

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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The Wrong Of Interdenominationism

By ROY MASON
Tampa, Florida

of our children. Our cooperation would not be upon a religious basis however.

Where Is Principle Involved?

Compromise is made where we put ourselves in such position that we have to barter the truth for the sake of getting together with others. Let us think of some such instances.

1. **Union Revival Meetings.** The writer has always declined to go into a union meeting with other denominations, and for this we have sometimes received bitter criticism. How can religious groups who hold different ways of salvation, unite in an effort to

(Continued on page four)

1. Is our Sunday the same as the old Jewish Sabbath?

No, in no wise at all. Sunday is the first day of the week, while the Sabbath was the seventh day. Sunday is in commemoration of our Lord's resurrection, while the Sabbath is a commemoration of the rest of Jehovah after creation. It was prophesied that the Sabbath would come to an end. Cf. Hosea 2:11. Our day of worship, divinely established, is the first day of the week. Read Acts 20:6,7. Cf. I Cor. 16:2.

2. You said in a previous issue that the "sons of God" in Gen. 6:2-4 referred to the Godly line of Seth, while the "daughters of men" referred to the ungodly line of Cain. Is there any possibility, in the light of Jude 1:6 that the "sons of God" might refer to angels?

I think not. Angels are always spoken of in a sexless way. We are told that marriage is unknown among the angels. Cf. Mt. 22:30. Those who hold that the "sons of God" refer to angels say that this expression is never used in the Old Testament except to refer to angels. In this they are dead wrong. Isaiah 43:6 uses this expression as referring to God's own children.

3. You say that fornication and fornication alone is the only Scriptural reason for divorce. If a man is thus divorced and later re-marries, is he qualified to be an elder or a deacon?

Personally I am against ordaining either a deacon or elder who has been divorced, regardless of the reason. Such a one has a millstone hung about his neck, especially if he is a preacher. By observation, I would say that every preacher who is divorced and re-married, regardless of cause, is considerably handicapped in his service of the Lord.

4. Should a pastor partake of the Lord's Supper with his church, if he is not a member of that local body?

No. He should only partake of the ordinance in the church where his membership is. The Lord's Supper is not a Christian ordinance nor a denominational ordinance, but a church ordinance. None but the members of a local church should partake. I Cor. 10 and 11 show that those who partake of the ordinance should be subject to the discipline of the church. The only church that can discipline a man is the one where his membership is. Therefore that

(Continued on page four)

AMILLENNIALISM: REFUTED BY THE WORD OF GOD

By T. P. SIMMONS

Postmillennialism is dead. Solomon said: "Hope deferred maketh the heart sick." Postmillennialism thus sickened and expired.

Why Postmillennialism Died

Postmillennialists believed, for the most part, that the preaching of the gospel would accomplish the conversion of the overwhelming mass of the people of the earth in this age and thus usher in that reign of righteousness alluded to in Rev. 20. Writing in 1883, in "An American Commentary on the New Testament," Justin A. Smith said: "It has been said that in twenty-five years more, if the present rate of progress continues, India will be as thoroughly Christian as Great Britain is today; there will be thirty millions of Christians in China, and Japan will be as fully Christianized as America is today. The old heathen systems, they tell us, are honey-combed through and through by Christian influence. It looks as if the day may come soon, when these systems, struck by vigorous blows, will fall in tremendous collapse. Meantime, every 'weapon formed against' Christianity, breaks in the hand that holds it." That was written seventy-one years ago, and we are farther from postmillennial expectations now than we were at the time it was written. The author of the quoted words did not anticipate the hold that evolution would get on the religious world and the consequent rise of modernism and neo-orthodoxy. Nor did he foresee the rise of those anti-Christian philosophies that brought on both world wars and have now culminated in Godless communism, which has engulfed more than half of the inhabitants of the world and has turned the world into an armed camp. In the

light of the past fifty years it is not hard to understand why postmillennialism died.

Amillennialism Has Come In The Place Of Postmillennialism

But there has come in the place of postmillennialism a worse scourge. The time was when it was rare to find a postmillennialist among the rank and file of Baptist preachers, but now we have many amillennialists among them. Thus amillennialism has taken over the defunct stock of postmillennialism. This stock has been carefully sorted. Outdated items have been discarded. The remaining items have been renovated. The premises have been painted and made more attractive. New personnel has been employed. An ambitious sales program has been put on. The result is that business is much improved.

The Source Of Amillennialism

It is not that amillennialism is really new. No; in essence it is older than postmillennialism. But before the death of postmillennialism it had been largely dormant for two hundred years. Postmillennialism had so many able advocates (such as Broadus, Carroll, Boyce, Pendleton and Mullins) that amillennialism was smothered. But with the passing of postmillennialism, it was rejuvenated. It received a shot in the arm.

Amillennialism had its source in the "philosophy of vain deceit," against which Paul warned the Colossians (Col. 2:8). Philo, a Jewish contemporary of Jesus, set out to blend Hebrew and Greek

thought. By the allegorical method of interpretation he explained away everything in the Old Testament that was not in harmony with the philosophy of Plato. In doing this, Philo was simply applying to the Old Testament the principle that the Greeks had employed for centuries in the interpretation of Homer.

This allegorizing method of interpretation of Scripture was established in the great center of learning at Alexandria. Here it was passed on to Clement of Alexandria, Dionysius, and Origen. It was Origen that did more than any other to popularize this method.

The Early Church Premillennial

Premillennialism was the original faith of Christendom. Charles Feinberg, in "Premillennialism or Amillennialism," says: "Every book that we have read and studied on the question of the millennium, whether it was favorable or unfavorable to the doctrine, or whether it gave full force and value to the testimony or tried to dissipate its implications, admitted freely that the entire Church for the first three centuries was premillennial, almost to a man." This is admitted by Harnack, Mosheim, Geisler, Chillingworth, Stackhouse, Bishop Newton, Bishop Russell, Gibbon, and even by Daniel Whitby. Not only was Montanus a premillennialist, but so also were Justin Martyr, Polycarp, Papias, and Irenaeus.

Why The Early Church Was Premillennial

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Sixteen)

This sixteenth chapter of the book of Ezekiel is a long chapter. It is a chapter of many details and yet, beloved, it has one blessed message of spiritual truth for you and me this morning.

I

In the second verse, Ezekiel says,

"Son of man, cause Jerusalem to know her abominations."

This was God speaking to his prophet, Ezekiel, and he tells Ezekiel to preach in such a way that Jerusalem will know what her abominations, and her sins have

been.

Brethren, we're living in a different day to that today. We are living in a day when people don't want to know their sins. They want to come to the House of God and in a complacent, comfortable manner, worship through a service in a half-hearted way and then leave the House of God feeling very comfortable in their sins, yet in Ezekiel's day, God told the prophet to lead the people to a knowledge of their sins. I am satisfied that the majority of the people who go to church on Sunday don't want to know about their sins. I am sure that the majority would much rather go

away from the House of God feeling complacent and self-satisfied, than to go to the House of God and have their sins uncovered by the minister, who preaches God's Word. Though, brethren, people today don't want to know about their sins, that was God's message for Ezekiel, and that is God's message for His preacher today. I contend that no preacher is preaching truly and that no preacher is pleasing God, unless that preacher preaches against sin, and sins, in such a way that people have their sins uncovered unto them. We read,

"Cry aloud, spare not, lift up

(Continued on page two)

Moreover amillennialism is like modernism again in that it undertakes to say in a ruthless and arbitrary way what can be true and what can't be true. It arbitrarily decides that God is through with the Jews as a nation. It decides that the sacrificial system of the Jews could not in anywise be restored without abrogating the new covenant. It decides that Christ and the glorified saints could not rule on this earth over men in natural bodies. It makes these decisions, not on the basis of a careful examination of all the Scriptures, but presumptively; and then proceeds to twist the Scripture wherever necessary in order to make it agree. It is no wonder that the modernistic Southern Baptist Theological Seminary is a hotbed of amillennialism. Modernism and amillennialism are Siamese twins.

The Meaning Of The Term "Amillennialism"

Amillennialism means "non-millennialism." It would have suited amillennialists much better if the Bible had said nothing about the binding of Satan and the reign of Christ and the saints for one thousand years. In fact it would have suited them if the book of Revelation had never been written. The only use they make of the last nineteen chapters is to try to explain them away. If they were honest and thought they could get by with it, they would take the position of Dionysius and the Alogi in denying the canonicity of the book of Revelation. It is a thorn in their sides.

But the book of Revelation is with us to stay and amillennialists must make some disposition of the prophecy contained in the book. Thus we have non-millennialists telling us about the mil-

(Continued on page three)

MORE METHODIST HERESY

A preacher in central Kentucky, from his pulpit (Methodist), on a recent Sunday said: "It used to be believed that the whole Bible was absolutely and literally true in matters of science, in history, in morality and in religion." That is what Jesus believed and taught. He said: "Thy Word is truth." "The Scripture cannot be broken." "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." Which will you believe? The Son of God or this Methodist infidel and men of this type?

DON'T STAY AT HOME

DON'T stay at home for the big Sunday dinner — get a fireless cooker.

DON'T stay at home for company—bring them with you.

DON'T stay at home because it rains—that does not keep you at home from other business.

DON'T stay at home because the church is not perfect — how lonesome you would feel in a perfect church!

Come to church, and in its atmosphere you will become less critical, less pessimistic and certainly more happy.—Selected.

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JOHN R. GILPIN — EDITOR

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"An Exposition Of Ezekiel"

(Continued from page one)

thy voice like a trumpet, and SHEW MY PEOPLE THEIR TRANSGRESSION, and the house of Jacob their sins."—Is. 58:1.

When I was but a boy, even before I was saved, I remember one night going to a church of another denomination. I remember that the preacher was a very, very popular community idol, and that he was interested in all civic and community enterprises. He had the reputation of never offending anyone and that night he preached on,

"The wages of sin is death."

—Rom. 6:23.

Brethren, he did such a good job that night, that he made everybody that was present desire to try sin just a little bit more. He made it appear the most appealing, pleasant thing in this world in the minds of the people as they left. I remember one fellow who sat right close to me, whose life was notoriously corrupt, and had been from the time of my recollection, and who since was compelled by the girl's father, to marry a little seventeen year old girl. I remember as the preacher preached this sermon, this fellow, who I say was notoriously corrupt, patted the preacher on the back for such a fine sermon that he had preached. Now, brethren, the world likes that kind of preaching. The world likes to think itself alright. People don't like to have their sins uncovered. People like to go to church and go away feeling calm, complacent, and satisfied, and perfectly contented with themselves.

Brethren, as Isaiah was told to "cry aloud" and "to spare not," and as Ezekiel was told to cause Jerusalem to know her abominations, so I contend that God's servant isn't truly God's servant, and certainly is not pleasing unto the Lord, unless he cries aloud in such a way, that when you leave the House of God, you know that you are a trifling, no-good, individual, with sins that ought to damn your soul in Hell. We ought to realize that we would sink into Hell were it not for the grace of Almighty God. If you leave this house today, or any day, feeling satisfied within yourself, feeling complacent spiritually, and you go out from this house perfectly at ease within yourself, then, your pastor has failed in so far as his preaching is concerned, relative to you. Would to God that you could never come here and go away without knowing your abominations, realizing your sins, and recognizing that without the grace of God, you would sink into a Devil's Hell.

