

The Baptist Examiner

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"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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Is There Really A Personal Devil?

By ROY MASON
Tampa, Florida

Satan is the cause of all of the sin and sorrow in this world, yet the larger part of the human race willingly follows him. The Bible says, "The wages of sin is death." That signifies that after a person has faithfully served Satan for a lifetime, he pays them off with death. Sometimes—yet often, this means both physical and spiritual death. Sin leads to premature physical death, and after that, spiritual death means eternal separation from God, from happiness, from everything indeed that is worth while.

Strange it is, that people serve one who is their bitter enemy, and the enemy of the God who

made them. One would not serve an earthly employee who at the end of a week or month, for pay gave one a sock in the jaw or a black eye. But people serve Satan willingly when he bestows worse pay.

Strange also it is that many people think that they can serve the devil in this life, without having to live with him in the next. It would not even be just for a servant and child of the Devil to be deprived of the society of their "daddy" in the next life. Besides, the person who dies a child of the

Devil, would not be happy in the presence of God in the other life. If a person is restive and unhappy in a short religious service of worship and praise to God here, how could he expect to be happy in the life to come, where the worship and praise of God is continual.

Let us consider for a moment, the relationship of Satan to this world:

1. He Is In Possession And Control Of This World

He is called the "god of this world" (II Cor. 4:4). He is the present usurper ruler. He offered

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1. Is it possible for one to be a "whittler of the Word" in this century?

Women who speak in mixed public assemblies are as truly "Whittlers of the Word" as are the men, who cut out the virgin birth. I Cor. 14:32-37; I Tim. 2:8-15; I Pet. 3:1-7 and Rev. 2:20-23 are as truly inspired as John 3:16 or Matt. 28:18-20. One motto of the Baptist Bible Union was: "We are for the whole Bible; not a Bible full of holes." These women have holes in their Bibles at I Cor. 14; I Tim 2; I Pet. 3 and Rev. 2. Instead of a whole and Holy Bible, they have a holey one.

2. What obstacles are there, holding back revivals today?

We'll answer this question with several questions.

1. Have we forgiven every one?
2. Do we get angry?
3. Is there any feeling of jealousy in us?
4. Do we get impatient and irritated?
5. Are we offended easily?
6. Is there any pride in our hearts?
7. Have we been dishonest?
8. Have we been gossiping about other people?

9. Do we criticise unlovingly, harshly, severely?

10. Do we rob God?

11. Are we guilty of sin of unbelief?

12. Have we committed the sin of prayerlessness?

13. Are we neglecting God's Word?

14. Are we burdened for the salvation of souls?

15. Have we failed to confess Christ openly?

3. What sins was King Saul guilty of?

1. Saul's First Sin.

Saul's first sin is the first one of Fundamentalists and Unionists today. Their cry is: "In essentials unity; in non-essentials liberty; in all things charity." They say the virgin birth, essential deity, vicarious atonement and personal return of Christ and the inspiration of the Bible are the essentials: therefore get together on them. Baptism, church polity, church perpetuity, the Lord's Supper et al are non-essential according to the Fundamentalists; therefore exercise your liberty and do as you please about them and be broad and charitable with the fellow that disobeys Christ's

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Which Characterizes You-- Some More Thoughts Why A Christian Should Constancy Or Compromise? As To The Baptism Of John The Baptist Work To Make Money

"He kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he had aforetime."—Dan. 6:10.

It was Daniel's religion, as everyone knows, that got him into trouble; but we are apt to forget that it was his religion as well that got him out. Let us not be afraid to go in, for we will also come out. The apostle John, by inspiration, pictures this thought: "These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb" (Rev. 7:14). It was their fidelity that got them into tribulation, and the faithful God rewarded them by bringing them out in triumph and with reward. It was God's peculiar providence that caused the enemies of Daniel to forfeit his certificate of character. Ministers are called upon to give recommendations for persons desiring favors or positions in business. I know what it means, for

I have been at both ends—seeking such help, and giving it. But such a certificate from the minister may not mean much, for he may know little about the applicant; though he makes a great effort to say—nothing. A much more valuable certificate would come from one who is a rival of the man seeking a worldly position; one who would say: "Well, he is straight, up and down, in and out in his life." That would count in his favor. People have learned not to take us at face value in church on Sunday, behind a hymn book, when our life on Monday does not correspond.

"The Law Of His God"

That was the only charge Daniel's enemies could bring against him. They struck the solid rock upon which his fidelity rested and the reason for his constancy and continued prayer, while the hell-hounds were crouched beneath his window. With a jubilant jerr they said, "We caught him in the act: we found Daniel praying and making supplication unto his God." They did not know that the only charge they could make against Daniel was the fulfillment of God's own promise: "The law of God was in his heart, and none of his steps shall slide" (Psa. 37:31).

But some will say: Daniel was an extraordinary character, a special favorite of God, having superior strength to withstand temptation and win the battle. Not so Elijah and Daniel, were they to speak, would say: "We are

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1. John's baptism was the kind received by Jesus our Lord and all His apostles. One requirement for the successor of Judas was that he should have had the three years training in the school of Jesus that the eleven had.

2. John's baptism was included by the Master in His worldwide commission; for every member of that first church, to which the commission was given had received no other kind: for John's baptism was the only kind there was when that commission was given.

3. John's baptism was the kind that the Master promised perpetuity to until He gets back to this earth. In Matt. 16:16-18 He said the gates of Hell would not prevail against that church to which that baptism was given to guard and keep. In Matt. 28:18-20 He promised that He would be present with His churches unto the

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OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE
MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

In Eph. 4:28 Paul says, "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good that he may have to give to him that needeth."

Paul here, by inspiration, gives five injunctions, every one of which is out of the ordinary.

1. Let him that stole quit stealing.

That is certainly out of the ordinary, for it is a command to every Baptist, who is not a tither, to quit stealing and pay his tithe. It also applies to every renter and every man who beats his bills, to quit stealing and pay his debts and his bills.

2. "Let him labor."

Every man is commanded to work, to work with his hands, do manual labor, labor until he sweats, if he cannot earn a living without it.

3. "The thing that is good."

The command includes only honest work and good work. This forbids all questionable work as well as works that are wicked works.

4. Working to make money to give.

That is the rarest of all motives for making money, namely, to make money to give. Lots of folk make money to save or to hoard or to spend, but how many folk do you now know or did you ever know, who work to make money to give? I think a half dozen at the outside. We have known a good many who made money because they loved to make money and then gave lots of

it away, but we have never known many who made money just to give it away or who made money just for the sheer love of giving. Yet that is what Paul said. Most men who make money, do it for the love of money. They do not make money to give. They make money for the love of money and as soon as they get satisfied they retire. Their love for money is satisfied. They quit. What a queer anomaly would it be to run across a man who actually loved to give and had a passion for working just to make money to give. He would never quit. He would go on working until completely worn out. His one joy would be the joy of Jesus, a passionate fondness for giving all he made just for the love of giving.

