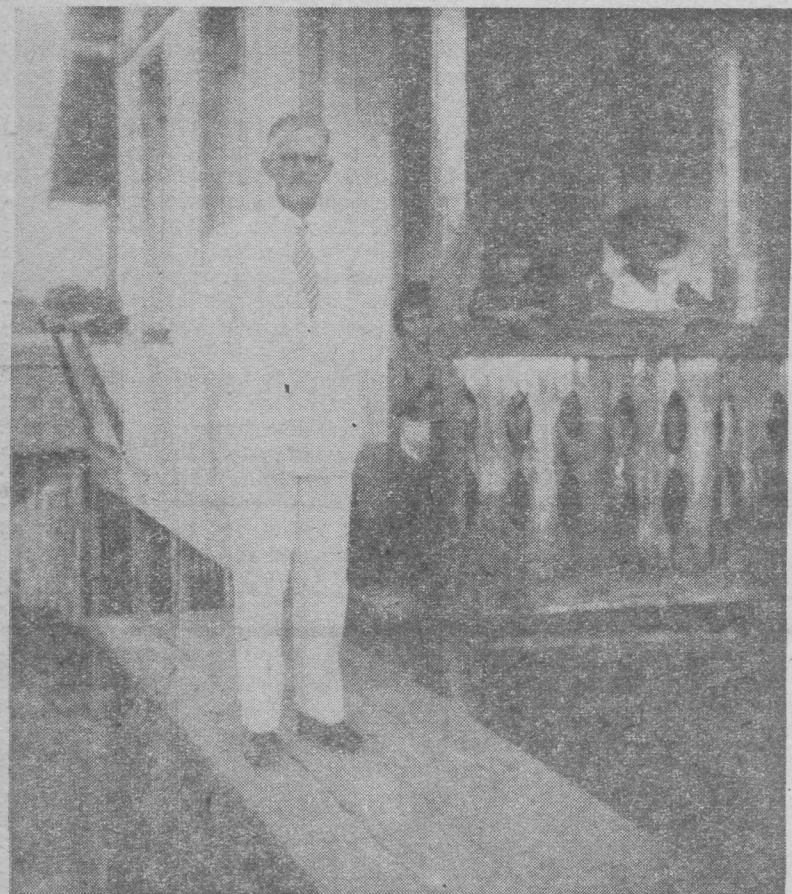
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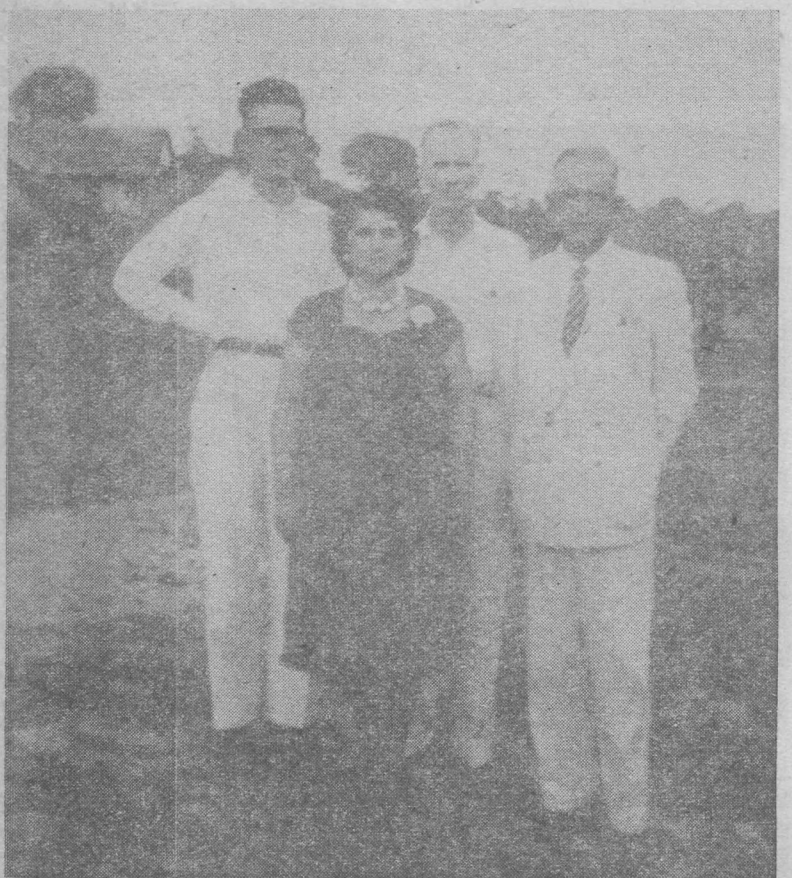
This picture was taken inside the church building at Cruzeiro do Sul. It shows part of the crowd after Brother Royal Calley had preached to them.



This picture was taken inside the church building at Japiim while Brother Royal Calley was preaching to them. Japiim is some 30 miles or more from Cruzeiro do Sul.



The five pictures on this page were taken in the Acre Territory of Brazil while Brethren Royal and Paul Calley were on a missionary journey to Cruzeiro do Sul and Japiim. This man is Brother Newton, the leading layman in the church at Cruzeiro do Sul, standing by his house. This Brazilian layman entertained the Calley brothers in his home while they were in Cruzeiro do Sul. The Bible has some fine things to say about those who entertain the Lord's servants and feed them.



Brother Royal Calley, with the glasses on, and Brother Paul Calley with Brother Newton and wife in Cruzeiro do Sul. The missionaries made the trip from Manaus to Cruzeiro do Sul in one day by plane. It takes as much as 30 days to make the trip by boat up the Amazon and Jurua Rivers.



Mario, wife and nine children. Mario is one of the native Brazilian preachers that you support as a missionary. He has been our missionary for a long time and has proven to be faithful. This picture was taken at Japiim.

MISSION SHEETS

PAGE TWO

MARCH 27, 1954



# MISSIONARY CONFERENCE PLANNED FOR EVANSVILLE IN APRIL

Every supporter of Baptist Faith Missions would find it an inspiring and edifying experience to attend the 2nd Annual Bible Conference to be held at Tri-State Baptist Bible College, Evansville, Indiana, on April 12 through 15. The secretary and president of the Mission as well as other members of the board will be present and will speak. Questions about the work of the Mission will be answered fully. And, most important of all, those who believe in the doctrinal stand of the Mission will find that there are hosts of other Baptists scattered throughout our country who believe as they do. One of the most frequently recurring comments heard at Evansville last year (and also at Russell) was: "I just didn't know there were this many Baptists who believe the whole Bible!"

The two main speakers in the conference will be Pastor H. H. Overbey and Pastor D. B. Eastep. Both are sound Baptists who love the Word of God and love to preach it and teach it. Brother Overbey has one of the soundest, most scriptural, and most spiritual churches that it has ever been our experience to preach to. He is the first to give God all the glory for it and to ascribe it to His Grace—but the saying is still true, "like priest, like people." The Canfield Avenue Baptist Church in Detroit is the sound missionary church it is because of the leadership of Bro. Overbey.