II

Well, Ezekiel, with that commission from the Lord, immediately launched into the parable of the abandoned child in the field. He said that Jerusalem was a city of people of unclean parentage. In the third verse, he referred to the fact, that Jerusalem's father was an Amorite and the mother was a Hittite. In other words, heathen people were the progenitors of the city of Jerusalem. With that

background of unclean parentage, being aliens to God's grace and ignorant to God's covenant, Jerusalem had been born. What a picture God gives of Jerusalem at the time of her birth! He gives us a picture, beloved, of an abandoned child in the fields. Can you imagine a little babe that is born, that isn't wanted, not only isn't wanted, but is unwanted so that it isn't even given any attention in the hour of birth? What a picture it is that Ezekiel gives when he compares Jerusalem to an unwanted, cast off child, so unwanted that the naval cord was not even cut, the child was not washed in water, and no swaddling band was placed about the abdomen. In other words, Jerusalem is described in this fourth and fifth verses as a child that was so unwanted that even the ordinary decencies of life were not performed in behalf of this babe.

When we read of Jerusalem under the figure of an abandoned child, I wonder if we can't learn a spiritual truth from this that will thrill our souls as we go hence, today. I think we can. To me, beloved, this child, unwanted, of unclean parentage, abandoned, without even the ordinary things of this life being done in behalf of this child at birth, is surely an illustration of every sinner in his depraved state. Surely, beloved, all of us are just as unclean in the sight of God so far as our spiritual birth is concerned; we are all today just as unclean spiritually, as was Jerusalem in this parable. Did not David describe his own condition spiritually, and yours and mine as well, when he said,

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. 51:5.

Go back to this parable that Ezekiel gives of the unwanted, undesired child that was cast off and then look at yourself, today, beloved, shapen in iniquity and conceived in sin. Surely, you and I know the meaning of this in our own experience. We are a depraved lot. We are a lot today that is just as bad and unlovable and as unlovely and as unattractive in the sight of God as was this child that was cast off for no one to care for it. If ever in all the Bible you get a picture of your physical estate before God, you get it in this passage of Scripture, for here you find your spiritual estate before you came to know Jesus Christ. My brother, there isn't one thing lovely about you. There isn't one thing about you that is attractive. There isn't one thing about us, before the grace of God begins to operate within us, that makes us attractive even to Almighty God. Here you are pictured and here am I pictured, in our depraved sinful, estate—so sinful and so depraved that we stand in the sight of God illustrated by an unwanted, undesired child, that is cast off without even being washed, and swaddled, and bathed.

III

This Scripture also illustrates God's grace, for we read in the sixth verse that God says,

"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live."

God declared that He saw Jerusalem just like this child. If you will notice the next few verses, you will notice that everything that was done for Jerusalem was done by God. The seventh verse:

"I HAVE CAUSED thee to multiply."

The eighth verse:

"Now when I PASSED by thee, and looked upon thee, I SPREAD my skirt over thee, I SWARE unto thee, and entered into a covenant with thee, I WASHED thee with water, I THOROUGHLY WASHED away thy blood, I ANOINTED thee with oil, I CLOTHED thee also with broidered work, I SHOD thee with badger's skin, I GIRDED thee about with fine linen, I COVERED thee with silk, I DECKED thee also with ornaments, I PUT BRACELETS upon thy hands, I**PUT A CHAIN on thy neck, I PUT A JEWEL on thy forehead, earrings in thine ears, and a beautiful crown upon thine head."**

Now, who did all this for Jerusalem to make Jerusalem a thing of beauty? None but God. Look again to that poor little unwanted, uncared for, unattended babe that was abandoned in the fields, illustrative of Jerusalem. Who was it, beloved, that made this child to live? It was God. Who was it that took Jerusalem and made a great city out of her? It was God.

Bring the parable over into your life and mine, and think about who it was that made us what we are, who saved our souls and made Christians out of us? You know the answer as well as I.

**"Tis grace has brought us safe thus far
And grace will lead us home."**

What did you do in the realm of salvation? You were just as helpless and just as unlovely and just as unwanted spiritually as the abandoned child in the field. What could that child do for itself? Nothing. What could you do for yourself? Nothing.

Could that little babe that was unwanted and cast off do ought to care for itself? Could that little babe wash itself or swaddle itself? Could that little babe attend to itself? Ah, no. It took some power outside the babe to make it live. My brother, my sister, this morning, you couldn't do one thing for yourself spiritually. It took the power of God to give you spiritual life. I love to read in the Book of Jonah when it says,

"Salvation is of the Lord."

—Jonah 2:9.

I couldn't do anything about it. I couldn't save myself. It had to be of God. Maybe there is somebody here this morning who doesn't realize that he can not save himself. There may be somebody who has come into this House of God this morning who is trying to the best of his ability to save himself. Listen, brother, if you are trying today to save yourself, I will tell you where you are going—you are going to spend your eternity in a Devil's Hell. God does not save anyone on the basis of works. God does not save you on the basis of your efforts. God does not save you on the basis of any deeds that you do. Listen as I read to you here from God's Word:

"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast."—Eph. 2:8,9.

Read it again:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:5.

Read it in Galatians:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:16.

Let me say today to that individual who thinks that maybe he might work his way into Heaven that God has already told us as to what your position will be at the judgment. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name, have cast out devils, and in thy name done many wonderful works?"—Mt. 7:22.

Here are people coming up to the judgment bar of God. Some of them have been preachers; they have prophesied in Jesus' name. Some of them have been personal workers. They have even been used of God in casting demons out of others. Some of them have been great workers in the name of religion, and they stand there and tell the Lord about that upon which they are depending. One fellow says, "I expect to enter in because I am a preacher." Another says: "I expect to enter Heaven because I am a personal worker," and an-

None Of Self And All Of Thee

By THEODORE MONOD

Oh, the bitter pain and sorrow
That a time could ever be
When I proudly said to Jesus,—
"All of self, and none of Thee."Yet He found me; I beheld Him
Bleeding on th' accursed tree;
And my wistful heart said, faintly
"Some of self, and some of Thee."Day by day His tender mercy,
Healing, helping, full and free,
Brought me lower, while I whispered,—
"Less of self, and more of Thee!"Higher than the highest heavens
Deeper than the deepest sea,
"Lord, Thy love at last has conquered;
None of self and all of Thee!"

other says: "Lord, don't forget my works." To these He answers:

"Then will I profess unto them, I never knew you, depart from me ye that work iniquity."

—Matt. 7:23.

God will listen to an unsaved preacher when he talks about his preaching, and God will listen to an unsaved man when he talks about his personal work in casting demons out of someone else, but just as soon as anyone stands up in the presence of God and starts talking about his works, right then, God says, I never knew you, depart from me ye that work iniquity."

Oh, maybe I speak to someone this morning who is trying to work his way to Heaven, somebody that will say, well, I used to do worse than I am doing now. I am doing so much better than I used to do, I have quit my meanness and I have reformed and I am working—I am doing the best I can to work my way to Heaven. Listen, brother, listen. That little babe that was cast off in the field, needed a power outside itself. It took a power outside itself to help that babe, to cut the naval cord, and swaddle it, and to bathe it, give it life, to put clothes upon it, and to help that child to grow and mature. Brother, just as it takes a power outside that babe, so it takes a power outside of you to bring salvation to your soul today. My brother, that power, is the Lord Jesus Christ.

I hold no thought at all today that a man can be saved except on the basis of sovereign grace. I offer no man any hope that there is any way to be saved apart from the grace of Almighty God. I don't tell men that if they join a church, they will be saved; neither do I tell any man that if he will pray, he will be saved; or if he will go to church, he will be saved; or if he will reform, he will be saved; neither do I tell any man that if he will quit his meanness, he will be saved through Jesus Christ. I tell you my brother, there is only one way to be saved, and that is through the sovereign, matchless grace, of a sovereign God who gave Jesus Christ on the Cross to die for your sins.

Brethren, this blesses my soul. This is grace, Oh, that poor, little unwanted, undesired babe, who couldn't do anything for itself would have perished. That poor little babe would have perished within itself. Brother, as this perishing child could not save itself, so you and I could not save ourselves. God had to save us. Like someone had to take that poor, little, unwanted, abandoned babe and do for it as a nurse so God had to save us. Oh, how that ought to bless your heart this morning. It ought to make you go out from this house realizing you are God's child, that you are saved today and that it wasn't because of anything you have done, but it was because of what God has done. You ought to sing,

"Praise God from Whom all blessings flow."

You ought to sing this morning the praises of our Redeemer, because my brother, you have not redeemed yourself. Your redemption is on the basis of what God has done for you.

IV

But, brethren, though this child that was unwanted and undesired was picked up, cared for, nurtured and developed, illustrating how the renown of the city of Jerusalem went forth unto the heathen—for Jerusalem was known to the ends of the earth in Solomon's day—though this was true, beloved, this little unwanted child became just what the mother before had been. Now get this picture, brethren. This unwanted child of harlotry grows up to become a harlot. Notice, the fifteenth verse:

"But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on everyone that passed by: his it was."

The twenty-second verse speaks of her ingratitude:

"And in all thine abominations and thy whoredom, thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood."

Surely that child that was picked up unwanted and had everything done for it, ought to have remembered with gratitude what had been done, but instead, she forgot about it.

This was the way Jerusalem had treated God. The twenty-fourth verse:

"And hast made thee an high place in every street."

Notice their utter shamelessness. They had places of worship unto foreign gods and idols on every street. The thirty-second verse says:

"As a wife that committeth adultery, which taketh strangers instead of her husband."

And the thirty-third verse:

"Thou givest thy gifts to all thy lovers."

What is God saying? Jerusalem, whose background was just as bad as an unwanted child, had grown and developed and come to such a state of renown in the days of Solomon, has now turned against God to such an extent that she now has a multiplicity of idols and in their utter shamelessness they have idols in every street. Oh, brother, sister, listen to this passage of Scripture. Do you want to see a picture of Jerusalem in all her sins? Look at this sixteen-th chapter of Ezekiel. Of course, you bear in mind, brethren, that this is a figure of speech. He is not saying that the city of Jerusalem was an immoral city. He says the way they treated God in turning after false gods—the way that they had turned from the Lord to foreign gods and idols and false religions—is just the same as if a woman were to turn from her own husband and would turn to some other man and would give to him rich gifts. In other words, beloved, he is (Continued on page three)

Little sentences spoken in faith for Jesus save souls for eternity.

MISSIONARIES IN BRAZIL

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

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Colombia Since 1947

In Brazil Since 1923

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

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

MISSIONARIES IN PERU

ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
DON SIMON GUIMA
DON JUAN CASTRO
(Spanish Language)
IN COLOMBIA
JOSE TOMAS del CASTILLO
(Spanish Language)

MR. AND MRS. ROYAL CALLEY AND FAMILY

AN APPEAL

Let's Send Bro. Overbey To The Mission Fields

By John R. Gilpin
Russell, Kentucky

The most forward step of the whole program of Baptist Faith Missions is the going of Elder H. H. Overbey to the mission fields this summer.