5. "To him that needeth."

That is Paul's command here—make money to give to the needy. (Continued on page four)

MILK BOTTLE CHURCH MEMBERS

The reason why so many of our church members remain forever upon the "milk bottle" instead of getting a knife and fork and going down into the strong meat of the Word is easily discovered.

A few summers ago, while visiting in my wife's home in a Pennsylvania city, I discovered the reason for this inclination to stay on the bottle. My wife's sister had come to the home to spend the afternoon. During the afternoon she put her baby in the go-cart and wheeled him out onto the porch for his afternoon nap. A little later I came by, and looking down into the carriage I saw a chubby, sweet-faced youngster, lying flat on his back, a little pillow across his chest, which had been hollowed out in the center; and a nice, warm bottle of milk was lying in the hollow, with the nipple caught between two ruby lips and he was pulling away for dear life on his bottle. At the same time, in each hand he had a rattle which he was vigorously shaking to his own great amusement. In that go-cart I found the answer to this problem of Christians' being forever on the bottle, and never getting hold of a knife and fork and going down into the strong meat of the Word.

In order to use a knife and fork, they must let go of some other (Continued on page four).

AN APPRECIATED LETTER

Dear Bro. Gilpin:

I know that I am speaking for many others when I say that we need THE BAPTIST EXAMINER more than any church needs you as pastor, and I am persuaded that this is what God has called you to do. I personally have been receiving TBE for two years and it has been a blessing unto me in so many ways that I just feel that it should be in every home in America, especially in the home of every Baptist preacher. The only preacher that wouldn't recommend this paper is an heretic, for in it I have yet to find anything that has not been backed up by a "thus saith the Lord."

My earnest prayer is, that God will be pleased to use His faithful people in an even greater way to help support this great missionary endeavor, by one of His greatest and noblest servants. In closing, I want to say, that even though I have never met you personally, that God has used you in a mighty way to "teach me more thoroughly the Word of God." God commanded those who lacked wisdom, to ask of Him. This I did, and He sent me TBE. Praise His Holy name.

Enclosed is an offering (\$10) to be used for His glory. May God bless you and keep the old press rolling until Jesus comes.

Yours for His Grace,
Eld. Edward Rodgers

The Baptist Examiner Pulpit

"The Unpardonable Sin"

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong

man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit."—Mark 3:22-30.

This is a subject which is usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few nights before closing an

evangelistic campaign. I presume it is one of the most commonly preached messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of the Word of God that has been more abused and more falsely preached than this portion of Scripture. It has been twisted, perverted, distorted, and misconstrued by Arminian evangelists in a thousand ways.

I have heard it discussed by many ever since I was a boy and it has been but seldom that I have

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THE BAPTIST EXAMINER

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\$ A-MONTH-CLUB \$

At \$343.00, this club now stands, looking forward to June 27, when we must pay \$1000 and interest on our note. With gratitude in our hearts we thank God and look forward to the future, as the following friends wrote us this past week:

Elmo Woodson, Little Rock, Ark.

William McTaggart, Melbourne, Florida.

B. R. Matheny, Clendenin, West Virginia.

L. E. Jarrell, Lordsburg, N. M.

Bro. McTaggart, in sending in his contribution toward this phase of our work, said:

Dear Bro. Gilpin:

I want to let you know that I am really interested in your work. I praise the Lord for ever putting THE BAPTIST EXAMINER into my hands. I am eighty-two years and six months old and I have never seen a paper that I love to read like I do TBE.



"The Unpardonable Sin"

(Continued from page one)

I have never heard anything said concerning this Scripture which would glorify God and magnify His Word. Tonight I would like for us to forget all the messages that we have ever heard and lay aside all the traditional teachings that have been handed down concerning this Scripture and just study the Scripture itself, that we might see what God's Word really teaches as to the "unpardonable sin."

I

THE UNPARDONABLE SIN IS NOT ANY ONE PARTICULAR SIN OF THE FLESH.

Many times an individual is addicted to some particular habit or practice—a sin of the flesh. Since this particular sin is the cause of his downfall, he naturally concludes that this sin is unpardonable. I am satisfied that many an individual goes through life thinking that the sin of his flesh, whereby he stands most guilty before God, is the unpardonable sin. I have met many such individuals in life.

I remember one man who thought that stealing was an unpardonable sin. It had been his failing for years. Somehow he had developed a complex whereby he thought that no one could be saved who was addicted to thievery. I am ready to grant that stealing is a grievous sin in God's sight, and yet I rejoice that the Word of God makes it clear by an example that a thief can be saved. On the day that Jesus was crucified, two thieves were crucified with Him. One of them died impenitent, but the other died repenting. Listen:

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23:42,43.

If I had no other Scripture than this, I would know that a thief could be saved and that stealing was not an unpardonable sin.

Still others think that the sin

of drinking is unpardonable. That it is a grievous sin one may easily learn from the reading of God's Word. We read of two that played the fool in the Bible because of drink, called by the names of Noah and Nabal. God's Word tells us what the sin of drink did in the lives of these two. It warns also that we may expect in our lives. Listen:

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

—Prov. 23:29-32.

However, drinking is not an unpardonable sin. Some of the greatest soul winners that I know today and some of the outstanding Christians of my acquaintance were once notorious for their drinking. In the twenty-five years of my pastorate in Russell I saw many individuals gloriously saved who had been addicted to this habit. While it is a sin of the flesh to be avoided, I am glad that a drunkard can be saved. Has not God in His Word graciously invited the drunkard, when He said:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

Likewise, murder is not an unpardonable sin. Because of a faulty misunderstanding of God's Book, many have come to believe that a murderer cannot be saved. There used to be a lad who attended services in Russell very regularly. One day I insisted that he bring his father to church with him, whereupon the lad immediately replied that it would do no good for his father to come to church. He said, "Dad is a murderer; he couldn't be saved." Then he told me how his father was in World War I and he knew definitely that he had taken life many times. To prove that his father couldn't be saved, this lad even quoted from God's Word. Listen:

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—John 3:15.

I am satisfied that this boy is not an isolated case. I think that there are many who believe by a faulty misunderstanding of the Scripture, the same as he, that murder is unpardonable.