Brother Eastep is known throughout the United States as one of the most outstanding spokesmen for true Baptist premillennialism. His great church, the Calvary Baptist Church, in Covington, Kentucky, is the result of over 25 years of the "line upon line, precept upon precept" Bible teaching of this man of God. His printed ministry is world-wide. A theology professor who has attended the best-known seminaries of our day and received their highest degrees admitted to us recently: "Brother Eastep can help me more in less time than anyone I ever knew." He meant help in understanding the Scriptures. We are fortunate to have such a man with us.

Many other preachers have been invited to preach during the days of our conference. At the time of this writing only a few of them have responded, but we feel sure that most of them will accept the invitation to speak unless they are providentially hindered. Some of them are: Pastor Harvey Ayres, Lancaster, Ky.; Pastor Harry Hille, Dearborn, Michigan; Pastor Eugene Clark, Base Line, Michigan; Pastor Charles Souder, Elizabethton, Tennessee; Pastor John R. Gilpin, Russell, Ky.; Pastor Wilbur Johnson, Wickliffe, Ky.; Pastor Elton Wilson, Gracey, Ky.; Pastor Louis Maples, Des Plaines, Illinois. There are still a few places to be filled on the program of the conference. We shall purposely leave some open so that we can place preachers who are

present from whom we would like to hear but did not know they would be present. Preachers should come prepared.

But there is more yet. All this Bible preaching and more too. We shall have some of the soundest of missionaries to speak to us. Brother Jacob Gartenhaus, founder and president of the International Board of Jewish Missions, will bring a message on "Seven Reasons Why Christians Should Pray and Work For Israel's Salvation." There are many Jewish Mission Boards and Jewish missionaries but Brother Gartenhaus is the only genuine Baptist Jew we know who deserves the prayers and support of our people. There are doubtless others that we do not know. We are happy to have him on the program. Then, we are hoping to have Bro. R. P. Hallum, missionary to Peru for many years, to speak to us about the work in South America that is being done by Baptist Faith Missions. Here is a wonderful opportunity for supporters of the Mission to meet and have fellowship with one of our own missionary families—the Hallum family. We can pray more intelligently after talking to these folk who have given much of their lives for the work we support in South America. If you weren't planning to come for any other reason, you ought to plan to come and meet these missionaries. It will bless your soul and warm your heart for missions. We shall also have opportunity to hear from Brother James B. Weigant, home missionary to Arkansas from the Temple Baptist Church. During the course of the conference, Bro. Weigant is to speak on "Why I Am A Baptist And Not A Presbyterian." This Bro. gave up his job, sold his home here in Evansville, and with his wife and seven children, launched out on a missionary journey "not knowing whither he went" but trusting God to supply all of his needs. It is a marvelous story of God's sustaining grace that he has to tell and it will do you good to hear his testimony. He is authorized by Temple Baptist Church to do mission work in Arkansas and to baptize into the fellowship of Temple Church until such time as he has enough members to organize an independent church in Arkansas.

A full schedule of time, preachers and subjects will be published in THE BAPTIST EXAMINER soon.

Now, one last important note. Meals and lodging will be furnished as long as there is room by the Temple Baptist Church. The only condition is that you let us know ahead of time that you are coming. If you don't receive an invitation in the mail, consider this article your invitation and write us a card today telling us that you're coming and want a place to stay. Write: Bible Conference, Temple Baptist Church, 2007 W. Franklin St., Evansville, Indiana. We'll be looking for you!

## SPECIAL OFFERINGS FOR BROTHER OVERBEY'S TRIP TO SOUTH AMERICA

December	
Canfield Avenue Baptist Church, Detroit, Mich.	\$300.00
February	
Grace Baptist Church, Base Line, Mich.	150.00
<b>TOTAL</b>	<b>\$450.00</b>

It is estimated that it will take about \$1600.00 for the three months trip to the mission fields in South America. Brother Overbey will keep a strict accounting of expenses and any left over will be turned into the mission treasury. If you would like to have a part in this trip, send your offering to:

ELDER Z. E. CLARK, Treasurer  
Baptist Faith Missions  
Box 551  
Evansville, Indiana

Tell him it is for Brother Overbey's trip to South America. The time is getting short. Do it now.

## Calley Gives Impressions Of The Work Which Needs To Be Done In Brazil

Manaus, Brazil  
Feb. 13, 1954

Dear Beloved In Christ:

As I write to you I rejoice in the joy of my salvation through the sovereign grace of God. The Lord has blessed abundantly and we are all well and happy in the center of His will.

The Lord has saved one and added to the church by baptism here in Manaus this month. I

### Royal Calley's Letter

(Preceding page, Column three) hung wrong so that he slept all night all doubled up like a jack-knife. The next day it rained heavily but Paul still got around to see the place some.

The next morning I could feel that my strength was returning, a far change from only two nights before when I became so tired while preaching that I could hardly finish my sermon. I spent the day conversing with Mario, one of the native preachers, and others that happened to pass by. That night I preached on the spiritual insanity of the lost sinner, showing how dependent he is upon God's mercy and Grace and how hopelessly alienated from God without it. The church was full. I love to attend church services in these places in the interior. They sing with their souls. How good it was to hear them sing that night. I woke up in the morning to singing and all through the day and evening I could hear the young girls and women singing hymns as they washed clothes down in the stream nearby and as they went about their work.

Saturday morning we returned. After a nice trip we arrived in Cruzeiro do Sul. As I arrived late and the people did not know whether I would be there or not they did not have services as it was too late for them to be notified. It began raining heavily that night and Paul and I spent the evening talking with each other. We still have not caught up on all the time that we were away from one another, and we talk one another's ears off.

Sunday morning I preached a sermon on the security of the believer. Sunday night I preached on the futility of trying to hide sin, showing that it would surely find us, and that our only refuge was to hide in Christ. Many people told me how they enjoyed my sermons that day. They seemed more animated than when I first arrived.

Monday evening I preached yet another sermon on the security of the believer. After the services we all said goodbye. The next morning we arose very early and embarked for Manaus. We had a very pleasant trip on the way back and arrived feeling very well if a little tired.

Bro. Newton and his family certainly do make a person feel at home in their house. They killed two of their suckling pigs and barbecued them for us while we were there, for they knew how much I love them. I think that I gained a pound or two and perhaps that Paul lost a pound or two. Being new here he is more wary, and is not so accustomed to their cooking as I am. However, there is nothing wrong with his appetite in my house. He eats like a horse. Well, that is alright though, I have the larger family and he pays for half of everything so I might be even gaining a little on him.

We thank each of you for your support. It is our prayer that God shall bless each one of you. Pray with us that there might be more who will come here to help us.