For a long time I have thought that such should be done and I am glad that plans are now underway for him to go. I doubt if there is anything that could be done that would mean more to the cause of missions than for him to go to our various mission fields, and get first hand information relative to the work.

Brother Overbey has been secretary of Baptist Faith Missions for a great number of years, and has done a good job, but he will be a better secretary in the future, as a result of this visit to the fields, wherein we are now working. To him, and to us, the names Brazil, Peru, and Columbia are just words with but little meaning, as we have no first hand information of them. When he comes back from this mission tour, his articles on missions will sparkle with new interest, as he will then be able to talk about missions from the viewpoint of one who knows, rather than that of one who has heard. He will be able then to make Peru, Bra-

zil and Columbia really live before us, when he prepares messages for use in the monthly issue of MISSION SHEETS.

Brother H. Boyce Taylor, who was founder of the Amazon Valley Baptist Faith Mission, which in reality is the predecessor of our mission work, once spent six months in the same area that Brother Overbey will cover, and when he returned home, he had a burden and passion for missions that he had never had before. Missionary minded as he had always been, his view of missions and his love for missions, had never been before what it was, as a result of his tour of the actual fields. One of the laymen of the church of which he was then pastor told me that from then on, the church had missions for breakfast, supper and dinner.

Well, it will mean much to all of our churches, since Bro. Overbey is secretary of our mission work, to have him thus visit these fields and then write his experiences from time to time for us. It should be a source of inspiration for all our churches for years to come, and as a pastor I am glad that he is to make this tour.

(Page four, Column one)



Our missionaries, Royal and Helen Calley and their four children. This is a recent picture taken in Manaos, Brazil, and was received on May the first. The children are, left to right: Diane, Doyle, Mary and Royal, Jr. Doyle who is sitting in his mother's lap was born in Brazil. This family went to Brazil in June, 1952 and in one more year they will be coming home on their first furlough, the Lord willing. They have had much sickness and some of it very severe, but they have counted God faithful and refused to return home, believing that the God who called them to Brazil is able to keep them there. They are good sound missionaries, and have done a good work. We thank the Lord for them and for their faithfulness. Am sure that all those who support Baptist Faith Missions are happy to see this picture of the missionaries that they help to support. Baptist Faith Missions is in the best shape in every way that she has ever been in. We have three good sound faithful missionary families in Brazil and Peru, the Royal Calleys, the Paul Calleys and the Mitchell Lewises. They just don't come better.

How God Used M. Lewis In Salvation Of Native

Iquitos, Peru
April 19, 1954

Dear Friends:

Let me share with you an interview that I had with a woman while doing some visitation for our special services of last week. This woman is very religious and wanted to know by what authority I came to South America. She informed me that she was Catholic from the bottom of her feet to the top of her head and that nothing would overthrow her faith. She told me that only those weak in faith ever became Protestants. I tried to reason with her that she must hear the Gospel to be saved and she told me that she heard the Gospel every Sunday from her priest. I then asked her if she would define the Gospel for me, which of course she could not do. All the time she was trying to make an impression upon a young man and three boys who were hearing the conversation. After much arm waving and denunciation of all evangelicals she exclaimed, do you want to see my God! Before I could even reply or move the young man and

boys leaped to their feet expecting to see some great something or other. I followed her and the boys into her bedroom and in one corner she had a small table with two images, one of the virgin Mary and the other of the Lord. On the wall she had pictures of various saints and an assortment of prayers. She turned to me with an attitude of triumph and said, "Here is my God! I pray to these every morning and every night and they have never yet failed to answer my prayers." She said that she would come to our special services but that if I said anything contrary to her beliefs that she would rise to her feet and challenge me. I told her that I would use the Catholic Bible throughout the lecture and if she did not agree she could challenge the priests. Needless to say she did not attend our services.

The next day I had another interview but with an old man who is an Adventist. During our conversation his nephew, a young man about twenty, came into the room and sat down. The old fellow said this boy needs to be saved. I began preaching from Psalm 51:5 and the young fellow never missed a word in spite of the fact that children were running in and out of the house all the time. This young fellow received the Lord Jesus as his Saviour. I then gave him I Jn. 5: 10-13 as an anchor for his new life. When I was ready to leave the old fellow said fine, fine, now if he only continues with the good works he will make it. Sermon number two began with Mark 1:14, 15. I told the old fellow that the Lord knows best and we leave it in His hands.

NEWS ABOUT THE HUNTERS

We had hoped that by this time we would be able to announce that the "entry permit" for the Hunters had been received, but it has not been granted as yet. This calls for patient waiting upon the Lord in prayer. The Lord knows best and we leave it in His hands.

Dr. Fred E. Lapham, B F M Friend Goes To Be With The Lord

Dr. Fred E. Lapham was killed near Winchester, Kentucky in a car and truck collision on April 16, 1954. Dr. Lapham was a fine consecrated Baptist layman. For the past several years he gave the vaccinations, shots, examinations and medical care to our missionaries and all without any charge as a work of love. He also gave his services to me and my family and to many other preachers.

He was known for his personal witnessing for Christ. He put God first before the practice of medicine and he led many to Christ. He was a member of the Highland Park Baptist Church and he never missed a service except in case of an emergency. At his funeral his pastor said that Highland Park Baptist Church did not have a better member and that he knew of no professional man who was a greater witness for Christ. He was a great giver to missions and it was requested that instead of sending flowers for the funeral that the money be sent to the church for the "Fred Lapham Memorial Fund" for the mission work in Africa that Dr. Lapham loved and gave so much to.

As this is being written \$860.00 has been given and more is coming in with each mail. Instead of this \$860.00 being spent for flowers to leave on the grave to wither, it will be used to preach the Gospel to the lost in Africa. Just a few weeks ago, Dr. Lapham moved into new offices on McNichols Road. Now he has

Bro. Royal Calley Writes That Work Is Growing

Manaus, Brazil
April 7, 1954

Dear Friends:

This is to let you know of the happenings here in the past month. We are happy to say that all is well in our church spiritually. There has been quite a bit of sickness among the members though. My own daughter Diane has been sick also.

Soon we will be making a trip on the Amazon to see if we can find some new places to start churches. We hope to begin during this month. Pray that God will bless us. Our church has been looking forward to doing this for a very long time and at last we have enough to finance some trips.

The attendance at our preaching services is gradually increasing now. We are having the opportunity of preaching to lost souls at every meeting it seems. We are still looking for more preaching points, but we have not been able to find any more for awhile now.

We are very proud of the members that we have. They seem to grow each day spiritually. All of the women in our church now wear a covering on their heads in the service. A little thing perhaps to some, but it does show that our members are anxious to serve God in the least things.

Our school for the children is going very nicely. We feel that the only excuse to have any sort of schooling is to use it for teaching the Word of God. This we do four days a week morning and afternoon. A different preacher teaches them each day. That way it is not a burden on

any of them.

We do not teach them in a hop, skip manner but verse by verse, beginning from Genesis on in my class. Miguel is doing the same thing about the life of Christ. John Dias is doing the same thing concerning the Acts of the Apostles, and John Bentes is teaching them the chronological books. That way we make sure that none of us overlap each other. The children like our teaching and we have not had any trouble with their parents. We gave them the understanding when their children were enrolled that they would be taught the Bible as well as secular things.

We hope to go to Cruzeiro do Sul in the near future. It all depends on how soon we can get some things that have to be done here finished.

We had one addition this month by letter. He is an old man who has been attending our services for some time. His name is Er-mogenes. He became very angry some time back when we would not allow him to take the Lord's Supper with us, and he did not

(Page two, Column two)

CONSIDER THIS HORSE

Henry Ward Beecher was told of a horse that he was hiring. "He will work any place you will put him and will do all that any horse can do."

Beecher regarded the horse with great admiration and said wistfully, "I wish he were a member of my church."

PREACHING IN CALVARY BAPTIST CHURCH



John Dias pastor of Calvary Baptist Church, Manaus, Brazil, preaching at one of the mission preaching points in the home of Brother Olivo, a faithful member of the church.

Lewis Letter

(Page one, Column two)

low that his nephew had fulfilled the requirements of these verses, repentance toward God and faith in the Lord Jesus and that he was saved for now and eternity. All this time three people were standing outside listening. The young fellow seems sincere. Pray with us that he will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Pray for me that I may be able to lead him by the Scriptures into a life of usefulness for the glory of God.

Our lecture "Three Days and Three Nights" surpassed our expectations. Monday night we had a very nice group out. Tuesday night it was even better. Wednesday night the church building was filled and many folk listening outside. After the services many remained for more detailed instruction. One fellow took my chart home with him so that he might make a copy. Juan says the fellow is a worker for the Adventists, if so I pray that he might see the truth about the Sabbath and other heresies that the Adventists teach.

The Missionary Alliance from Canada is now in Iquitos. They are trying to patch up a mess that another missionary left. One church split off into four groups and the Missionary Alliance is trying to get them back together so they can take over.

The Catholics speak over the radio every week now. Last Friday a bishop came over from Lima to direct the procession and other activities of the "Holy Week." Very few Catholics attended the procession as compared to last year and fewer attended mass. A priest spoke for three hours over the radio Saturday and he really blasted the unfaithful. Among other things he said: "Iquitos is going into spiritual darkness, everyone wants to hear the Gospel. The pagan temples are filled with those who are weak in faith." Sometime ago the Church of Rome made a plea for the women not to wear sleeveless dresses but it had the same effect as their plea not to wear slacks which was not obeyed in the least.

We must continue in prayer for the granting of the entry permit for the Hunters. We received word from Lima a month ago that it was ready to be signed but as yet have not received word that it has been signed.

MISSION SHEETS

PAGE TWO

MAY 22, 1954

Three weeks ago Ruby spent a week in the hospital with a liver ailment. I thank God for a true faithful wife who will endure hardship in order to serve the Lord. This climate has been a burden to Ruby ever since we arrived in Peru. In spite of everything she is continually talking about what we will bring back with us and what we will do when we return from our furlough. We now have a reliable (I pray) house cleaner.

Can hardly wait until the Hunters arrive. I am not about starved but am starved to hear some good preaching and I know that the Hunters will bring the tape recordings and the machine that Grace Baptist Church has so kindly given to us.

May the Lord bless each and every one who makes our work here in Peru possible be it with temporal goods or spiritual might.

Your servant,

Mitchell Lewis

Calley Letter

(Page one, Column five)

like our occasional criticism of some of the Baptist Churches here, including the one that he belonged to. One day two weeks ago he came to my house and said now you have said that we have erred in our church. I want you to show me by the Bible where we have. I did and he joined our church that night. The church that he belonged to was a Southern Baptist Convention church. They have open communion, etc., and hold to the doctrines of the invisible church, and cooperate with the "Evangelicals" as the "fundamentalists" call them, and of course they don't think that anything can be done without the cooperative program. At any rate they had one member that having been shown the truth came out from among them and separated himself from them.

We pray that there will be more preachers come here. We know that there are many at home that do not have places to preach. Well, there are plenty of places here.

We would like to thank everyone for their kind support to us. We pray that God may continue to bless you that you might give to His work.

Your brother in Christ,

Royal H. Calley

The leanest people spiritually are those who try to keep to themselves all the Gospel blessings.