We have at least one illustration from God's Word of a murderer who was saved. Barabbas is that murderer. (Luke 23:19). God's Word tells us how that Jesus was crucified in his place—that He died on the Cross that had been prepared for Barabbas. In other words, He died as a substitute for Barabbas. I expect to meet Barabbas in glory, for I am satisfied that he died a child of God. Though he was a murderer yet he was saved, since Jesus died in his place.

Furthermore, adultery is not an unpardonable sin. When I was a boy, a young girl in the community where I lived gave birth to an illegitimate baby. I remember hearing a man in that community say that regardless of what she might ever do in life, she was doomed and damned for Hell. He said that she could never be saved. From that moment, I grew up with the same thought. I am satisfied that doubtlessly there are many tonight who have the same false notion concerning this sin of the flesh.

However, notice from God's Word the number of harlots who were saved. Do you remember the harlot Rahab? She was saved. Do you remember the woman of Samaria (John 4), who had had five husbands and was then living in open sin with another man, whom Jesus saved?

Do you remember the instance of the woman who was brought to Jesus, whom her accusers said was taken in the very act of

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, FEBRUARY 6, 1955

JESUS SENDS FORTH DISCIPLES

LUKE 9:1-6,10; LUKE 10:2,3

I. The Compassion Of Christ Underlying This Lesson. Cf. Mt. 9:36-38.

Just before Jesus instructed the twelve and sent them forth to preach, His loving heart overflowed Him when He saw the sinful condition of the multitudes.

Every really born again person feels the same when he sees the sinful condition of society. As then, so today—the harvest is plenteous and the laborers are few.

Some would admit that this was true in Jesus' day and is also true today, and still at the same time would say, "There is so little that I can do." May we each remember that in the harvest there are many tasks to be done. If you can't work as a day laborer, perhaps you can be water-boy for the laborers.

II. The High Cost Of Prayer. Cf. Mt. 9:38.

When His heart was moved on seeing the shepherdless multitudes, He urged His disciples to pray for laborers. We are to suppose that they followed His injunction. Now these who prayed for laborers, are called forth as laborers.

Prayer is a costly experiment. One can not pray and withhold his labor, or pray and withhold his money. Carey began to pray for the conversion of the world, and it cost him himself, for he gave himself as a missionary. It costs for one to give himself over wholly to God as one must in prayer.

III. Disciples Became Apostles. Vs. 1.

With the exception of Judas, these were already saved. They had been saved under the ministry of John the Baptist and were already Jesus' disciples. Cf. John 1:35-51. Now they became apostles, which literally means "one sent forth."

It is rather interesting to notice from the rest of this chapter that a definite charge was given them. From this experience, I believe that whenever God calls a servant that He calls that one to some definite task, and that that is the proper time to ordain and deliver the ministerial charge unto him. In this, we follow Christ's identical plan.

IV. A Definite Field. Cf. Mt. 10:5,6.

These twelve were given a specific field—the Jews. They were not yet to go to the Gentiles. That service would come later. Now they were sent to those whom Christ tenderly designated "the lost sheep of Israel."

We have a definite field today. The only difference is that our field is the entire world, and it is to the whole world that we are to give the Gospel. Cf. Mt. 28:18-20; Mt. 16:15; Luke 24:47; John 20:21; Acts 1:8.

V. The Two-Fold Task. Vs. 2.

Christ charged them that their work was to be two-fold. They were to proclaim a glad truth and they were to do gracious deeds.

They were not to stop and build hospitals and schools, nor were they to attempt to make the world better. Instead they were to tell of a King and His Kingdom, and by healing the sick, they were thus to demonstrate the power and might of that Kingdom.

These apostles were to be travelling evangelists. In Matthew's account, he said, "And as ye go—" Cf. Mt. 9:7. The road was to be their pulpit and each man they met was to be their audience. O how God's people need to be doing the same kind of work—going out to preach to the lost!

VI. Faith Missionaries. Vs. 3.

A lot that we call faith missions today doesn't have one element of faith connected with it. These men didn't go out loaded down with an abundance of supplies, but went forth with nothing but faith in the promise of their Master.

I believe in equipping our missionaries properly and sufficiently, and yet when they are loaded down with supplies of clothing, food, and modern furniture, this not only indicates a definite lack of faith—it actually hinders them in the exercise of faith. At the same time, it shows an unwillingness to accept the self-denials required by the missionary calling.

VII. Where The Apostles Were To Stay. Vs. 4.

They were not to go to a public inn or hotel. Instead they were to go to whatever homes opened their doors unto them.

Even then, the disciples were not to go to the biggest and finest home, nor to the most convenient one. The principle of choice as to the home, so Matthew says, was "worthiness." Read Mt. 10:11. Cf. Acts 16:15.

VIII. No Vain Illusions. Vs. 5,6.

In charging these apostles as to their work, Jesus gave them no vain illusions as to success. They were to expect that their words would be rejected by some.

It doesn't take long for a true preacher to learn the same lesson. No man who faithfully preaches God's Word is going to be loved by the world. We need not expect full success in world-wide evangelization. God is not saving the world—nor attempting to do so—instead He is calling out a people for His name. Cf. Acts 15:14.

IX. Into Retirement. Vs. 10.

When the apostles returned from this first preaching tour, Jesus deemed retirement to be needful for them. They were probably elated over their success, and Jesus thus took them into retirement, since there is nothing so wholesome for us, when dangerously elated, than solitude and prayer. In this way, the true character of success is appreciated, and all undue elation over it is overcome.

Would to God that each of us, as His children, might learn this lesson the apostles learned in retirement. There is nothing like quietude, prayer, and meditation to take all "ego" from us and to make us humble before God.

X. The Seventy Sent Forth. Luke 10:1,2.

The Scripture indicates that Jesus planned an extensive missionary tour, intending Himself to visit not less than thirty-five towns—perhaps many more. Where these towns were, Luke does not say. Probably most of them lay in Perea, that region of Palestine inhabited by the Jews, where Jesus had as yet done little or no work. Knowing that His mission would soon come to an end, He sent out these apostles and planned His tour, desiring to reach this one remaining district as fully as possible.

These two missions—first of the twelve, and then of the seventy—point to a world wide program. These two tours were primarily limited to Palestine, yet Mt. 10:18 shows that Jesus was thinking in terms of world-wide proportion.

Here is a lesson for us today. Just as He sent forth the twelve and the seventy, so He still sends forth those whom He calls out for this purpose. His program is world-wide, of which these two tours are but a pattern. Cf. Mt. 28:18-20; Mark 16:15.

That is the reason real Missionary Baptists like the name Missionary. Our Lord started us that way 2000 years ago, and every genuine Baptist is a "Missionary" today.