Your Brother in Christ,  
Royal H. Calley

will not go into full detail of the recent journey to Cruzeiro Do Sul. Brother Royal and I took, seeing that he has written and told you much better than I could about it. This new missionary of a short time on the field, only wishes to share the blessing that he received. Go with us as we boarded the plane at Manaus and within minutes we are flying over nothing but rivers and jungle, headed for the far interior of Brazil. Ever so often you see clusters of houses along the rivers and high places in the jungle. You wonder if the people who live in them have ever heard the Gospel, living in such remote places.

As my thoughts dwelt on the vastness of the jungle and the people that lived in it, I recalled that our Saviour said the field was the world, and there would be good seed among the tares in that field.—Matt. 13:38. As I looked out over that land of jungle and rivers, I knew that some of God's elect were there and would some day stand with us before the throne and the Lamb of God clothed with white robes. That there would be some out of all nations, and kindreds, and people, and tongues.—Rev. 7:9. As we continued on I settled back in my seat and had fond anticipation of meeting some of my brethren in Christ that lived in places like we were flying over. After reaching Cruzeiro Do Sul, a small town on the Jurua River, Brother Royal preached several times at the Baptist Church there. We had good fellowship with the brothers and sisters and were guests of Bro. Newton and wife who are members of the church there. We were treated with brotherly love at its best.

After several days there we rented a boat to go to a small village in the jungle called Japiim. We traveled on the Jurua River until we came to a smaller river called the Moa and traveled on it for several miles until we came to the Japiim River which is yet smaller. Finally after breaking several pins in the outboard motor on sunken logs we arrived at Japiim.

At first sight it was a dismal looking place to me, consisting of about ten houses and a mission hall on a hill in the jungle. At the meeting in the mission hall that night I got a pleasant surprise. I was expecting to see only a few people, but there was a good crowd and all seats were filled. Some of them walked several miles on trails through the jungle to attend the service.

From the opening song until the last I felt the presence of God. These people sang from their hearts and made the jungle ring with praises unto God. It filled my heart and I tingled with joy. My thoughts were: who could deny the sovereign grace of God toward His children, and who could deny that He does not gather them from the uttermost places of the world?

That night we slept in hammocks we had brought along in a room that Mario, a native preacher, provided for us. Not being accustomed to a hammock and plenty of mosquitos for company, I felt rather miserable in body the next morning, but soon forgot about my weariness. As I went down to a nearby creek to wash and shave I could hear women and children singing old hymns that I could recognize, although I could understand very little Portuguese. You could hear them singing all the day as they went about their work, and they seemed happy in the Lord and content with the simple life that they lived.

I determined to learn more about these people, and while

Brother Royal was preparing his sermon for that night, I started down one of the trails leading out from the village. I had borrowed an umbrella as it was raining but the first house I came to, the people invited me in out of the rain. I could say enough in Portuguese to thank them and tell them I couldn't speak their language, and waved goodbye and continued on down the trail.

Soon I came to a small farm cut out of the jungle with corn waist high. The people there were out on their porch and waved to me to come and visit. That was where my walk ended. These people were Christians and recognized me from the night before at church. After they found out that I spoke very little Portuguese, they began to teach me by pointing things out and naming what it was. Then they brought out some kind of a fruit that looked like a persimmon and offered it to me. They made me understand that they wanted to know where I was going, but it was beyond me to make them understand that I was just going for a walk and nowhere in particular. After a while I made them understand that it was time for me to go and told them goodbye. They were all at church that night at another good service and everyone seemed to enjoy Brother Royal's message.

As we departed the next morning for Cruzeiro Do Sul and waved goodbye, that hill in the jungle with the cluster of houses no longer looked dismal to me. Instead it was a place where Christ was being exalted and God glorified and were happy people in the Lord.

To some this letter might be foolish, but you beloved who love the Lord, I know will be glad to hear about these brethren who gather together to worship God and their Saviour on a hill in the jungle.

Beloved, pray with me that I might soon speak this language, and that God grant me the privilege to bring the Gospel and glad tidings of Jesus our Saviour to people on other hills and parts of this land who have never heard. God bless all of you.

Your brother in Christ,  
Paul M. Calley

### CONFERENCE SPEAKER



ELD. D. B. EASTEP

Eld. D. B. Eastep, pastor of Calvary Baptist Church, Covington, Kentucky, is to be one of the conference speakers at Evansville, April 12-15.

### MISSION SHEETS

PAGE THREE

MARCH 27, 1954



## 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.

## Mrs. Paul Calley, A Former Catholic Works With Catholics

(This is a personal letter from Mrs. Paul Calley to Mrs. H. H. Overbey. Mrs. Calley was formerly a Roman Catholic. She and her husband left their two oldest children in the U. S. with their grandparents. This letter was not written for publication, but it thrilled our hearts to read it so we are sharing it with you.—Editor)

Dear Sister Overbey:

Just a few lines to let you know we are all well and hope that this letter finds you all the same. I sure do miss the fine fellowship I had with my sisters in Christ. I received a letter from Sister Allen and was very happy to hear from her. I am very happy in the Lord here, and I know that this is where the Lord would have me to be. When I go to church I do not understand what the preacher is saying, but I can feel the presence of the Lord there. We had a baptizing this Sunday and I wanted to take pictures of it, but I did not have a camera, but as soon as my camera arrives I will take some of our church and send them to you.

The Christians over here are very sound in the doctrine—they have been very well taught. I pray that the Lord will help me learn the language very fast so that we can start doing personal work again. I pray that the Lord will use us greatly in His service here. This is one place that the Lord's Word needs to be preached. The Catholics here are many and the Baptists few, but the ones that are Baptist are very sound. Tell Brother Overbey that all the Catholic women here wear coverings on their heads when entering the church. And the men and women alike wear big crosses around their necks to show that they are Catholics. We went to church the other day and there were about 50 people standing outside, they will not come inside the church to listen to the service but they will stand there and listen; they are a funny sort of people. Tell Brother Overbey that I sure do miss his preaching a lot, and wish I could be there to hear him teach Sunday School, but I feel that this is where the Lord would have us to be, so I am satisfied to be here. Tell all the sisters at church that I sure do miss them. I received word that Doris had her baby. Tell her that I send my congratulations to her and Dale. Helen and Royal are a lot better since we came here and I pray that the Lord will continue to heal them. Tell Brother Overbey that we are looking forward to his coming here. And I hope to have a place of my own by that time so that he can stay with us for a while too. Paul and I are going to start our Portuguese lessons right away so that we can start doing personal work. Paul and Royal just got back from Cruzeiro do Sul and they had a wonderful trip. I hope some day to make a trip up there with Paul and visit some of the people up there too. This place is nothing like home for most of the people up here are very poor, and can't afford enough to eat or enough to buy decent clothes. They live in just shacks and half of the time they are sick and can't afford to buy medicine to doctor themselves

Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	\$ 50.00
Faith Baptist Church, Royal Oak, Mich.	8.88
Harmony Baptist Church, Pine Bluff, Ark.	58.20
South Side Baptist Church, Winter Haven, Fla.	25.00
Emmaus Baptist Church, Fancy Farm, Ky.	39.25
Bellview Baptist Church, Paducah, Ky.	37.82
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Fish Springs Baptist Church, Hampton, Tenn.	9.65
Mt. Pleasant Baptist Church, North Kenova, Ohio	25.35
Liberty Baptist Church, Toledo, Ohio	25.56
Calvary Baptist Church, Richmond, Ky.	14.44
Julian Baptist Church, Gracey, Ky.	26.11
Liberty Baptist Church, Central City, Ky.	34.54
New Hope Baptist Church, Dearborn, Mich.	93.60
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Study Class)	10.00
First Baptist Church, Alexandria, Ky.	31.85
Trinity Baptist Church, Keefeton, Okla.	50.00
South Side Baptist Church, Paducah, Ky.	153.00
Sylvania Hills Baptist Church, New Brighton, Penna.	6.30
Faith Baptist Church, Lawtey, Fla.	5.00
New Hope Bible Baptist Church, Pineville, La.	7.00
Seventh Street Baptist Church, Cannellton, Ind.	7.77
New Hope Baptist Church, Chicago, Ill.	50.00
Immanuel Baptist Church, Dayton, Ky.	25.00
Hopewell Baptist Church, Arlington, Ky.	22.97
Liberty Point Baptist Church, Cadiz, Ky.	69.06
Jordan Baptist Church, Chicago, Ill.	100.00
Second Baptist Church, Marion, Ky.	32.32
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Westwood Baptist Church, Toledo, Ohio	25.80
Scotts Grove Baptist Church, Murray, Ky.	15.00
Seven Springs Baptist Church, Dycusburg, Ky.	48.00
First Baptist Church, White Plains, Ky.	15.00
Liberty Baptist Church, Flint, Mich.	19.15
Dawson Baptist Church, Glenville, W. Va.	7.85
Cedar Creek Baptist Church, Cedarville, W. Va.	6.00
Kirbyton Baptist Church, Bardwell, Ky.	56.70
Little Obion Baptist Church, Wingo, Ky.	22.12
South Bristol Baptist Church, Bristol, Tenn.	5.00
Pleasant Grove Baptist Church, Hickory, Ky.	11.04
Zoar Baptist Church, Fancy Farm, Ky.	31.58
Rosedale Baptist Church, Rosedale, W. Va.	6.00
Mt. Zion Baptist Church, Buchanan, Ky.	8.65
Hampton Baptist Church, Hampton, Fla.	25.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Ocoonita Baptist Church, Ocoonita, Va.	31.31
Newby Baptist Church, Richmond, Ky.	6.97
Mt. Hebron Baptist Church, Lancaster, Ky.	80.99
Temple Baptist Church, Evansville, Ind.	30.00
Lucasville Baptist Church, Lucasville, Ohio	31.76
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Canfield Avenue Baptist Church, Detroit, Mich.	137.00
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	9.54
Grace Baptist Church, Base Line, Mich. (For Bro. Overbey's Trip)	150.00
Mt. View Baptist Church, Watauga, Tenn.	72.53
Bald Creek Baptist Church, Bee Log, N. C. (Intermediate S. S. Class)	10.00
First Baptist Church, Greenup, Ky.	25.00
First Baptist Church, Russell, Ky.	243.23
Mrs. Eloie Tuggle, Aurora, Mo.	5.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	10.00
L. W. Page, Lawtey, Fla.	16.00
Mr. and Mrs. J. E. Eckles, New Brighton, Penna.	5.00
J. H. Kain, West Cape May, N. J.	10.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mrs. Ora Mangold, Demossville, Ky.	15.00
Miss Pearl L. and Miss Lady L. Hendley, Farmington, Ky. (For Bro. Overbey's Trip)	1.00
Members of Port Norris Baptist Church, Port Norris, N. J.	110.00
Mike M. Bailey, Hood River, Oregon	4.00
John H. Mock (Navy), New York, N. Y.	10.00
Mrs. A. B. Harris, Jr., Texarkana, Ark.	7.00
Mr. and Mrs. O. P. Marrs, Hampton, Ky.	4.00
Ronald E. Hall, McLeansboro, Ill.	20.00
Miss Edna L. Antusch, Brooklyn, N. Y.	5.00
W. T. Burleson, Knoxville, Tenn.	2.00
Clifton H. Craig, Robertsburg, W. Va.	10.00
Mr. and Mrs. Harry Robbins, Port Norris, N. J.	24.00
Mirtie Gupton, Warm Springs, Ark.	1.00
Mirtie Gupton, Warm Springs, Ark. (For Bro. Overbey's Trip)	1.00
R. E. Murphey, Caster, La.	10.00
<b>Total</b>	<b>\$2824.89</b>

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

ELDER Z. E. CLARK, Treasurer  
P. O. Box 551  
Evansville, Indiana

The following offerings have been designated for Bro. Overbey's passage to Brazil and Peru. They have been included in the regular monthly reports.

December 1953, Canfield Avenue Baptist Church, Detroit, Mich.	\$300.00
February, 1954, P. L. Hendley, Farmington, Ky.	1.00
February, 1954, Mirtie Gupton, Warm Springs, Ark.	1.00
February, 1954, Grace Baptist Church, Base Line, Mich.	150.00

**Total** **\$452.00**

Z. E. CLARK, Treasurer

with. You sure do know how to count your blessings when you look around and see how little these people have. The Lord has sure been good to us and has blessed us with many blessings. The greatest blessing of all is the saving of my soul, it is so great to have a Saviour like we have. When in trouble He comforts us, when in sickness He heals us, and when we leave beloved ones behind He assures us that He will take care of them for us. It is so great to be a

Christian so in the time of testing we can find comfort in His Word. He tells us that He will never leave us nor forsake us. Oh, what a wonderful promise that is. Well, I have to close for now but will be praying for all of you.

Your Sister in Christ,  
Florence Calley

The secret of peace is the constant reference of all to the care of God.

## The "Why" Of Baptist Faith Mission's Existence

Why is there a Baptist Faith Missions? It is not because there are not lots of other missions. It is not because there are not other faith missions. It is because many others like ourselves want a mission work that is a sound Baptist work. Some missions that go by the name Baptist are not sound on the doctrine of the church. They believe that every saved person is in the "invisible church," the "universal church," the "body of Christ." But the Bible does not teach such. The Bible teaches that a church is a local body. The Bible teaches that there are many local churches, but it does not teach that there is one big invisible universal church. The Bible teaches that each local Baptist church is a body of Christ. I Cor. 12:27 plainly teaches that the church at Corinth is a body of Christ. Some missions that go by the name Baptist teach that any baptism is good so long as it is immersion. That is what is called "alien immersion." It doesn't matter to them who does the baptizing. If a Methodist preacher immerses one or if a "Holy Roller" immerses one, or if a Seventh Day Adventist immerses one, it is alright and acceptable by them.