Two More Encouraging Letters From Bro. Royal Calley As To Work

Manaus, Brazil
April 13, 1954

Dear Bro. Overbey:

Today we received the checks Nos. 955, 956, and 957 for the month of January. I guess the tracer finally caught up with the letter and they sent it on. I will apply this to the month of May and then when the other checks come I will put them on the month of June. That means that you will not be putting any money in my account until July. When you do I would like for you to take out \$100.00 of my pay for a payment on my debt to the mission. Perhaps it will be possible to take out two hundred. I really don't know, it depends on when the Hunters go to Peru, etc. At any rate I will try and get that debt off hands as soon as possible.

Diane has been very sick, but now she is making a remarkable recovery. She had lost so much weight as a result of the sickness that she has had and nothing that we could do was helping her. We took her to a child specialist here, and he has really got her up on her feet. She eats like a little horse now. Each day she is better than the day before. We are very thankful to God for this. We were very worried over her.

Leslie Paul has malaria and he is having a time getting over it. I think that it is complicated by a virus infection. I have not seen Paul as yet today, but I hear that his son is better now. Outside of that we are all fine. One thing that I can complain about is that I get a little tired sometimes.

I am doing a lot of preaching now, more so than usual. Two of our preachers are gone now into the interior to try and open up more places to preach the Gospel. So that gives Miguel and me more preaching to do. That is one thing that I have never found to be a chore. I love to preach and the more chances I have the happier I am. Pray with us that we might have success in this new endeavor.

Paul's ship is supposed to be here today. I will have to go down and see for sure if it came in. Sometimes they arrive a few days late. When we get his things out we will try and make a trip up to Cruzeiro do Sul before his car arrives. Then if possible I am going to make the next trip on the rivers if I can get back before you arrive. If I could get back within fifteen days I think that I could make it, but John Dias and John Bentes will not be back any sooner than 25 days from the time that they left, so I don't know if I will be able to go or not.

I think that I have arranged to get Paul's things through. A friend of mine got me in touch with a friend of the chief of the custom house and also with another dispatcher that has some influence with the head of the outfit. I went down last week and made all the arrangements possible, now we must wait on the Lord.

You are coming here at just the right time. You will miss all the rain we are having and also the heat that comes later on. Our really hot season begins here in September and continues until January. Those are the months that really wear you down. It seems that they will never end when you are passing through them. June is the most pleasant month of all here for you don't have all the rain and yet every night there is the loveliest breeze like a warm spring breeze at home, and you could never find more perfect sleeping conditions than these. Later on you get to where you just stick to the bed when you get in it. Your body is never dry. No matter how many times you dry yourself off with a towel your skin is still wet from perspiration.

Let me know if you want any more information about your trip on this end.

Give my love to your family. May God cause you to prosper in all things.

Your brother in Christ,

Royal H. Calley

Manaus Brazil
April 20, 1954

Dear Friends:

Grace be to you in the name of Jesus Christ. We are happy to say that we are all enjoying the blessings of God. Our health is good, and the climate as yet is pleasant, and our work is very much in harmony at the present time.

Our meetings have been well attended for some time now. There were no professions this month, but we are satisfied to wait on the Lord. We do have some attending that seem to be very interested in the Gospel.

I am getting to preach very often now. More so than usual, for two of our preachers are making a missionary journey on the rivers here. I wanted to go so very badly myself, but circumstances would not permit it. They will be gone for about 25 days or so. That leaves Miguel and me to do the preaching. We have eight services a week besides the Sunday School lesson. I always take as much time and effort with that as I do with any sermon. I also teach the book of Revelation every Monday night at prayer meeting. The rest of the nights Miguel and I alternate in preaching. We also teach the children in school four days a week. I teach them four times in the afternoon and Miguel teaches them four times in the morning.

We hope to open up new places along the rivers. That is why John Bentes and John Dias are traveling. They are going along to the different places in the interior preaching. We do not visit other Baptist works here. We feel that there are too many places that have not been reached at all. Sometimes we go to places where they have other so-called Baptist churches, but we do not try to preach in them, but rather preach in a house or in the street, and start a sound

work. We are praying that God will bless this effort.

All of Paul's (Paul Calley) things have arrived here, but as yet we have not been able to get them out of customs. It is a tedious procedure that takes patience. We go down every day but there is always something else to do so we have to wait until the next day and so on. Sometimes things like that irk you, but when you stop to consider this country you realize that it is a place where there is perfect liberty, even as in the U. S. The people generally speaking are very nice. Sometimes the Catholic Church gets some of them to throw stones at you, but they are a very, very, small minority, and should not reflect on the people as a whole. The government does not condone such acts either and try to give protection with their limited police force, but it is inadequate to cope with situations sometimes. The government does not seem to have enough money to employ the forces needed. But how many thousands of times better this place is than Colombia for instance.

Paul and family are picking up the language a little now. They get by alright in purchasing, etc. I don't suppose that it will be too long before Paul will be preaching.

We are looking forward to Bro. Overbey's visit. It will not be long now. I'm sure that he will enjoy his stay here. I hope that the mission conference was a big success.

May God bless you.

Your brother in Christ,
Royal H. Calley

Lapham

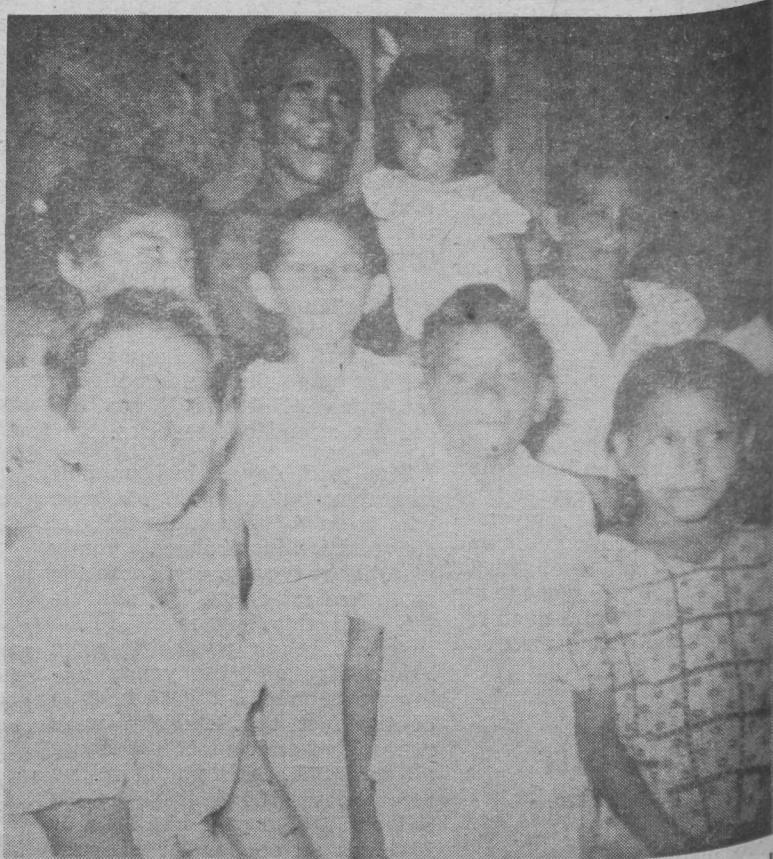
(Page one, Column three)

moved again. This physician Lapham has moved in with the Great Physician, the Lord Jesus Christ. They are joint-heirs. At the judgment seat of Christ when the missionaries and preachers, that Dr. Lapham ministered to, are given their rewards, he too will share with them.

"Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

It will be glorious to hear our Lord say, "Well done, thou good and faithful servant." May great grace be upon his wife and son and other relatives.

A FAITHFUL BRAZILLIAN FAMILY



Brother Olivo, wife and seven children. This man, wife and oldest son, are members of the church in Manaus, Brazil. This man was a drunkard before he was saved. He is now a faithful member and uses his home as a preaching point. He never fails to tithe out of his meager wages.

Paul Calley Makes The Work Plans Completed For Real Through His Letters Overbey's Visit To Mission Fields

April 13, 1954
Manaus Amazonas

Dear Brother Overbey:

We received the lost January checks in today's mail. Royal said he wrote you this morning and told you about the checks. He said that he told you he would cash the checks for this month's salary or next, I forget which, but did not mention what I wanted to do with mine, seeing that I had my checking account. It is needful that you deposit my salary minus fifty dollars for my ledger account in the bank there as we had planned on for this month. We plan on writing some checks and sending home to our children after the 22nd of this month, so be sure and deposit my salary to my account or I won't have sufficient funds in the bank there. I can keep the check No. 857 for my next month's salary or I can mail it back to you unsigned to be voided. I will hold check until I hear from you.

All is well with us here in Manaus now, and we thank the Lord. Paul, my son, is over his sickness of malaria and Royal's little girl that was sick is also well now. Our health in general has been good since we have been here. We all have good appetites and I give my wife credit for that. She is a genius in the kitchen. We do not have any maids because my wife prefers to do her own work and there are only three of us.

I presume that you had another good spiritual conference at Evansville. I know that they heard some good sermons because you were one of their main speakers. Your preaching and the gatherings of the brethren there in fellowship are some of the things I am going to miss most. I will be looking forward to reading accounts of the conference in the Mission Sheets. Thanks for mailing me one last month. So far I haven't received my Baptist Examiner here, but Royal receives one every week by air mail. I must write Brother Bulpin and make my complaint, seeing that he hasn't much to do anyway, ha, ha.

The services have been good this week and Brother Royal and Miguel have been preaching some good sermons is what the other members tell me. I don't know this language good enough yet to understand the sermons. I understand part of what they are saying, but by the time I get it translated into my mind they are so far ahead of me that I miss

two-thirds of the sermon. We are encouraged though by the natives who tell us that we are learning fast. We have no trouble in making conversation but of course we make it with what Portuguese we know. We have put forth our best effort to learn this language and it is paying off, but it hasn't been easy. I didn't realize the task ahead until I arrived here, then it dawned on me that I had to use all the facilities the good Lord had given me to master this language. We have confidence now that in due time I will be preaching.

Two of our native preachers, Bro. John Dias and Bro. John Bentes, have gone on a mission journey three or four hundred miles up the river to open up a new work, the Lord willing. They will be gone three or four weeks. Remember them in your prayers. The boat with my things was due here today, but did not arrive. We are looking for it tomorrow. Will sign off for this time. May the Lord continue to bless you.

Yours in Christ,
Paul M. Calley

Paul Calley Tells Of Stones Being Thrown At Church Building

April 5, 1954
Manaus Amazonas
Brazil S. A.

Dear Bro. Overbey and Friends:

I hope this letter finds you well and all of yours. By the mercy of the Lord we are all well at present. I have just gotten over a skin rash that was very irritating, but it did not keep me from attending the services, etc. There has been one addition to the church here by letter this week, and we are encouraged by the visitors at the church services. Last Sunday most of the seats were filled. The attendance at the new preaching point has fallen off some, but has been good at other points.