XI. The Use Of Means. Luke 10:2.

In carrying out His program, God uses human instrumentalities. Here is where we differ from the Hardshells. They believe in election, but deny that God uses any means to carry out His program. They say that when God gets ready, He'll just knock a man down and save him, irrespective of whether he has heard the Word of God or not. I attended a Hardshell Association years ago and heard a preacher say, "If there is any sinner man here today, I have nothing for you. The Lord did not send me to preach to sinners. He only sent me to feed the sheep." The fact that they do not believe in the use of means is the reason they object to Sunday Schools, evangelistic meetings, and missionary endeavors.

From this Scripture, we can see that He does use human instrumentalities and means to carry on His work. It is thus through all the Bible. Cf. Rom. 10:14; I Cor. 1:21; John 5:7; Acts 8:31; John 20:30,31; John 5:24; II Tim. 3:15; II Thess. 2:13,14; II Pet. 1:4.

These verses show conclusively that God uses both men (preachers) and His Word in effecting salvation.

XII. Lambs And Wolves. Luke 10:3.

God's own are characterized as lambs (Cf. John 10:27), while the world is referred to as wolves. In the light of this, we need not expect an easy time. A real child of God need not expect "to be carried to the skies on flowery beds of ease." Rather we should anticipate that as faithfulness cost the disciples their lives, so if we are faithful to Him, we can expect such to cost us. However, may we ever be faithful!

If you use these notes, please write us. We wish to know if there are enough using them to warrant printing them weekly.

Questions For Discussion Of Sunday School Lesson

1. As a professing child of God, are you compassionate toward the lost?
2. Has prayer, ever cost you anything as to time, service, or money?
3. Palestine was the field of labor for these apostles—where is your field?
4. When were Jesus' apostles saved, and under whose ministry were they saved?
5. Could the mission work you are interested in be called "Faith Mission work?"
6. Were the apostles to stay in the biggest and finest homes that were to be found within the city?

7. Are true preachers to expect great results growing out of their ministry?
8. How does solitude and meditation help keep Christians in proper spiritual condition?
9. How does this lesson point forward to a world-wide missionary program?
10. Does God use "means" or does He work independent of all human instrumentalities?
11. What is the fallacy of the Hardshells in this respect?
12. Has a wolf ever attempted to take a bite of you, or are you one of Jesus' lambs?

MISSIONARIES IN BRAZIL

ELD. AND MRS. ROYAL CALLEY
ELD. AND MRS. PAUL CALLEY
MIGUEL IBERNON
CICERO BISPO
MAIO ARAUJO
EUFRAZO SORAES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES
FRANCISCO SANTIAGO
FRANCISCO LIMA
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

IN PERU SINCE 1935

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.

JANUARY - - - - - 1955

MISSIONARIES IN PERU

ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
ELD. AND MRS. M. E. LEWIS
DON SIMON GAIMA
DON JUAN CASTRO
(Spanish Language)

Paul Calley Makes Great Missionary Journey In Acre Territory

Dear Brethren:

Greetings in the name of our Lord and Saviour Jesus Christ. As we write we are happy to give you the good news that the Lord has blessed our journey richly and souls have been saved, and the saved added to the church, and brethren in the church revived.

On Wednesday, October 20th, Bro. John Bentes, my wife, son and I left Cruzeiro do Sul for Morapirango, in a boat that we

rented and using my small outboard motor. The boat was large and we had supplies on board for a month and I was surprised that the small motor pushed such a large load up river as well as it did, although it was slow going.

In Morapirango

When we arrived, Bro. "Cidro" Francisco Lima, native preacher at Morapirango, advised us that it was necessary to take all our supplies up the steep bank to a near-

by house that he had arranged for, because of thieves. It was hard work for about an hour, and I was thinking how nice it would be to have a boat that was enclosed and you could just lock the door and not have to empty the boat at every stop.

After walking inland for about an hour we arrived at Bro. "Cidro's" house. It was dark and too late to have services that night. We had many things to attend to in Cruzeiro do Sul that morning and it was noon when we started our journey.

The next day Bro. "Cidro" killed a hog for us to eat during our visit, although I tried to persuade him not to do it, because it was the only hog he had that was large enough to eat. When you see the unselfishness and the sacrifices some of these brethren make for the Lord's servants, your heart goes out to them. They do it because they love their Lord and their brethren. I am thankful that the Lord has given me the privilege to preach to these brethren and work with them in the furtherance of the Gospel of our Saviour.

Many people came by to see and visit with us on our first day there, and we had a good service that night, Bro. John Bentes doing the preaching. After the services the people greeted my wife and son and got acquainted. My wife was impressed by the warmth and friendliness of these Brothers and Sisters, and their

sincerity in wanting to make our visit with them comfortable and pleasant. The next day members of the church sent over some eggs and milk and many requested that we visit them in their humble homes.

During the day a little boy came to the house to see if I had any medicine that I could give him. He had accidentally shot himself several months before and had never been to a doctor, and

did not even have medicine of any kind. The bullet had entered at his wrist and came out at the palm of his hand, and was now partly healed, but had become infected. I put medicine on his hand and dressed it as best I knew how and gave him some medicine to take home with him. We had good services and fellowship that night and the attendance was good, now that every one (Page two, Column one)



This is a picture of the houseboat that Bro. Paul Calley tells about buying in his letter. This is on the Jurua River at a place called Tatajugo, which is a clearing on the bank of the river with several houses scattered along where the rubber cutters live. This is not a town and there is no store of any kind here. Also standing in the water is Bro. Morio Araujo and three mothers and two girls who were baptized. This is a mission preaching point.



This is inside the church building at Campo de Santana, with Bro. Paul Calley preaching. The decorations hanging up is their way of beautifying the church. They do not have any paint. This place is on the bank of the Jurua River about two days journey further up river from the home of the "Old Patriarch." This is as far as we went up stream last summer on our journey. Bro. Paul Calley plans to go up the river another 125 miles when he makes another journey.

An Encouraging Letter From Paul Calley Equips Missionary Royal H. Calley Boat For Mission Trips On Rivers

Dear Bro. Overbey:

I received your telegram yesterday. I can't imagine why you haven't received the letters that I sent you. I was wondering why you did not mention anything about the lot. You probably do not know anything about the two new preachers that I am teaching either, since I wrote about them in the letters.

They are two young men that have been saved and want to be preachers. They both say that they feel led of God to preach.

One of them is a member of our church, Calvary Baptist, and the other is a member of Tabernacle Baptist. They were both saved under my preaching. Both of them are very intelligent. The one in our church is a brother of Bro. Olivio, a member of our church. He speaks and reads both French and English. He will preach his first sermon next week. He is simple as is the other one.