But what about the proper authority? Saying the formula, "I now baptize thee in the name of the Father and of the Son and of the Holy Spirit" does not make the immersion scriptural. For example, a lawyer meets a man and the man says that he would like to be an American citizen. The lawyer asks him if he believes in the way we do things under our system of government and the man answers that he does. He then asks some more questions and after the answers the lawyer tells the man to raise his hand and the lawyer repeats the words of the formula used in taking the oath for citizenship and the man goes on his way fooled into thinking that he is an American citizen. What was wrong? The lawyer did not have the authority to administer the oath. At the same time inside the building in a federal courtroom a federal judge says the same formula that the lawyer said to the man on the street. The man to whom the federal judge administers the oath to, goes away an American citizen. The difference is, the one had the authority to administer the oath and the other did not. So with baptism. In Matthew 28: 19-20 the Lord Jesus gave the authority to the church that He built, the disciples in corporate capacity. He did not give the authority to a church built by man.

Some missions that go by the name Baptist believe in women preaching or speaking in public mixed assembly. A woman says that the Lord has called her to preach—to speak in public mixed assembly and they believe that she is being led by the Spirit and so they not only permit her to speak but encourage her to speak in the church. But what does the Bible say. The Bible says, "Let your women keep silence in the churches: for it is not permitted unto them to speak . . . for it is a shame for women to speak in the church."—I Cor. 14:34-35. That is what God's Word says and it is just as true and just as inspired as John 3: 16. "Let the women learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man but to be in silence."—I Tim. 2: 11-12. That is what God's Word says and that Scripture is just as true and just as inspired as any other Scripture in the Bible.

But some woman says, "The Holy Spirit led me to speak." The Holy Spirit does not lead anyone to violate the Scriptures. If it was a spirit it was an evil spirit that led her and not the Holy Spirit. The Holy Spirit does not lead anyone to do what the

Bible says not to do. There is plenty of work for women to do in the churches without taking the lead over man and speaking in the mixed assembly. Some missions that go by the name Baptist believe that all Christians should take the Lord's Supper together and that it is alright to use lightbread and grape juice. The Scriptures plainly teach that the Lord's Supper is restricted to those whom the church has a right to discipline.—I Cor. 5: 11. The Bible teaches that leaven is a type of sin. Unleavened bread pictures the sinless body of Christ, and wine (which has the leaven ferments out) pictures the pure sinless blood of Christ. We are taught in I Cor. 11:26 to "shew the Lord's death till he come." The word translated "shew" is also translated preach. It means "to tell thoroughly." You cannot preach or tell thoroughly the Lord's death by using bread with leaven in it or juice with leaven in it.

We believe what the Bible teaches about baptism. We believe what the Bible teaches about women keeping silent in the churches. We believe what the Bible teaches about the Lord's Supper. These are some of the reasons for Baptist Faith Missions. If Baptist Faith Missions is to be the same as others then there is no need for it to exist. If one "church" is as good as another then there is no need for a Baptist church. If one immersion is as good as another then there is no need for Baptist baptism.

If any kind of bread and any kind of juice and open communion are right then there is no reason for Baptists to stand for what they believe. There were seven thousand in Elijah's time who had not bowed the knee to Baal. Just so there are still a lot of Baptists that believe what the Bible teaches on these and other doctrines that we hold dear. Paul said, "I have not shunned to declare you all the counsel of God."—Acts 20:27. We too should declare ALL the counsel of God.

## REMEMBER BFM IN YOUR WILL

Many colleges and universities have hundreds of thousands of dollars, and some millions, left to them in wills. The Roman Catholic Church and many of her schools and hospitals are left millions of dollars in wills. Some rich men have set up foundations to leave their wealth to and then men are hired to spend the money on various ventures. But how few leave their money to carry the Gospel to the lost. One Baptist layman that died a few years ago left Baptist Faith Missions one thousand dollars in his will. Many others should do the same. Where can you find another mission with no paid officers or secretaries or without overhead expenses? Where can you find another mission that is as sound as Baptist Faith Missions? Where can you find another mission where all the offerings are used for missions?

Remember Baptist Faith Missions in your will and then have all eternity to rejoice over it.

## Lewis Letter

(Page one, Column five)  
May the Lord bless each one of you is our prayer.

The Lewis Letter  
P. S.: Enclosed find two negatives of the sign we used. I am sending them because I was afraid that by the time I had them printed that they would be too late for the press. Perhaps you can find a place where they give you fast service.



## "An Exposition Of Ezekiel"

(Continued from page two)

There wasn't a very big crowd back here that was standing for what was right. That writer with the inkhorn by his side didn't have a very big task, but brethren, thank God, there's a remnant. I thank God today that there is a remnant. I thank God today for this truth. It blesses my soul to know that God has some scattered here and there, who love Him and who love His Word, and who want nothing but the Word of God preached to them.

### III

Then, I want you to notice, beloved, the judgment. It is interesting to see where judgment was to begin. The sixth verse says:

"Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and BEGIN AT MY SANCTUARY."

Notice God says to begin at His sanctuary. God didn't say one word about judging the houses of prostitution in the city of Jerusalem. He didn't say one word about judging the saloons in the city of Jerusalem. He didn't say one word about His judgment falling upon the ungodly and the depraved in the city of Jerusalem, but rather, judgment was to begin in His sanctuary. Here is a man that I meet who says that he doesn't go to church because there are hypocrites in the church and he just stays away. That is a worn out excuse. The man who offers that excuse has about the sorriest excuse in this world to offer, but there are plenty who say that that is the reason they don't go to church. Listen, brother, you know what you ought to do? You just go on to church. You just listen to God's man. You just listen to God's Word, and know this, God is going to take care of the hypocrites. Let me read it to you: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that JUDGMENT MUST BEGIN AT THE HOUSE OF GOD: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—I Peter 4:17, 18.

God is going to take of His own. He is going to judge His own. Don't you worry this morning if there is a member of the First Baptist Church of Russell who doesn't do just exactly what you think he ought to do. Don't you worry about that. Just remember this. God says, "Judgment must begin first at the house of God."

God's going to take care of His own. Where was judgment to begin in the days of Ezekiel? In the sanctuary. God was going to judge and cleanse His sanctuary first. Beloved friends, God is going to chastise His children in this world. If you're a child of God, you'll never have to meet a sin when you come to the judgment bar of God. All of your sins, so far as eternal consequences are concerned, were paid for by Jesus Christ, the day He died on the Cross, but so far as temporal consequences are concerned, brother, you're going to have to suffer for them here in this world. You'll never meet one of your sins when you come to the judgment bar of God, but I'll tell you where you will meet them, beloved. You'll meet them, to be punished for them here in this world. We read, "For whom the Lord loveth he chasteneth."—Heb. 12:6.