Most of the people here are Catholics and resent the Baptists being here. Last Sunday night a few stones were thrown at the church building during the service, but no one was hit. It was the first time that we had that experience since we have been here. I am inclined to think that it was some young hoodlums, be-

The Lord willing, Brother Hartford H. Overbey, secretary of Baptist Faith Missions, will leave Detroit June 3, 1954 for Brazil. He plans to go from Detroit to Miami to Caracas, Venezuela, then to Port of Spain, Trinidad, where he will spend the night. The next day he will go to Georgetown, British Guinea and after a stay overnight in Georgetown he will fly direct across the jungle to Manaus, Brazil, arriving June 5th about 6:00 p. m.

After a two months stay in Brazil with the Calley brothers and making missionary journeys with them, he plans to go from Manaus, Brazil to Iquitos, Peru to spend the month of August with Brother Mitchell Lewis, making journeys with him. Then he plans to arrive back home in Detroit in time to preach to his people in Canfield Avenue Baptist Church the first Sunday in September. All this the Lord willing.

For those who have helped and who will yet help to make this trip possible, he is indeed thankful. We believe that the trip to the mission fields in Brazil and Peru will be of great help to the mission work. Remember to pray for Brother Overbey and his family when you pray for the missionaries.

cause they would throw and run in the dark and we could see no one. It did not last long and we had a good service.

We are glad to report that the Calvary Baptist Church in Manaus is very much missionary. Each month we have good sound literature printed that is written by one of our preachers. At our last business meeting the church voted to pay expenses to send two of our native preachers up the river on a boat to preach the Gospel at different points. For a small church we have big plans, but God is able.

When we first moved into the neighborhood that we live in, some of our neighbors resented us and as we passed by some called us dirty American Baptists, but we just grinned and tried to make friends. It has paid off in a big way and several of our neighbors have gone to church with us at our invitation. When we go to church now we usually have some of our neighbors with us. They are all Catholics, but some are showing interest in the Gospel of our Saviour, and the way of eternal life. We pray that it be the Lord's will to save some.

When I first arrived here I wondered what I could do in the work of my Saviour while learning this language. The Lord soon showed me how. You don't have to know very much of this language to invite people to come and hear the Gospel and hand them a pamphlet with the way of salvation written in their own language. Sometimes you wish very much to say more than you know how, but we know by God's precious Word that He will bless if we are faithful with whatever opportunity He has given us.

My son Leslie Paul has adjusted himself very well to being a missionary's son in a foreign land. He has taken an interest in the work here and invites people to church and passes out pamphlets with zeal. We thank God for all our children and His marvelous grace for saving them all. May the Lord keep them close to Him and deliver them from the snares and temptations of this world is our prayer.

I have enclosed a few pictures of the work here and hope they make good cuts. Royal's wife and children are not in the pictures, because at the time I took them Royal's little girl Diane was sick with dysentery. She is up and about now, but still not completely well and we request

(Page four, Column two)

BROTHER CALLEY PREACHING IN MANAOS



Elder Royal H. Calley preaching in the pulpit of Calvary Baptist Church, Manaus, Brazil on a Sunday morning. Brother Calley has now been in Brazil for two years and is making a good missionary. The one word that sums up a good sound missionary is the word "faithfulness."

Credentials Most Needed As An Ambassador Of Jesus

Bob and Mary Brown were ready for rugged living when they embarked for the foreign mission field. Moreover, they were thoroughly trained in the Bible and convinced that God was leading them into foreign service. Yet today they're back in the States, discouraged and defeated as missionaries. Why?

"Bob and Mary Brown" are fictional names here, but they represent a considerable number of disillusioned missionaries who find their personalities unsuited to successful missionary work and return home after one or two terms.

Sometimes missionaries as well as those of other callings, dedicate their lives to God but continue to be unaware of personality faults. These weaknesses, or sins, are insignificant in the eyes of tolerant friends, but under the searching gaze of unbelievers, they become barriers to faith in Christ.

What traits should a young Christian develop to be a winning witness for God? A group of mission-wise Christians, have drawn the following portrait of an attractive and effective missionary:

Absolute Truthfulness. Train the mind in accuracy of thought and speech. Don't exaggerate or avoid the whole truth. When Christians teach the necessity of complete truthfulness, unbelievers watch closely to detect "slight" falsehoods.

Patience. Be ready for discouragements and reverses. Some work will not produce any apparent results. Learning a new language and living in new ways will be difficult, and the warm weather in many countries will encourage a "hot" temper. Remember also that most people do not move about at the rapid pace set by Americans.

Tidiness. Neatness seems a trivial matter, but it commands the respect of thoughtful people and actually saves time. Disorder causes confusion and brings contempt to the Gospel.

Friendliness. Friendships develop sympathy for others and curtail self-centeredness. Every friendship should make one more likable and accessible to others rather than excluding some who are not in the "inner circle."

Humility. Confess wrongs against others to re-establish right relationships. Be ready to learn from the experience of others no matter how young or old, if it will help do the Lord's work bet-

ter. Take the praise and blame of men, even Christians, with a "grain of salt," since much is said thoughtlessly. If serious misunderstanding exists, go to the person involved and humbly work out the difficulty.

Tolerance. Respect for the odd tastes and mannerisms of others will enable you to live and serve happily with them. Inability to do this might cripple the Lord's program on some mission station.

Adaptability. "But I don't like that" is an attitude that will arouse resentment in natives, whether directed at food or clothes or customs. Readiness to adopt native ways will help make you one of them.

Sense Of Humor. The ability to see the humorous element in tense moments will win friends and cheer companions. One who is overly sober cannot accurately present the "happy Gospel of salvation." On the other hand, don't try to be a comedian, making a joke out of any and every thing.

Helpfulness. This is the Golden Rule in action. Little acts of helpfulness are important because there are many opportunities for them, and they repeatedly demonstrate Christian love.

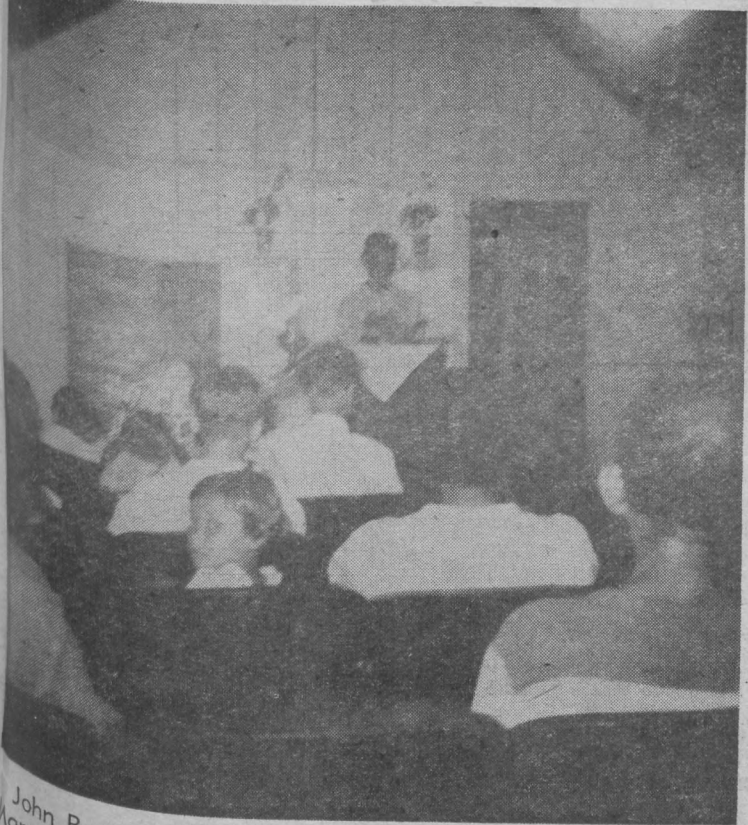
Thriftiness. All your money and time belongs to God. Are you using them well or wastefully? Whether rich or poor, practice praying before spending money, and God will help you to put it to the best use. Learn to get along on little, and you will be prepared for the reduced standard of living in most countries.

Gentleness. This is particularly important in speech. Probably no one ever wins religious arguments. Avoid them, but speak up for the truth whenever God leads you to do so, "in meekness instructing those that oppose themselves, if God per-adventure will give them repentance."

Do you have these credentials confirming your appointment as ambassador of the King of kings? If not, many may doubt that you represent Him. Perhaps the lack is due to neglect of prayer and Bible study, the channels of God's power. Open these channels wide, and God will prepare you for successful witnessing wherever you may go.

(Page four, Column two)

JOHN BENTES IN THE PULPIT



John Bentes in the pulpit of the Calvary Baptist Church, Manaus, Brazil, on a Sunday night. Note the new comfortable seats that the church bought not long ago. John Bentes is one of our native Brazilian missionaries.

NOTICE

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

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

Overbey

(Page one, Column five)

Don't misunderstand: this is not a vacation for Brother Overbey. He will be working harder than if he were to stay at home. In reality, he will be there as our missionary for a short season. Whereas we send other missionaries to South America to remain there as our representatives for three or four years, in this instance we will be sending Bro. Overbey to remain there for a few months. His visit will encourage the native Christians and native workers, stimulate the missionaries, and put new life in all our mission program when he returns home. No man can do his best work in any field without first hand knowledge. This he will be able to acquire in these months he is gone, and when he returns he should be 1000 per cent better prepared to carry on the work as secretary of Baptist Faith Missions.

I want to urge every church that is interested in our mission work to send a special offering in behalf of sending him to South America this summer. I consider it just as important as to send out a new missionary. In fact, just now I think that it is more important. Therefore, let me urge every church to send a special offering at once for this purpose. Whether your offering be large or small, send it, remembering that what none of us can do by ourselves all of us together can do. Only a short time remains until it will be time for him to leave, and the only way he can do so, is by our offerings. It would be a shame for this important phase of our work to fail. It must not fail, and it will not fail, if every church and pastor will rally to the call today.

THE FRUIT OF THE MINISTRY OF ROYAL CALLEY



ELDER JOHN BENTES

John Bentes is one of our native Brazilian missionaries. He is the only one who speaks English. He flew down river from Manaus to Belem to meet the Paul Calley family in January, since he could speak both English and Portuguese. John was teaching Bro. Royal Calley Portuguese about two years when they first reached Brazil. He was reading the Book of Hebrews to Bro. Calley and Bro. Calley witnessed to him and he was saved and has been called to preach, and is doing a good job as a missionary to his own people. We thank the Lord for John and his faithfulness.