The other one is the son of a dentist. He is a newspaper reporter and copywriter. They are both in their early twenties. I am also teaching the other preachers in Tabernacle Church one night a week. They are Brethren Manuel, Raimundo, Cabral, and Jose Rodrigues. Bro. Manuel is a very good preacher already. He has been preaching for four or five years, and accepts everything that can be proven by the Bible.

Bro. Raimundo is of the same mind, but does not have the experience that Bro. Manuel has. He is the son-in-law of Bro. Santiago, and has a great influence with him. The thing that I like about him most, is that he always has his nose in the Bible, and has a very general knowledge about it.

Bro. Cabral is very amiable, but I don't know too much about him. Bro. Rodrigues is the former Presbyterian minister and he can really preach, and appears to have a very good attitude towards the Bible.

The fellowship that I have with Bro. Santiago gets better all the time. I forgot to mention the (Page three, Column three)

You will note from Bro. Paul Calley's letter in this issue that he has found and bought a good boat and also bought another one (that had the bottom knocked out) that had a good top and sides on it. He transferred the sides and top to the new boat and then built new doors and now the boat is in use. They loaded supplies for one month in this boat and took off for the regions beyond. Bro. Calley used a small outboard motor that he took with him from the U. S. This motor is too small for this large boat, but it is good to carry along as a spare in case the larger one breaks down. The next thing to buy is a good large outboard motor. The motors made in the U. S. are very good motors, but they are made for speed instead of hard steady work, and they use a lot of gasoline. It has been found by experience that a motor made in Sweden is the best for (Page three, Column five)

DON'T BE MISLED

Again we are being slandered and falsely accused by the enemies of this mission work. Don't be misled by the falsehoods that are told to you. If you are in doubt, find out. You should find out the facts before you accept such stories as truth, regardless of who is supposed to have said them. DON'T BE MISLED.

A Great Missionary Enjoys A Well Earned Furlough

Fort Scott, Kansas

Dear Friends:

Just a line to thank you for your support, both spiritual and temporal. Also a few lines as to our activities of late.

In December we were in a fifteen-day meeting with Bro. Overbey and the saints of the Canfield Avenue Baptist Church. It was a joy to our hearts to be with this church that has such a zeal for missions.

December 19th through the 22nd we were with Bro. Taylor, pastor of the Mt. Pleasant Baptist Church of Indianapolis, Indiana. While with Bro. Taylor, we had the pleasure of meeting and preaching to other pastors and churches who believe as we do concerning the church. Bro. Taylor expressed a hope of forming an association of Baptist churches in that area. We stayed in the home of Bro. and Sister Bohanan, who are young Christians, but are manifesting a marvelous growth in Christ Jesus. It was a real joy and pleasure to fellowship with Bro. Taylor and the other preachers in the Indianapolis area.

We arrived in Fort Scott, Kansas, the home of my wife's people, December 23rd. We have been invited to preach at the Grace Baptist Tabernacle here in Fort Scott. Bro. Claude Craven is pastor. I expect to be in Fort Scott about one month, then I will go to Elizabethtown, Tenn., to be with Bro. Souder and some of the churches there. My wife and children will remain in Fort Scott. While in Fort Scott I received

an invitation to be with Bro. John R. Gilpin. We are looking forward to see him and his family again. We also received an invitation from Bro. W. J. Church of the Missionary Baptist Mission, Denver, Colorado. I am very grateful to all who have extended an invitation to us. We would like to visit all who have done so.

At this, the beginning of another year, I want to express my appreciation to Baptist Faith Missions, to all who make our min- (Page four, Column one)

FUTURE GOALS OF BFM

We have lots of goals set for 1955 and the years following, the Lord willing.

A new boat, motor and loud speaker for Paul Calley. Two: A new boat and motor for Bro. M. E. Lewis, when he returns to Peru. (At present loud speakers are not allowed to be used in Peru). Three: A new church building in Codajaz. The lot is now in the name of the Misión for protection, and the church is being built. Four: A new church building for Tabernacle Baptist Church, as soon as the lot is clear and in the name of the Misión. Their present building is in very bad condition. Five: A good lot in a good location and a new church building with classrooms for a school and office and library. Six: A preacher's school (called a seminary there) for training (Page four, Column one)

COLOMBIA WORK IS DROPPED

Upon the recommendation of Bro. R. P. Hallum and Bro. M. E. Lewis, the support of Don Tomas (Jose Tomas del Castillo A) in Bueneventura, Colombia as a missionary has been stopped. Bro. Lewis and family came back from Peru by ocean steamer so that they could stop off in Bueneventura and see Don Tomas and his work. There are no airplane flights to this place. The boat put into port and Bro. Lewis went ashore to see Don Tomas. He found him running a store instead of doing mission work. Don Tomas admitted to Bro. Lewis that he was not preaching or doing mission work, but he claimed to be having another man do it for him. Several years ago Don Tomas began to build a building. We were all led to believe that he was building a church build- (Page four, Column one)

Paul Calley Letter

(Page one, Column five) knew we were here.

Lost In The Jungle

The next day at 6 o'clock in the morning, my wife, son and I started out to visit a member of the church who was sick, who had sent her daughter the day before to ask me to come. Bro. "Cidro" and John Bentes had gone to Cruzeiro do Sul that day and we had no guide, but seeing that it wasn't too far, we thought that it wouldn't be too difficult to find

her house.

After we had walked for a while, there were trails leading out from other trails and we took the wrong one. After about an hour we met the little boy whose hand had been shot, on the way to see me again to have his hand dressed. His hand was much better and I dressed it again there on the trail. We asked him if he knew where the people lived that we were trying to find. He didn't know for sure, but thought they lived farther on down the trail that we were on.

After walking several miles and going farther into the jungle, I knew that we were on the wrong trail. We stopped and were resting for a few minutes before starting back, when one of the Brothers of the church came down the trail and was really surprised to see us so far from Bro. "Cidro's" house. He told us to follow him, that he had a better way out than we had come. But to me it was worse. It was a trail less traveled and my wife was getting plenty of scratches and bites from the insects. Also she slipped off a log while crossing a small creek and was partly wet. She took it all in stride and laughed about it, but said the next time she went with me, she would make sure I knew where I was going. Later in the evening that day, Bro. Eufrazo's wife went with us as guide and we found the house without difficulty.