Brother, if you're saved this morning, God's going to chasten you. You can't do wrong and expect God to bless, without chastening. You say, "Bro. Gilpin, what does that word, chasten, mean?" Well, I can give you a definition you won't forget. It literally means that God beats the devil out of us and that's exactly what He does. You needn't look so pious this morning as if to say that you don't have any of the

devil in you. We all come to church on Sunday and sing and act so pious. Listen, beloved, I know how I live all the rest of the week, and I know that you are made out of the same kind of clay that I am. I know that you have the same kind of difficulties, the same kind of temptations, the same kind of problems, that I have. I know when you cut your hand, sister, on a tin can tomorrow, you won't be half as pious as you are here in the House of God this morning. When you have three children, two dogs, and a half-dozen cats running around your feet—when you're trying to sweep or sew or iron or wash, you aren't half as pious in spirit as you are here in the House of God. And, brethren, that goes for you, too, under similar circumstances. Let me tell you something, brother, God chastens His children when they sin. You cannot sin, beloved, without expecting the chastening hand of God to fall upon you. It says God chastens us, and that means He literally beats the devil out of us, and we have plenty of the devil that needs to be beaten out.

Come back to this ninth chapter of the Book of Ezekiel. Judgment was to begin at the House of God. Punishment was to fall upon God's people. Beloved, punishment falls upon God's people when they sin.

### IV

Now notice, God will not spare the impenitent. Here's a group of people in this city of Jerusalem that were impenitent. They would not repent. They would not turn from their sins. They would not turn from that which was wrong. While God marked the remnant to spare them, He allowed the impenitent crowd to go to destruction. I tell you, brethren, God will not spare the impenitent. He said to spare no one—no maid, no children, no women—to spare not one that is impenitent—show no pity. Listen, brother, if God didn't spare anyone in the city of Jerusalem, don't think for one moment's time, that when you come to the judgment bar of God, He'll spare you. If I speak to someone this morning, who is lost, someone who has never trusted Jesus Christ as his Saviour, who is hoping that somehow he can go ahead and live his life, and come down to the judgment and somehow God will open the door and let him go in—don't harbor such an illusion. God will not spare the impenitent. Listen:

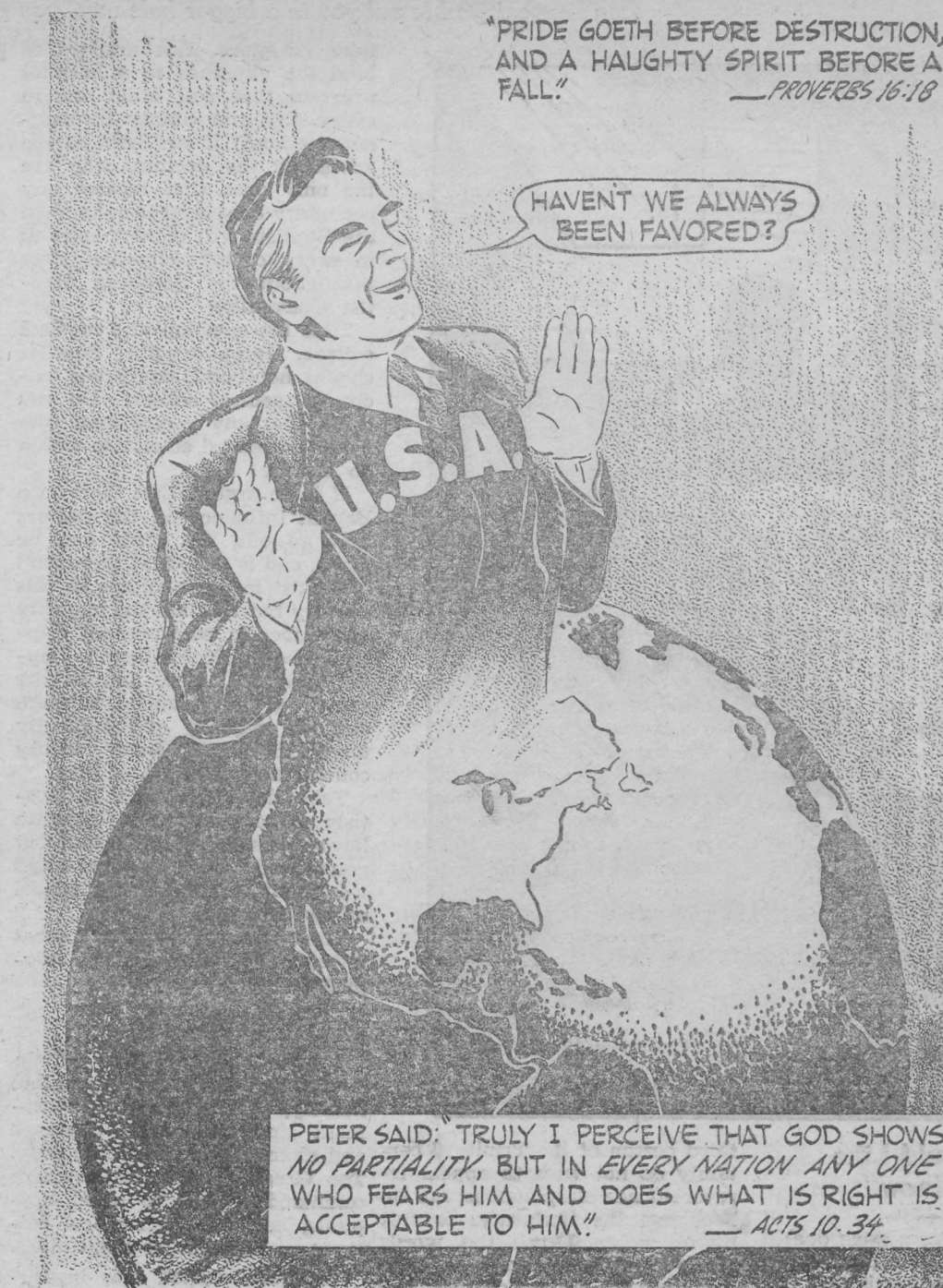
"Though hand join in hand, the wicked shall not be unpunished."—Prov. 11:21.

What does it mean? Though two individuals get together and shake hands to the fact that they'll swear for each other at the judgment bar of God, God's not going to pay one bit of attention to it. Sin shall not go unpunished. Read again:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked."—Nahum 1:3.

Do you know what it is, beloved, to go to court to get a sentence of acquittal? That means that you're found not guilty. God isn't going to acquit you—not at all. Oh, hear me this morning, unsaved man, unsaved woman. Harbor no delusion today within your heart, that somehow you'll be able to slip into Heaven after while. Harbor no such delusion, I say. Surely as God looks down on this congregation today, He will not acquit the wicked. Whether you are young or old, if you have reached the years of desecration and accountability, you know right from wrong this morning and if you die without Jesus Christ as your Saviour, you'll go straight to a devil's hell. God will not at all acquit the wicked. Here's a Scripture that stands out to me as forcibly as any passage in all the Word of God that God will not spare the impenitent man.