MISSION SHEETS

PAGE FOUR

MAY 22, 1954

FINANCIAL REPORT FOR APRIL, 1954

Emmaus Baptist Church, Fancy Farm, Ky.	\$ 34.70
Harmony Baptist Church, Pine Bluff, Ark.	56.62
Faith Baptist Church, Royal Oak, Mich.	6.78
Mt. Pleasant Baptist Church, Chesapeake, Ohio	18.66
Bible Missionary Baptist Church, Marietta, Okla.	20.00
First Baptist Church, Arabia, Ohio	65.76
Buffalo Avenue Baptist Church, Tampa, Fla.	30.00
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Calvary Baptist Church, Richmond, Ky.	15.60
Hopewell Baptist Church, Arlington, Ky.	14.51
New Hope Baptist Church, Dearborn, Mich.	74.23
Liberty Baptist Church, Toledo, Ohio	20.43
Fish Springs Baptist Church, Hampton, Tenn.	17.86
Faith Baptist Church, Lawtey, Fla.	5.00
Liberty Baptist Church, Flint, Mich.	12.31
Westwood Baptist Church, Toledo, Ohio	21.15
Sylvania Hills Baptist Church, New Brighton, Penna.	6.00
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Bellview Baptist Church, Paducah, Ky.	29.57
Suwana Furnace Baptist Church, Kuttawa, Ky.	30.06
Southside Baptist Church, Winter Haven, Fla.	25.00
Mount View Baptist Church, Watagua, Tenn.	58.03
First Baptist Church, Alexandria, Ky.	31.17
Little Obion Baptist Church, Wingo, Ky.	18.68
Persimmon Grove Baptist Church, Alexandria, Ky.	18.70
Immanuel Baptist Church, Dayton, Ky.	25.00
Calvary Missionary Baptist Church, Harvey, Ill.	200.00
Salem Baptist Church, Samaria, Ky.	43.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
Mt. Zion Baptist Church, Buchanan, Ky.	8.00
Newby Baptist Church, Richmond, Ky.	5.44
First Baptist Church, White Plains, Ky.	15.00
Zoar Baptist Church, Fancy Farm, Ky.	37.84
Pleasant Grove Baptist Church, Hickory, Ky.	8.19
New Hope Baptist Church, Chicago, Ill.	46.00
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Seventh Street Baptist Church, Cannelton, Ind.	11.66
Mt. Hebron Baptist Church, Lancaster, Ky.	59.62
Seven Springs Baptist Church, Dycusburg, Ky.	49.90
Hampton Baptist Church, Hampton, Fla.	25.00
Temple Baptist Church, Evansville, Ind.	23.20
Temple Baptist Church, Evansville, Ind. (For Bro. Overbey's trip)	25.00
Bryan Station, Baptist Church, Lexington, Ky.	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	122.00
Canfield Avenue Baptist Church, Detroit, Mich. (For Bro. Overbey's trip)	60.00
Faith Baptist Church, Lawtey, Fla.	5.00
Kirbyton Baptist Church, Bardwell, Ky.	27.54
Cedar Creek Baptist Church, Cedarville, W. Va.	6.00
Harmony Baptist Church, Pine Bluff, Ark.	55.90
Second Baptist Church, Marion, Ky.	25.85
Lucasville Baptist Church, Lucasville, Ohio	29.03
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.)	7.13
First Baptist Church, Greenup, Ky.	25.00
First Baptist Church, Russell, Ky.	203.08
Ocoonita Baptist Church, Ocoonita, Va.	27.97
Oscar Baptist Church, Lacenter, Ky.	138.70
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Southside Baptist Church, Paducah, Ky.	127.50
East Main Baptist Church, Des Plains, Ill.	15.00
Miss Maude Hunt, Franklin, Ky.	5.00
J. H. Kain, West Cape May, N. J.	10.00
Members of Port Norris Baptist Church, Port Norris, N. J.	50.00
L. W. Page, Lawtey, Fla.	15.00
Brother and Sister Riemann, Bay Shore (L. I.), N. Y.	10.00
Mr. and Mrs. Thomas E. Robinson, Norris City, Ill.	5.00
James Pedigo, Sweetwater, Tenn.	10.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
Edith Baker, Detroit, Mich.	5.00
Clinton H. Craig, Robertsburg, W. Va.	10.00
Clinton H. Craig, Robertsburg, W. Va. (For Bro. Overbey's trip)	5.00
Mrs. A. B. Harris, Texarkana, Ark.	7.00
A Friend in South Point, Ohio	25.00
A Friend in South Point, Ohio (For Bro. Overbey's trip)	25.00
Ronald E. Hall, McLeansboro, Ill.	20.00
W. E. McKinney, Memphis, Tenn.	25.00
W. E. McKinney, Memphis, Tenn. (For Bro. Overbey's trip)	10.00
R. E. Murphy, Castor, La.	10.00
A Friend from Ashland, Ky.	25.00
Mr. and Mrs. Paul Owen, Calvert City, Ky.	33.00
TOTAL	\$2861.37

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

ELDER Z. E. CLARK, Treasurer
Baptist Faith Missions
P. O. Box 551
Evansville, Ind.

Credentials

(Page three, Column five)
—Adapted from Godfrey Webb-Peploe's Discipleship Which Means Discipline.

Permission Dohnavur Fellowship, Dohnavur, Tirunelveli Dist., S. India.

—Power

Paul Calley Writes

(Page three, Column three)
you pray with us that God will heal. Royal has regained his strength and put on weight despite the fact that three different doctors told him he would never be well in this climate. It is an-

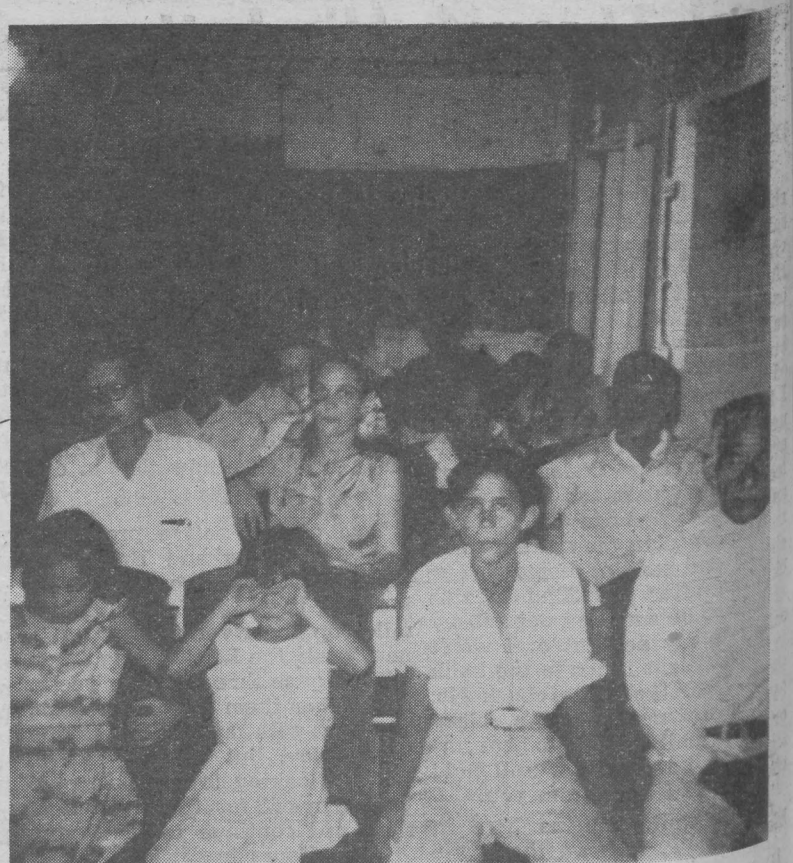
other testimony* of our Almighty God in answer to His children's prayers in the name of our Saviour Jesus Christ. Will close for this time, may the Lord bless all of you.

Yours in Christ,
Paul M. Calley

THE HOLY SPIRIT OR NOTHING

If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say "God have mercy on us!" If you ministers have not the Spirit of God, you had better not preach and you people had better stay at home. I think I speak not too

BRAZILLIAN CONGREGATION



This is one-half of the congregation on one side of the church building in Manaus, Brazil, on a recent Sunday night. The pictures in this issue of the paper give you a good idea of what your missionaries are doing.

WHAT GOD HATH PROMISED

By ANNIE JOHNSON FLINT

God hath not promised
Skies always blue,

strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing. If you have not the Spirit of God, Christian worker, remember that you stand in somebody else's way; you are as a tree bearing no fruit standing where another fruitful tree might grow. This is solemn work; the Holy Spirit or nothing. Death and condemnation to a church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst! He is here; he has never gone back since he descended at Pentecost; he is often grieved and vexed for he is peculiarly jealous and sensitive, and the one sin never forgiven has to do with His blessed person; therefore let us be very tender towards him, walk humbly before him, wait on Him very earnestly, and resolve that there should be nothing knowingly continued which should prevent him dwelling in us, and being with us henceforth and forever. Brethren, peace be unto you and your spirit!

—Charles H. Spurgeon.

Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

God hath not promised
We shall not know
Toil and temptation,
Trouble and woe;
He hath not told us
We shall not bear
Many a burden,
Many a care.

God hath not promised
Smooth roads and wide,
Swift, easy travel,
Needing no guide;
Never a mountain,
Rocky and steep,
Never a river
Turbid and deep.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

Welcome the cross of Christ and bear it triumphantly, but see that it is indeed His cross and not your own.

SPECIAL OFFERINGS FOR BROTHER H. H. OVERBEY'S PASSAGE TO SOUTH AMERICA

DECEMBER, 1953

Canfield Avenue Baptist Church, Detroit, Mich.	\$300.00
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FEBRUARY, 1954

P. L. Hendley, Farmington, Ky.	1.00
Mirtie Gupton, Warm Springs, Ark.	1.00
Grace Baptist Church, Base Line, Mich.	150.00

MARCH, 1954

Miss Marguerite Hallum, Hammond, La.	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	50.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	50.00

APRIL, 1954

Temple Baptist Church, Evansville, Ind.	25.00
Canfield Avenue Baptist Church, Detroit, Mich.	60.00
Clinton H. Craig, Robertsburg, W. Va.	5.00
A Friend from South Point, Ohio	25.00
W. E. McKinney, Memphis, Tenn.	10.00

TOTAL **\$692.00**

The above offerings were included in the regular report by the month.

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
P. O. Box 551
Evansville, Ind.

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

"An Exposition Of Ezekiel"

(Continued from page two)

talking about spiritual adultery. He is talking about Jerusalem whose early ancestry was likened to an abandoned child, who has now come to the place that she is guilty of spiritual adultery.

Now, brethren, let us pause this morning and see if we can't learn something right here. Hasn't God done for you just as much as He has ever done for Jerusalem? When He saved your soul, didn't He do for you more than anybody else could have ever done for you? Didn't He do more for you than you could have done for your self? All right, if God's done all this for you, let me ask you, what have you done for Him? How have you been living? What is your life today? I speak to those of you who are God's children this morning, who have been saved. If the Lord Jesus has saved you, my brother, I ask you, how are you living this morning?

Look at Jerusalem. God had done everything for Jerusalem. He had picked up Jerusalem when Jerusalem was no more than a cast-off, abandoned babe that was unwanted, and had done for Jerusalem what Jerusalem couldn't have done for herself. Then Jerusalem turned to idolatry, to heathen gods, to false religions, and was guilty of spiritual adultery. I ask you this morning, my brother, ought not this to give you an illustration about how to live from day to day? Isn't it true that God has done a lot for us this morning and yet, my brother, there isn't a one of us here that deserves what He has done. We didn't deserve it when He saved us. We haven't deserved it since we are saved. We haven't lived in a way that would prove that we have deserved the salvation that He has given to us. There isn't a person here this morning who has lived up to the privileges that God has given you as a Christian. In your church attendance, I ask you brethren, if there hasn't been a lot of spiritual adultery along with it? Have you been just as loyal to God in your church attendance as you ought to have been—as you could have been? I ask you as to your things, your prayer life, your reading of the Bible—I ask you in all the service of the Lord, if your life has counted for God, God. You know that if you would be honest before God, you would have what it ought to have been, though I am saved by grace. I know that my life has not been what it ought to have been. Isn't that your experience this morning? If you would truthfully say, Bro. Gilpin, those words express exactly the sentiment of my heart.