Visits Eufrazo's Home

While in Morapirango, we learned more about Bro. Eufrazo, our oldest native preacher, who has been going up and down these rivers for years preaching the Gospel. He has his home in Morapirango, but most of the time he is away from home, traveling from house to house in his little canoe, preaching the Gospel to every creature, as commanded in Mark 16:15. My wife and I visited his humble home and enjoyed the long talk we had with his wife. We were surprised to learn that he and wife are rearing two orphan children, after rearing a large family of their own. One is a little girl four years old who Bro. Eufrazo brought home just recently from one of his journeys, after both parents had died.

The next day was Sunday and the church was filled. Bro. John Bentes and I preached in the morning. We also had a good service with large attendance at three o'clock that afternoon in a government building, although the man in charge was a Catholic.

When we first arrived in Morapirango, my wife and I visited this man and wife and invited them to church. He said it was too far to go to church, but his family and others would attend service if we would have it in the building that he gave us permission to use. Many Catholics heard the Gospel that Sunday, and we are glad that we made friends with this man, that we might preach to him and others who are lost, in this same building, in the future, the Lord willing. We also had service that night in the church with good attendance. Although there was no visible results. I estimate that 150 people heard the Gospel, and some probably for the first time that Sunday, which is very good for a place like Morapirango.

Arrive In Japiim

The next day we departed for Japiim, and after a good journey arrived there at 3 o'clock in the afternoon. Bro. Mario, native pastor of the church at Japiim and family, were at the river bank to greet us. I preached that night and the attendance was good. The brethren said they enjoyed the sermon and understood all that I said, but there were no visible results.

Buys Boat

The next day we heard that the man who had rented us the boat we were using, had sold it, and that the owner was on his way to Japiim to get it. The man who rented us the boat had arranged another boat for us that was much too small. That same day Bro. Mario told me he knew of a good boat that was for sale. Seeing that the Mission had authorized me to buy a boat to use in the work here, we went to see it. It was just what we were looking for and like new. It is large enough for my wife, son and I to sleep, cook and eat in during our journeys on the rivers but not too large for the small streams where many people live. The boat was an open boat, but

the Lord provided a good permanent top and sides the same day that I bought it. At the same place that I bought the boat, there was another boat that had the bottom bursted out, but had a good top and sides. I took measurements and found that they would fit perfectly on the boat that I had bought. I found the owner and bought top and sides for 1800 cruzeiros, about \$30.00. I paid 6000 cruzeiros, about \$100.00 for the boat and about \$15.00 for material to make doors for the

rear and front. The Brothers in the church at Japiim helped me transfer top and sides, and within a few days we had a small houseboat that is comfortable, and one that we can completely shut and lock up, all for about \$150.00.

We thank the Lord for providing this good boat, and for you brethren who support us in the Lord's work here. We have written this lengthy detail about the boat because we want you to know how the Lord's money that

(Page three, Column one)



This is the room of the home where the services are held at Tatajugo. This is the man of the house with his wife and eleven children. The husband, wife and two oldest daughters are baptized believers. About three years ago this man was attacked by a tiger (onca) just back of his house early one morning. The tiger pounced on the man's back grabbing him by the back of his neck with its teeth. The man stabbed the tiger twice with his hunting knife and the tiger let go and ran away. Note how the man holds his head. One side of his neck is a solid scar, and on the other side is a small hole that one of the tiger's teeth made. This man recovered without any medical attention, except what they were able to give him in his home. This is a good preaching point. There was one woman saved here last summer while we were in Brazil and had a service in this very room. After the service we hung our hammocks and slept in this room for the night. The rope on one end of the hammock was tied to the pole across the top of the room near the man's head. Note that there is not any furniture in this home. These people are very, very poor, but it is a Christian home with four Baptists in it.



This is the home of Bro. John Anastacio (the old patriarch) of Parana dos Mouros. This is on the Parana dos Mouros River a few hours up stream from the Jurua River. This is the man we gave the glasses to. He is 84 years old. He cleared this place in the jungle when he was a young man. He is the man that killed the beef when Bro. Paul Calley and family and the other preachers who were with him arrived. Read about this in Bro. Paul Calley's letter. This man also killed a beef for us when we were in his home last summer. The crowd of people in the picture are walking back to the house after the baptizing on Sunday afternoon. Note that his house has a fence around it and is painted. There is a path through the jungle from this home to the place called Tatajugo. (See other pictures). The people walk through this path for about three hours to come to church. The church building is just to the left of this house, but not in the picture.



This is a baptizing in the Parana dos Mouros River at the home of the "Old Patriarch." This river is small but the water is high now.



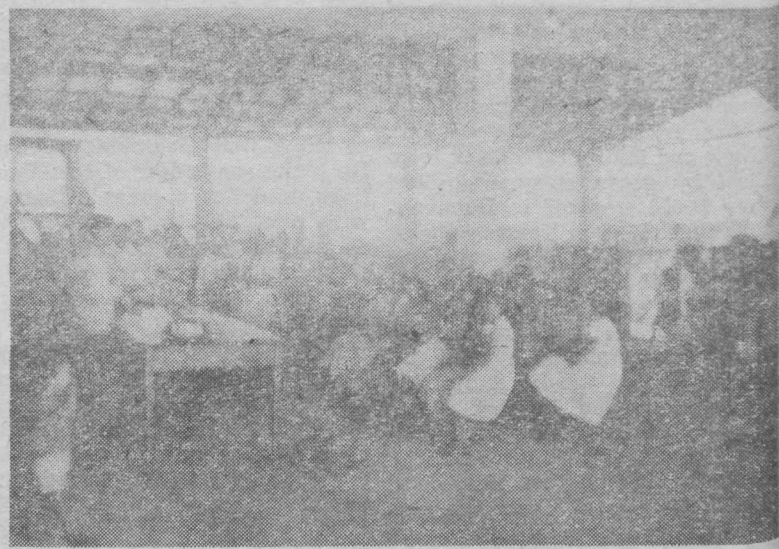
Bro. Paul Calley preaching in the church building at Parana dos Mouros. This building was built by the "Old Patriarch" on his own land near his house. The bowl of flowers and the vine up the post beside Bro. Calley are painted on the wall by one of the daughters of the old man.



This is the Sunday morning crowd just outside the church building in Morapirango. This place is a half days journey by boat up the Moa River from Cruzeiro do Sul and then a walk inland of one hour. Large crowds attend the services at this place.



This is Paul Calley preaching inside the church building at Morapirango. See the picture of the entire crowd outside the building.



John Bentes preaching in the government building near Morapirango. Many Catholics heard the Gospel here.

Paul Calley Letter

(Page two, Column five)

you give is spent, and how the Lord provides when you wait on Him.