There's no hope, my brother, outside of Jesus Christ. I never did preach that there was any hope for a man outside of Jesus, but the older I get and the farther I go in the study of God's Word, the more convinced I am that there's no hope for anybody ex-



cept in Jesus Christ. He will not spare the man that's impenitent.

Now, who did He spare? That's the part I want you to see. The eighth verse says:

"And it came to pass, while they were slaying them, and I was left."

Who's writing? Ezekiel. What does He say? Here goes the man with the inkhorn at his side through the city marking the remnant that were standing for the things of God, and, following him were those with their slaughtering weapons by their side. Men were dying right and left. Beginning at the House of God, men were dying, but God passed Ezekiel by and he was left. He says, "I was spared." Why? Well, in Ezekiel's case, he was spared because he was faithful to the Lord. In Ezekiel's instance, he was spared because he was one of that few—one of the minority—the remnant that was standing for the things of God. That was why God spared him.

I wonder if you can't learn from this why God has spared you thus far. Why has He spared you? I look at myself, first of all and I wonder, why has God spared your pastor?

A few days ago, I picked up an old photograph—an old picture that was made a long time ago when I was a student in college, back in my teens. There were 31 young people in that picture who were preparing for special missionary or ministerial activity. I was one of that group. There were 31 of us who were members of what was called the Mission Band. Everyone of that group was planning for special service for the Lord. As I looked at it, a few days ago, I came to realize that your pastor and one other out of the group are preaching the Gospel of the Lord Jesus Christ. You may say, "That's a rather high mortality rate." I grant you it is, but I'm not concerned about that. I'm concerned about this: Why has your pastor been spared? I'm satisfied, beloved, of that group who were in that picture that was made several years ago—I'm satisfied that there were far better men than your pastor, and I'm sure there were men who were far more brainy, and far

more eloquent than your pastor. Why has God spared me?

I look back this morning, beloved, on another experience. When I was in Georgetown College, a young man took appendicitis and died during the operation, a young preacher. Another young man and myself were appointed to draw up resolutions of respect, concerning his death, which we did. A few weeks later, the fellow who had helped me in drawing up these resolutions of respect, took appendicitis and he too died following the operation. In less than three months, your pastor took appendicitis, was operated upon, and is standing here to preach to you this morning the Word of God. Ezekiel said, "I was spared." I'll say this morning, "I was spared."

I look back across these nearly 25 years that I have stood beside this sacred desk to preach to you, and I think this morning, beloved, through some experiences we have passed. I can remember some, beloved, that have been anything but pleasant. I can think of some experiences here in Russell that certainly couldn't be called a Sunday School picnic. This last week, I was counting, and in the so-called churches in this town, there have been over 30 preachers since I have been here. You can count them for yourself if you've been here long enough. There have been over 30 preachers who have served these so-called churches of this town in the last 25 years. As you well know, brethren, there has been every effort that was humanly possible made whereby I shouldn't be pastor of this church, but I am here. I was spared.

I look back, brethren, across days gone by with a great deal of joy when I take a clipping I have in the office and read my own death notice. That's something unusual, beloved, to read your own death notice. It's rather unusual, beloved, to have lies told on you that you know are absolutely impossible, and yet survive. I tell you, beloved, I look back across the days and I think of Ezekiel. God spared Ezekiel because Ezekiel was one of the remnant. God may not have spared me because I've been faithful to Him, but He

has spared me for some reason best known to Himself.

Now, let's think. There are those within this church that He didn't spare. I can think this morning of some mighty dear folk that I have pastored in this church that He didn't spare. I can think this morning of some individuals that used to sit here in front of me that aren't here today, that I wish were here. Some of you who are here this morning that have come down the way with us through the years can remember some who haven't been spared, who have been taken in death. God didn't spare them, He's taken them for a reason best known to Himself, but He spared you and He spared me. Maybe the Lord's taken your wife. Maybe He's taken your husband. Maybe He's taken some loved one of yours. He didn't spare that one, but took that one for His own purpose, but He spared you, and He spared me for a reason that's best known to Himself this morning.

I don't know why God spared me. I don't know why God spared you. It may be, beloved, He spared you as a backslider. It may be that He spared me as a backslider, that I might draw closer to Him. It may be that He's spared you and me that we may purge ourselves, that we might live closer to His side. It may be that He's spared you and He's spared me, because He wants a testimony in this town, and a testimony throughout the whole world in His name. I don't know why He spared us, but I know He spared us. I think that I've gone through enough trouble in this town, that I should be worn out, completely out of the way. I think that the average man couldn't have stood the troubles that I've had—the burdens that I've had. I have a feeling that the average man does not have the constitution to stand what I have stood, but I've been spared, brethren, because God had a purpose, a purpose that's best (Continued on page four)





## "I Should Like To Know"

(Continued from page one)  
the only major difference between them and Methodists is that they immerse.

12. Were the "sons of God" referred to in Gen. 6:2, fallen angels?

Some commentators say they were, but to me this is worse than sheer nonsense. Angels are described by Jesus as being sexless. Cf. Luke 20:35,36. A sexless being isn't fit for marriage, which in itself should prove that the "sons of God" were not fallen angels. I think that this was the godly line of Seth that married with the ungodly line of Cain. Its counterpart today is that of a Christian marrying one that is not, which is a gross sin. Cf. II Cor. 6:14; I Cor. 7:39.

13. Does the expression "resurrection from the dead" as used in Phil. 3:11 refer to the future body resurrection?

No. The entire passage from verse ten through fourteen shows that Paul is talking about spiritual growth and spiritual attainment. In verse ten, Paul prays "that I might know Him." Paul knew Christ as his Saviour, but he wanted to know him better—he wanted to grow in grace and knowledge. Spiritual growth is the thought of the entire passage. It would have been foolish for Paul to have prayed for bodily resurrection, since this belongs to all believers, regardless of attainment.

14. Does "the valley of the shadow of death" refer to physical death in Psalm 23:4?

I'd see no reason to think otherwise.

15. Why do you use the expression "Holy Spirit" when the Bible uses the words "Holy Ghost?"

This is really a very poor translation. If you would study this expression in the original language you would see that the words should be translated as "use them"—as Holy Spirit. When you speak of the "Holy Ghost," the average person gets a mental image of something wrapped up in a sheet floating about in space—definitely a false impression of the blessed

third person of the Trinity. He certainly do not wish to appear irreverent nor blasphemous, nor do we change the Scriptures to suit myself when we use the words "Holy Spirit." We merely do it to bring out the proper sense of the Scriptures to help our readers.

## Institutionalism

(Continued from page one)  
union of church and society or church and state, without intending to do it?

Looked at from another standpoint. To say that the building of institutions is preaching the Gospel means to declare that material things, the work of the hands of men is put in the same class and on equality with the Gospel of blood redemption; as grace and works will not mix, and are not equal and have no connection in salvation, so the building of institutions by the hands of men and the pure work of the Gospel should not be confounded with each other and should not be put on the same plane with each other.