Brethren, before you condemn Jerusalem too seriously, and before you speak too strongly about the sin of Jerusalem, come a little closer home and remember your own life—your own experiences and remember that you, too, have been saved by the grace of God, but that you, too, have not lived for God much better than Jerusalem.

V

Brethren, what does God say He is going to do about it? Read the thirty-eighth verse:

"And I will judge thee, as women that break wedlock and shed blood are judged."

Now, let us see. What did they do with a woman that broke wedlock in the Bible? Go back to the book of Leviticus and you will find very easily what happened. What did they do with an individual who shed blood—who was a murderer? Read the law, brethren, and you will find without difficulty that he died. God declares that He is going to judge Jerusalem exactly like a woman who would be judged that breaks wedlock. In other words, God was going to chasten the city.

Let me tell you this morning, my brother, God did that very

thing. God brought literal death to Jerusalem. God brought the enemy from far-away Babylon. A Babylonian army under Nebuchadnezzar overran the city of Jerusalem and killed the people and led them into captivity by the thousands. God literally fulfilled His prophecy. My brother, if God has saved you by grace, and you don't live up to the light that you have, and if your life does not count for God, you can expect chastisement, too.

Understand, beloved, God does not chasten unsaved people. God does not lay His hand on unsaved people. God, my brother, has reserved a day of judgment for unsaved people and that day of judgment is at the Great White Throne when God is going to judge the unsaved and cast them into Hell. He does not chasten the unsaved, now, but, brother, He does chasten Christians. Listen:

"Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

—Heb. 12:6.

Brethren, Jerusalem sinned and God said, "I am going to chasten you." You can remember this morning as a Christian, if you sin, God is going to chasten you.

VI

Drop down to the fifty-fifth verse:

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

What a promise, my brother, and it has never yet been fulfilled. Look at it. North of Jerusalem was the city of Samaria, which was the capital city of the northern ten tribes of Palestine. They went into captivity, too. They were lost among the nations of the world. Bible students are prone to speak about the ten lost tribes. They are said to be lost among the nations of the world. South of Jerusalem was the city of Sodom. Sodom, beloved, was burned because of their sins. Unmentionable vice, the vilest vice in all the world prevailed in the city of Sodom. God, my brethren, burned up the city. Only one man, Lot, his wife and two daughters escaped from the city. His wife turned into a pillar of salt and his daughters adopted the morals of the city of Sodom, to such an extent that God cast them off, so that really, Lot was the only one that escaped. God says that Sodom and her daughters are going to turn to their former estate. How is it going to take place? How is it going to happen? I don't know. Maybe some of those Sodomites were away from the city when God destroyed it. Some of them may have been on a trip. Some of them may have been away on business. Some of them were out of the city, and all down through the years, those Sodomites, wherever they are, have multiplied and they have grown and God's kept track of them, and God has kept them in mind. God declares that He is going to return them to their former estate. Those ten lost tribes of Israel with their capital city of Samaria, whom we speak of as the lost tribes, are going to be regathered. Nobody knows where they are today, but brethren, God knows — He has kept track of them. God knows every one of them. He knows where they are today. He is going to bring them back to their city. He said, "I am going to do Jerusalem the same way."

Brethren, that ought to bless you this morning as you leave here to know that God has kept His eye on those people of Sodom, and God has kept His eye on the seed of Samaria, and He has kept His eye on those lost tribes of Israel — that same God is looking down on you and me this morning. Brother, if He is able to keep track of them, He is able to look after us. I don't know when I have had anything that has blessed my soul more than when this passage of Scripture has, as it unfolded itself unto me. It surely has lifted my poor soul as I thought about it the past week.

A FATHER'S HAND



My brother, the God that saw those few people from Sodom escape, is the God that saw those people of Samaria go into captivity. Though we refer to them as the lost tribes, brethren, they are not lost. God still knows where they are. God sees all of them today, and God sees us today, my brother. We are never lost to the sight of God. He always sees us. Don't you forget this morning, He sees you here within this house. He will see you today. He will see you tomorrow. He will see you every hour of every passing day. You will never be out of His sight. Brother, thank God this morning for this blessed truth.

VII

Just one other thought. The sixtieth verse:

"Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant."

Once, God gave a covenant in the day of Judah's youth. That was the Ten Commandments. That was the covenant of the law, but God says, I am going to give you another covenant, and brethren, that other covenant, is the covenant that thrills my heart. That is the covenant we have in the Lord Jesus Christ. That is the covenant we have today through the Son of God. You read about it in the Book of Hebrews. Listen and I will read it to you:

"This is the covenant that I will make with the House of Israel after those days, saith the Lord. I will put my laws into their minds and I will write them in their hearts and I will be unto them a God and they shall be to me a people and they shall not teach every man his neighbor saying know the Lord for all shall know me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:10-12.

Brethren, God gave one covenant to the Jews by way of the law. He has done better than that to us. He has given us a covenant of grace, and some day He is go-

ing to give that same covenant of grace to the Jew when the Jews are restored.

The heart of the covenant is that God promises to forget our sins and iniquities. Thank God for this fact that when God saves a man, He remembers his sins and his iniquities no more. I do not know what your sin has been. I do not know about the sin in your life, but I know one thing, when God saves you, He blots it out—he remembers it no more. Now, that is the covenant of grace. The covenant that God gave to Judah was a covenant of law, "This do and thou shalt live," but the covenant that God gives us through Jesus Christ is a covenant of grace—unmerited, matchless, sovereign grace and when He saved us, He said himself, "I will not remember your sins and your iniquities any more."

Now, let me ask you! Which covenant are you under this morning? Are you under the covenant of the law? Are you trying to save yourself? Are you trying to go to Heaven on the basis of your works? Are you trying to be saved on the basis of keeping the law? Is that the covenant you are under today? God pity you. I feel so sorry for the man who is trying to do the best he can, who is trying to work his way to Heaven, who is trying to save himself by his works. Why, you are back under a covenant that even the Jew could not live under in the Old Testament. You cannot live under it either.

I have a good covenant to offer you this morning. Nineteen hundred years ago on Calvary's Cross, Jesus Christ died for our sins. We did not save ourselves. Jesus died and paid for our sins, that keeps us from paying for them in Hell, and God says on the basis of that, "I will remember your sins and your iniquities no more." Thank God for that covenant.

May God bless you!

There is not one inconsistent Christian but does unaccountable mischief.

Amillennialism

(Continued from page one)
lennium. That is like having an atheist write on the attributes of God

Denies God's Word Concerning Christ's Throne

Amillennialism says that Christ is now on His throne, the throne of David, which was promised to Him (Luke 1:32). But the Bible says that Christ is now on the Father's throne and that He will ascend His own throne when He comes in glory (Rev. 3:21; Matt. 25:31).

Denies God's Word Concerning The Binding Of Satan

Amillennialism believes about as much in the binding of Satan as Arminians believe in the sovereignty of God. God's Word pictures in Rev. 20 the complete restraint of Satan during the millennium, but amillennialists say the restraint is only partial. That is just a plain, outright, blatant denial of the Word of God. Amillennialists need to be stripped of their pious and hypocritical pretenses and made to stand with all other deniers of the Word of God.

Denies God's Word About The Kingdom Of The Beast

No doubt A. Pieters represents the consensus of opinion among amillennialists when he says: "The Battle of Armageddon, in the nineteenth chapter (of Revelation) means the victory of Christianity over Roman paganism, in the first three centuries of our era." But the Bible describes the pagan Roman Empire when it says "and one is," that is, one of seven kings or kingdoms. Then it is said of the beast "he is the eighth." See Rev. 17:10,11. By no sort of mental gymnastics can any honest man make out to himself that the empire of the beast was pagan Rome. Pagan Rome was in existence when John wrote, and he plainly says that after it another was to come; and that the beast was to come still later. The

(Continued on page four)

"I Should Like To Know"

(Continued from page one)
is the only church where he can eat the supper. He may preside at the table in any church and assist in serving the elements, but he can not Scripturally eat anywhere except where his membership is retained.

5. Is it right for women to take the Lord's Supper with men?

The Word of God doesn't forbid it, so why should I?

6. Should women be baptized where men are?

The Bible doesn't prohibit it, so why should we?

7. Is it wrong for a woman to sing in a mixed choir?

God doesn't tell us not to, so why should we prohibit it?

8. Doesn't the Bible say "in heaven there is neither male nor female?"

No. Probably the querist is confused with Gal. 3:28.

9. You said that your mother walked two miles, each way, twice a day, to a revival for two weeks. Was it the Spirit of the Lord that possessed her to do so?

I judge so. My mother was a godly woman, who believed God literally as to His command concerning church going. Heb. 10:25 meant a lot to her. She believed the Book and when she went, she always kept silence in God's House.

10. If there is nothing for a woman to do, then why go to church?

This querist who asked these last few questions seems all confused and somewhat rebellious as to a woman's place in the church. God's Word will set her right if she will only read and accept it.

A woman's place in a church is that of silence. Cf. I Cor. 14:34-38; I Tim. 2:8-15; I Tim. 3:2. From these verses we see that a woman is not to preach, pray when men are present, teach men, speak out in the church services, or even ask questions. Beyond that, there are no prohibitions.

Furthermore, I didn't say that there was nothing for a woman to do. All that isn't prohibited by the verses given above, she is at liberty to do, provided it does not conflict with some other Scripture.

And finally, one ought to go to the church services because it is a definite command of God. Cf. Heb. 10:25.

11. Were Jacob and Esau twins?

Yes. Read Gen. 25:22-26.

12. Where did Protestant and so-called Baptists get the mourner's bench.

One thing for sure, they didn't get it out of the Bible.

I'll give \$100 to any man who will find a passage of Scripture that will prove there was anything that even resembled a mourner's bench in the Bible. To be sure, they had an altar of sacrifice, but you never read of an altar of prayer.

One Holy Roller, who hadn't been a professor very long, asked another where the mourner's bench came from. The second was more honest than the majority of them, for after he made a thorough search and couldn't find it in the Bible, he said, "To tell you the truth, I think we got it from the lumber yard." This conversation actually took place less than ten miles from Russell.

In reality, the mourner's bench came from the same source that all false doctrine comes from—namely, from the Devil of Hell. As an angel of light, he and his apostles continually promulgate false doctrines.

13. How old is the mourner's bench?

Less than 150 years old. It was never used until the last part of the nineteenth century.

14. Will we know each other in Heaven?

Yes, definitely. David was comforted with the thought that he expected to see his babe. Cf. II Sam. 12:23. Of Abraham's death, we read, "and was gathered to his people." This verse and many like it would be meaningless apart from Heavenly recognition. I Cor. 13:12, even tells us that we will have cognition, as well as recognition—that is that we will know those whom we have never known in this world and that they too will know us. An introduction will be unnecessary in Heaven.