Eight Days In Japiim

We held services every night somewhere during our stay of 8 days in Japiim. Sometimes in private homes, out in the open at different locations, and in the church. Many people heard the Gospel. The Sunday that we were there, we held services in the church morning and night, and also at two other points. Brother Mario went to Barao, a place where many rubber workers live, who gather rubber from rubber trees in the jungle. It pleased the Lord to save two souls at Barao that morning. When Bro. Mario gave the invitation, two professed Christ as their Saviour. Bro. John Bentes preached at a village called Jearape Jreto, meaning (Little Black River), where 60 or more heard the Gospel. Bro. "Cidro" and I stayed in Japiim for services in the church with good attendance.

Back In Cruzeiro do Sul

On Tuesday, November 2nd, we returned to Cruzeiro do Sul for a few days in the new boat that we had bought, because I wanted to make arrangements for a new roof to be put on the mission house, and to have services for a few days before we started on our journey to Parana dos Mouras and Campo de Santana. We held services every night in the week days at the mission house, and many who were lost attended. The mission house is in the center and main part of town, and the best place to have services to preach to. On Sunday, the services were held in the church. The church here in Cruzeiro do Sul seems to me to be revived. The Brethren and I are working together in unity in the cause of our Saviour now, and we are thankful.

Arrive in Parana dos Mouras

On Monday, November 8th, we left for Parana dos Mouras in our new boat, that I had made more convenient with shelves, etc., for my wife to cook. After a two-day journey going up river, we arrived at Parana dos Mouras, and were greeted warmly by the old "patriarch," Bro. John Anastacio and his large family. As soon as the greetings were over the old "father," who is 84 but looks and acts more like 65, stuck out the palm of his hand to me and demanded, "Bro. Paul where are the eye glasses that you and Bro. Overbey promised me?" At that moment I was really glad that I had them for him, and when he put them on, he ran around like a happy child, pointing out things that he couldn't see before, and exclaimed, "I am a new man all over again."

The same day that we arrived he sent two of his sons out to kill a large beef, for us all to eat during our visit. It is always a blessing to visit this old brother who has 21 children, and some who are married live on his large farm in separate houses. When he was young, he hewed his farm out of the jungle and is one of the few in this part of the world who has plenty and lives good. He helps his neighbors and those near him that are in need, and his home is always open to the Lord's servants, and he says it is an honor and blessing to have them in his home.

Three Baptized

The Saturday that we were there, the old brother, two of his sons, and Bro. Eufrazo, who came to be with us the day before, started out in the motor boat visiting and inviting people for Sunday services. One family that we visited, the wife was a believer but had not been baptized. I talked to her and husband and told her she should follow her Lord in baptism if she truly trusted in Christ as her Saviour. Sunday morning she and husband were both there and both brought clothes in which to be baptized. The husband came forward when Bro. John gave the invitation and

made a public profession of Jesus Christ as his Saviour. We had a good crowd that Sunday, and Bro. John and I both preached. That afternoon this man and wife and also another brother who had been saved just recently, were baptized and many people came to hear and see.

The next day we started our journey to Campo de Santana, farther on up the river, after having prayer and saying goodbye to the old "patriarch" and family, and I think every one of us had misty eyes. This is not put on with this old brother and family. You would have to be here to understand it fully, and I have often thought how much better it would be if all the brethren were to each other as this brother and family are to the Lord's servants.

Five Baptized

We traveled that day until about 3 o'clock, and then we stopped for the night to have services in a believer's home in a place called Atatajuba, where several families live. That night Bro. John Bentes preached and two girls, about 18 years old, professed Christ as their Saviour, and three mothers came for baptism. Later when we were returning, we held services again at this place, and also had baptismal services on the river bank and all five were baptized. We were all happy in the Lord and thankful of how God was blessing our journey.

Arrive In Campo de Santana

We arrived at Campo de Santana after traveling a day and a half more, stopping at a Catholic home for the night and preaching the Gospel to them. We were greeted warmly by the brethren there. We held services there every night in the church and the brethren seemed revived, and tried to persuade us to stay longer, and we promised, the Lord willing to return in the near future for a longer visit. Brother Cicero, one of our native preachers is pastor of the church at Campo de Santana, and also makes journeys farther on up river to Amonho and preaches the Gospel at a lot of preaching points in between. We made plans when I was there to go to Amonho together in the near future, and the Lord willing, farther on near Peru, to places where the gospel has not been preached.

Baptist Preachers Meet

On our return trip down river we stopped at a Catholic home who is friendly to the Gospel, and they allow us to have services in their humble home. We stopped there before when Bro. Overbey was here, and we gave two boys in the family medical aid who needed it badly. The boys recovered rapidly and the man of the house had not forgotten our kindness. It so happened that a Catholic priest was staying all night there the same night that we stopped and had planned to hold services. We were met at the door by the priest and said, "This is a Catholic home and you cannot have services here tonight," but the owner of the house invited us in and the priest said something about the true church and that was all Bro. John Bentes needed, who was reared a Catholic. He made the priest seem foolish with the Scriptures, when he tried to prove that Peter was the rock that the church was built upon, and that he was the first pope, and this formed a hierarchy whose first figure is the pope, and then the cardinals, archbishops, bishops and finally the priests.

After about a half an hour, someone called the priest from the room to get him out of the debate with Bro. John Bentes. Then I asked the owner of the house if we could have services in his home. He said, "Yes. This is my house and the priest is not going to tell me what to do." When the priest heard this he left and a good part of the crowd who had gathered for the services left with him, because they were zealous Catholics, but we had the man of the house, and a few others to preach to.

Royal Calley Letter

(Page one, Column two)

names of the two new preachers. They are Manuel Sarmentis (in our church), and Reinier (I think that is the way to spell it) from Tabernacle church.

It is quite possible that John Bentes will be married soon to the daughter of Bro. Rodrigues. She is a very intelligent, quiet, Christian girl. She is a member of the Tabernacle Baptist Church as is her father and mother. I think that John Bentes will be going to Cruzeiro do Sul, perhaps in January. He will do good there I think. I know that Paul needs someone to help him, to travel with him constantly, to aid him in those things that someone who knows the language can well do.

All the other preachers in the Acre Territory are needed just where they are, and especially so since other missionaries are meddling. Then there is one more thing, Bro. Miguel is in Codajaz and probably John Bentes will be in Cruzeiro do Sul, so when I go home that will leave John Dias here alone and he definitely can use someone to help him.

Bro. John Dias never stops as it is, and if no other missionary is here from the U. S., he will have to make trips on the rivers to check up on things, to see how the money is being spent, and also keep the work that we have in our mission. One of the greatest complaints of the churches in the interior is that they are not visited often enough. They do not necessarily mean a missionary from the U. S., but they are happy to have one of their own countrymen to come and preach to them.