To put the building of institutions, however good and laudable they may be, on the same plane with the Gospel of the Grace of God, does it not mean to deheart the Gospel, to make it null and void?

Is that not exactly what Roman Catholicism has done?

Roman Catholicism never has denied the Gospel, never has denied the Scriptures, never has denied the death of Christ or His resurrection, never has denied any of the fundamentals of the faith, but has added its institutionalism to the pure Gospel until institutionalism has become the pre-eminent thing of Romanism and the true Gospel is unknown.

Institutionalism is the evil leaven that corrupts the Gospel of Christ.

Institutionalism is that horde of black-winged and foul birds that come and lodge in the branches of the tree that grew from the pure seed of the Gospel.

If it be argued that other denominations are building institutions, our answer should be that we will not follow the ways of the Canaanites and build altars and shrines to Baal, but we will be true to Jehovah and His law.

Take the hospital program. Where will it end? A hospital is a necessary thing, and when an operation is needed nothing will

take its place. But are we to bind the churches to a hospital program that will build one in every city and county throughout the land? If we listen to the advice of the doctors, who are the only ones that receive any pecuniary or special benefit, then the Baptists will build a hospital in every county, city and state throughout the Southern Baptist Convention.

Take the question of a medical college. Suppose the Baptists should not build, equip and endow a medical school? Do you think that any young man who wants a medical education would go lacking?

If it be argued that there is a Baptist influence on the doctors that go out, the reply can be made, and is true, that there isn't a Baptist medical college in this country but that has the majority of its faculty who are not Baptists. The medical college is Baptist only in name, and in the source of its financial support, and the majority of the faculty teach the evolutionary theory concerning the origin of man.

Take the law school. If Baptists did not build and establish law schools, do you think that any young and ambitious legal mind would fail to find a law school of his choosing?

The question I am raising, what is the limit? Where is the stopping point?

## A Challenge

I will challenge the whole world to deny this proposition, namely, that in the New Testament time, they had churches and churches only. The Great Commission nowhere commanded men to build hospitals, law schools, medical colleges, or any similar institutions.

We have drifted into institutionalism by imitating and following the ways of our pagan neighbors. It took seventy years of Babylonian captivity to wean Israel from the ways of Jeroboam, who instituted the first altars and shrines to Baal.

## "An Exposition Of Ezekiel"

(Continued from page three)  
known to Himself.

Oh, I look at some of you who are in the House of God this morning and I think of some of your loved ones we've brought down the aisle in a casket. We've said a few words, not about them, but to you relative to the Lord Jesus Christ, and we've taken the body out to the cemetery and buried it. The Lord hasn't spared that one. However, He's spared you, but He didn't spare you without a purpose.

You're not here this morning by accident. You didn't come to this House of God this morning because somebody by chance asked you to come today. You're here, beloved, because God spared you, and brought you here. God has a purpose yet for you. God's got a purpose yet to fulfill in your life and mine. He's spared us for a purpose. There's some mighty dear ones, beloved, that haven't been spared. Memory would fail me this morning as I look back across the years and think of those that used to worship with us, that aren't here this morning. Brethren, I think of so many that used to sit out here with the look of Heaven upon their faces as I preached, who used to sit here before me as an inspiration as I tried to bring to you the Word of God. They haven't been spared, God's taken them, but God spared you and God spared me for a purpose even if we don't know what that purpose may be this morning.

I don't know why God wants me to live. I couldn't say. I don't know why, brethren, that He wants you to live, but I know one thing—God's got a purpose this morning for your life. He wants you to live for Him. He wants you to draw mighty close to Him. He wants your life to count for Him. He spared you. Oh, might you draw near to Him this

## The Destruction Of Sennacherib

The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears were like stars on the sea  
When the blue waves roll nightly on deep Galilee.

Like the leaves of the forest when the Summer is green,  
The host with their banners at sunset was seen:  
Like the leaves of the forest when Autumn hath blown  
That host on tomorrow lay withered and strown.

For the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chilled,  
And their hearts but once heaved, and forever grew still.

And there lay the steed with his nostrils all wide,  
And through it there rolled not the breath of his pride:  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,  
With the dew on his brow and the rust on his mail;  
And the tents were all silent and the banners alone,  
The lances uplifted, the trumpets unblown.

And the widows of Ashur are loud in their wail  
And the idols are broke in the temple of Baal;  
And the might of the Gentile unsmote by the sword,  
Hath melted like snow in the glance of the Lord.

## Christian Science

(Continued from page one)  
mind" as they term it.

7. It is "science falsely so called" (I Tim. 6:20).

8. It thrives through so-called cures. Although in reality denying the body, it thrives because people want healing for the very body whose reality is denied. We have seen sick people who trusted to Christian Science, and they are today in the grave.

9. It violates the teachings of the Scriptures on almost all points. It even denied that Jesus came in the flesh, and thus is answered by this Scripture: I John 4:2-3. It denies God as a Person. Science and Health p. 469 says, "What is mind? Mind is God." It denies the Trinity. Page 152 of the same book says, "The theory of three persons in one God, suggests heathen gods." And one could go on and on to discover that Mrs. Eddy and the Bible are in complete disagreement.

10. It is a revival of ancient Pantheism—the doctrine that God is all and all is God. A noted Hindu came to America, and being told about the new religion, Christian Science, he made some investigation, then said, "I recognized it as the same philosophy that had been taught my people for four thousand years . . . it is the philosophy of nothingness. You are to view the world as nothing but a falsehood."

## Christian Science Will Send Its Followers To Hell

Since it denies the reality of sin, it has no Saviour from sin. People who follow off after it, follow a delusion. The Bible gives a very pertinent warning just here. (See Coloss. 2:8). As a rule Christian Science makes its gains from members of other religious groups, who are uninstructed and weak in the faith. Baptists and others who go off after it, know little about the Bible and little

morning, and let your life count for Him.

May God bless you!

## REPORT OF COMMITTEE ON SUPPORT OF T. P. SIMMONS

The committee appointed to sponsor the support of T. P. Simmons as a teacher in Tri-State Baptist Bible College of Evansville, Ind., makes the following report of contributions received during February:

Mt. Pleasant Baptist Church, North Kenova, Ohio \$10.00

Mrs. L. D. Gibson 5.00

Friends in Ashland, Kentucky 60.00

Total for month of February \$75.00

Ed. Note: The Tri-State Baptist Bible College of Evansville is doing in a small way, a great job in behalf of young preachers. Like most schools, in their infancy, they are having a hard time. The faculty in a very sacrificial manner is carrying the work of the college.

Bro. T. P. Simmons is one of God's greatest noblemen and he and the school deserve your fullest support. As the Lord may direct you, we pray for your assistance in behalf of the school, especially for Bro. Simmons as his support has not been adequate since moving to Evansville.