15. Is Landmark Baptist baptism the only Scriptural and valid baptism known to man?

If so, then Jesus and none of the twelve were ever Scripturally baptized for Landmark Baptists were unheard of for 1800 years following the death of Jesus.

I contend that there are two essential doctrines which a group must hold to in order to be a Scriptural Church. One is salvation by grace and the other is believer's baptism apart from alien assistance or interference. I'd like to see every Baptist church sound on all the Word of God, yet even though a church may be loose on other teachings of the Bible, if that group holds tenaciously to these two tenets, I contend that such an organization is a true Baptist church and as such has the right to baptize.

I remember that several years ago someone asked Ben Bogard this question as to valid baptism. His answer in substance agreed with the one I gave, and he went farther to declare that being a Convention Baptist or a Landmark Baptist didn't mean that one's baptism was either Scriptural or un-Scriptural. With him in this respect, I am fully agreed.

16. Since Adam fell and the angels fell, then why can't man fall from grace and be lost after having been saved?

Both Adam and the angels were under law, and were never under grace prior to their fall. No man can keep the law, hence both fell. Sinners are saved by grace and are no longer under the law. The same grace that saves us, keeps us. Cf. I Peter 1:5; II Tim. 1:12.

17. I heard a preacher say that Judas fell; the five foolish virgins fell; and the sow and dog of II Peter 2:22, also proved that we who are saved today might fall away and be lost? What do you think?

I think your preacher is a heretic of the deepest stripe and that he is a lost man and on the road to Hell. He isn't going to be lost—he is already lost. No saved man can believe in falling from grace, for no one is saved until he sees the truth that all his sins—past, present and future—are laid on Jesus. Actually your pastor is depending upon a hog, a dog, a devil and five foolish women to prove his theory. He had better study God's Book, for he could prove from it mighty quickly that salvation is eternal, and can never be lost. Read John 10:28,29; Rom. 8:38-39.

18. Is Mt. 18:8,9 to be taken literally?

These are drastic operations to which Jesus referred, and I believe He meant for us to accept these verses literally. It would be better for a man to go to Heaven with a mutilated body than for him to go to Hell with a whole one.

19. If a church teaches the following, is it either a New Testament or a Baptist church?

- That God is through dealing with Israel as a nation.
- That the church is spiritual Israel.
- That the Millennium is now going on in Heaven.
- That Christ is now sitting on His throne.
- That we are now going through the Tribulation and that the Devil is partly chained.

Frankly, every one of these statements are deadly poisonous and dangerously heretical. All are

the outgrowth of one of the most damnable heresies of this modern day — A-millennialism. These statements and all who teach them are to be shunned as you would the small-pox or any loathsome plague. I can half-way respect a post-millennialist, thinking that he perhaps believes as he does out of ignorance, but I have absolutely no respect for an A-millennialist. Such a one is not just ignorant, he is woefully deceitful and hypocritical.

Even though I have no use for A-millennialism, and thus reject the five statements quoted in the question, at the same time, I think that a church might be a New Testament or a Baptist church and still hold such. It would not be a sound church in any sense and if the thought that "the church is spiritual Israel" is carried to its logical conclusion, it would cease from being a New Testament church.

I repeat what I said in answer to question 15, that to be a church an organization must hold to salvation by grace and believer's baptism apart from alien assistance or interference. I wish that all our churches held to all the sound words of the entire Bible. These they must hold to.

20. Is the literature put out by the Bible Truth Depot of Swengel, Penna., sound?

Not all of it. They are the outstanding proponents of A-millennialism in America. Anything they sell on the Millennium is heretical to the core. Many of their books on sovereign grace are excellent—in fact the very best. I would particularly warn against Pink's "Exposition of the Sermon on the Mount," all their books on the Millennium, and anything they put out relative to the church and its ordinances. All that I could recommend would be their books on grace, and then sparingly, weeding out especially the last writings of Arthur W. Pink.

Interdenominationalism

(Continued from page one)

get people saved? Somebody must stifle his convictions and give approval of something which he believes is wrong. The churches of Tampa—most of the Baptist churches included, brought Hyman Appelmann to Tampa for a campaign, and he did great gospel preaching. But according to what people told us, in the "enquiry room" different things were told enquirers as to the way of life. The result in some cases was confusion. And since the Baptists had a man to preach, how could they later object, when proposal was made to bring Ralph Sockman, Modernist Methodist to town for some meetings. (Sockman is prominent in the National Council, the most deadly foe to orthodox Christianity in America today.) See Amos 3:3.

2. **Pulpit Exchange.** People write from the north to tell of Baptist pastors who exchange pulpits with even the Unitarians. While in the Seminary years ago I knew a student who was a Congregationalist. He was a graduate of a Methodist university; had finished in a Presbyterian Seminary; was preaching for the Campbellites; later secured his doctor's degree from the Baptist Seminary, and was at the same time a thoroughgoing modernist in theology. Through a ministry of pulpits exchange with those of different faiths, I have preached in churches of other denominations, but without possibility of exchange. A Tampa minister of another faith asked me to come and speak to his church. I replied, "It would not be fair for me to do so, since I couldn't invite you to come and speak for me." His answer was, "I am not asking that. My question is this, will you come and preach a Bible message to my church, with no strings tied to you in any way?" I went, and I would go, as Paul often went, into a Jewish synagogue and preach Christ, if the invitation were given. Note that Paul addressed the Areopagus at Athens (Acts 17:22), but he made no com-

promise with their heathenism. Where pulpits are exchanged, compromise is made.

3. **Community Churches.** By these we mean churches composed of a conglomeration of people of different denominations, in which they agree that they will not teach or preach any doctrine about which there might be controversy. Paul could never have been the pastor of a church like that. Note what he said in Acts 20:27.

4. **Organizations Like The Christian and Missionary Alliance.** In this, people of different denominations get together, but here again, some of the truth must be minimized for the sake of getting along. Many good people are in this organization, but we do not believe that the Word of God on ANYTHING should be avoided. If people get mad at the Bible because they don't like immersion—because they don't like its prohibition of women preaching—because they don't like its teaching along any other line—let them get mad. "Forever O Lord, thy Word is settled in Heaven." It should be settled with us.

Amillennialism

(Continued from page three)

one that was to come in John's day is plainly Papal Rome. And the empire of the beast is still to come. John plainly said in his day that the beast "is not" (Rev. 17:8).

Denies The Teaching Of God's Word That The Beast Is A Man

The Bible teaches unmistakably that the beast is a man by declaring his number is "the number of a man" (Rev. 13:18) and by revealing that he will be cast into the lake of fire (Rev. 19:20) where he is still found at the end of the millennium (Rev. 20:10). Only a man who is more interested in maintaining his own notion than in accepting the Word of God would ever dream that the Bible here has reference to anything other than a man. But amillennialism says the beast only represents a system or abstract conception. Thus again it flatly denies the Word of God.

Must Distinguish Between Beast And Man Of Sin

Since amillennialists do not believe that the second coming of Christ is pictured in Rev. 19, saying that the destruction of the beast portrayed therein is but the triumph of Christianity over Roman paganism, they are logically forced to deny that the man of sin in II Thess. 2:3-8, is the same as the beast of Revelation; because the man of sin is to be destroyed with the brightness of Christ's coming. Yet nothing is plainer than that the man of sin and the beast are identical.

Rejects God's Place For The Second Coming Of Christ

Amillennialism rejects God's place for the second coming of Christ and then substitutes its own. This is typical of amillennialism as a whole. It says that we have not the second coming of Christ in Rev. 19, where that coming is plainly pictured to all except those who have blinded their eyes by becoming victims of the "philosophy of vain deceit," and then places the second coming in the latter part of Rev. 20, where God makes no mention of it. God has plainly indicated that Rev. 19 sets forth the second coming of Christ by revealing in Zech. 14:1-4 that at the time when Christ takes vengeance against all nations in the battle of Armageddon (Rev. 16:13-16; 19:17-21), "his feet shall stand in that day upon the mount of Olives." How pitiable it is when one amillennialist says of Zech. 14:4: "Some one's feet are to stand upon the mount of Olives; but it is not certain who the person is."

Nullifies The Imminency Of Christ's Coming

New Testament Christians were commanded to "watch" and Christ's coming was revealed as always impending. After revealing the millennium, John represents Jesus as saying again: "Surely I come quickly" (Rev. 21:20), which means soon rather than

suddenly. This represents the coming of Jesus as the next thing in the prophetic program. This is what the Bible always means by "at hand" or "draweth nigh." But amillennialism, by representing the thousand years of Rev. 20 as being before Christ's coming and as having extended now for much more than one thousand years, takes all the meaning out of such representations as noted. I doubt that any a-millennialist can say that he is expecting Christ at any moment. One Amillennialist says that the loosing of Satan (Rev. 20:7), which he puts, of course, before the second advent, will be the revival of paganism; and he says that there will emerge "some kind of collectivism whose paganism embodied in some kind of world state or government will vent its wrath against the saints to stamp out the remembrance of them and historic Christianity in the earth." Certainly then he cannot believe that Christ's coming is imminent.

Flagrantly Contradicts God's Word By Teaching A General Resurrection

As plainly as language can express it; God's Word describes the resurrection in which only the righteous take part. See I Thess. 4:15,16; I Cor. 15:21-23; Rev. 20:5,6. Then it tells of another resurrection in which only the wicked have part. Rev. 20:11,15. But amillennialists think they know more than the inspired writers did about this matter, so they put the two together. The Word of God is not final to amillennialists. Their pet theory is final, so they presumptively rearrange God's Word to suit that.

Accuses God Of Repenting

God says He does not repent of His gifts and calling (Rom. 11:29). His gifts and calling are that He but amillennialism says that He does. They admit that God once called national Israel and bestowed national blessings upon them, but they say that these have now been forfeited forever. Thus, according to amillennialism, there is no such thing as the immutability of God. Did I not tell you in the early part of this article that amillennialists stand on Arminian grounds? If an amillennialist is not an Arminian, it is not because of the Word of God; for an a-millennialist takes the Word of God only where he wants to.

They Accuse Jesus And The Prophets Of Falsifying

Amillennialists say that when Jesus comes again He will not re-establish the Jewish nation and the earthly Jerusalem. Jesus and the prophets said that He would. In Matt. 19:28 Jesus said: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones, judging the twelve tribes of Israel." Now let not any amillennialist expose his ignorance by saying that the "regeneration" here is the triumph of Christianity over paganism in the first three centuries or at any other time. The apostles have not yet sat on thrones judging the twelve tribes of Israel. Moreover the "regeneration" is represented as coinciding in time with the coming of Christ on the throne of his glory, and this is to be when he returns (Matt. 25:31). This regeneration connects with the "restoration of all things, which God hath spoken by the mouth of his holy prophets since the world began" (Acts 3:21) and with the state of affairs in Jerusalem that could exist only in earthly Jerusalem. It is a state that will involve death, sinners, building houses, planting, laboring, and prayer.

The reader perhaps is beginning to feel that I have no patience with amillennialism or time for it. That is exactly right. I regard it as being wholly and absolutely false and as just another system of deception that has emerged from the bottomless pit to be used of the devil in blighting the lives of individuals and disturbing the peace of churches. I am truly sorry for those who have been duped by it. I urge them to repent and return to their first love.