These visits are like a revival meeting back home and have the same effect. They get tired of hearing the same preacher all the time. If it should be necessary to entrust the money to one of the preachers here, I recommend John Dias. I do not have the slightest doubt about his integrity, and he is capable of doing it. I have taken him down with me and have shown him just how to check the different banks, merchants, etc., to make sure they won't get cheated in changing the money into cruzeiros. Changing the money in Cruzeiro do Sul is definitely out as Paul learned on his last trip there. Changing it in large amounts is not good at this time either, due to the instability of the money here. Paul could send down his checks by air mail, made out to John Dias and then he could exchange the money and then wire it all to Paul who would pay the workers their salaries, etc. About the lot, it is about 30 meters by 80 meters (100 feet by 270 feet right off Amazonas Boulevard, with both ends of the lot facing through streets. The price is 100,000 cruzeiros. The property in Codajaz is now in the Mission's name and I have the papers in my

Brother Paul Preaches

I preached that night from the fourth chapter of Romans, and my text was, "Abraham believed God, and it was counted unto him for righteousness." I pointed out that although Abraham had many good works, it was his faith that was counted unto him for righteousness. That with all his good works, he was a sinner saved by the grace of God, the same way that we are saved today. That Abraham believed that there would be an atoning sacrifice for all his sins, and that sacrifice was no other but our Lord and Saviour, Jesus Christ. I pointed out in the time of the Old Testament that the offerings on the altar symbolized that innocent blood would be shed for our sins, and pointed to Jesus Christ as the great Sacrifice and Redeemer. That Jesus died for our sins and through His death there is salvation and eternal life for all that believe and trust in Him. I pointed out that Abraham rejoiced to see our Saviour's day and he saw it and was glad, John 8:56. Then I gave the reason why he was glad. That is was because he saw Jesus as the great Sacrifice, as

(Page four, Column four)

Calley Boat

(Page one, Column three)

this type of work. It is powerful and also more economical on gasoline. One of these motors will cost about \$400.44 and maybe more with extra parts. Also he needs a public address system, with two loud speakers. The speakers will be fastened on top the boat, one facing one bank of the river and the other facing the other bank of the river. With this the missionary can announce the services and tell where they are to be for the night and also play songs on the hand wound phonograph, and the people can hear it, and the missionary will not have to stop at every house and wear himself out climbing the banks. We do not know the cost of a loud speaker equipment but we estimate that one will cost about \$400.00 or more. The boat with the sides and top built on it with the doors cost about \$150.00. Several have had a part in this thus far and many others will want to have a part in it. Those who want to help, please send the offerings designated for the "Paul Calley Boat, Motor and Loud Speaker." to: Elder Z. E. Clark, Box 551, Evansville, Indiana. Again we want to make it clear that this boat will be the property of the mission. It is the missionary's to use as long as it lasts. If it is necessary to sell the boat the money will revert back to the mission to buy another one with, or to be used in the work as directed. We mention this and want to make it clear, because money has been raised to buy such in the past, and then it was sold after being used a short time. Bro. Paul Calley has asked us to make this

(Page four, Column three)

around day and night preaching his heresy . . . to beware of him and that he had an uncanny demonic power in his preaching."

He does have power, but it is not demonic. Also the pamphlet said: "He is the most active of the heretics that their Bishop had ever seen . . . that they should make every attempt to make him leave the place and that any attending his meetings would be anathemized."

They concluded by attacking the city government for giving him liberty to preach and gave a list of candidates to vote for, who if elected, have promised that they will rid the place of him. What do you think of that preacher? Zacharias had hopes of leading his mother and brothers and sisters to Christ. They won't even speak to him now. He has often been stoned. When I think of how indifferent the people are to the price that some pay to bring the Gospel I could cry.

Isn't it much easier to send money to support someone like that than to go yourself. Zacharias has given everything to testify for Him. I wish that I could truthfully say the same. Zacharias said that if those officials were elected he doesn't know how he can stay there, humanly speaking. It could be that the place is not worthy of him, and that God is leading him away.

He is thinking about a place on the Copia River. He would not be far from Miguel then, about two days by boat. The two of them could work together.

I am having Bro. Santiago write a letter about what is happening in the church that he pastors so as to quench the tales that might tell about Tabernacle Church not working with us. You can put it in MISSION SHEETS for all to read and that will show everyone that there is nothing to what is saying.

There has not been any trouble whatsoever between us. If there were I would tell you. I guess that is all now. Give my regards to your family and church.

May God bless you.

Your Brother in Christ,
Royal H. Calley

MISSIONARY DEPARTMENT

PAGE THREE

JANUARY 29, 1955

possession. The Tabernacle Church is still trying hard to get the property there straightened up. I am enclosing an itemized statement of how much it will cost to finish the church building in Codajaz, which amounts to about 86,000 cruzeiros. The Mission already has about 35,000 cruzeiros invested in it. This report is the estimate by a contractor. They don't want to build the building themselves and frankly after seeing the way they have built it so far, I would feel very uneasy about them doing it. They got one wall all crooked and it will have to be taken down. I told them however that we would pay for only one thing at a time. One good thing about Tabernacle is that Santiago is a master carpenter and perfectly capable of putting up a church building. You mentioned that there was an architect at home that would design a church building for them. Bro. Overbey, they want a baptistry in the building. When the water is low in the creeks it is very difficult to baptize and everyone has to walk in real gooey mud where the water was. I wish you would have him to put a baptistry in the plans. There have been nine professions of faith this month, four in our church (Calvary and five in Tabernacle. Seven have been baptized. The two waiting to be baptized are candidates from our church. Someone will have to make a trip to Faro soon. I think that John Dias will make the trip. We have not heard anything from Sebastian. We would like to know just what he is doing and what is happening there.

About the seminary or school of preachers. I would like very much to start one. At present I am teaching one night a week to the preachers in Bro. Santiago's church (Tabernacle) but we have plans to start a regular school. I would like to get it started right away. But there is the problem of having a building and we are soon to be going home on our first furlough. I intend to do the teaching that I can before going home though.

When we get our new church building on a good lot, in a good location, we want to have space for classrooms, a library and an office. I know that such things are expensive. It is my conviction that we don't need so many missionaries as we need preachers here. If they are taught, they have just as much effect as a missionary, and they can be supported easier than a missionary. The salary is not as high, then there is no furlough expense and custom expense, etc. Of course there is need of missionaries here, but with ten missionaries and 200 preachers, we could just about preach in every corner of Brazil.

To train these preachers we would have to have a school, or more missionaries to train them individually. There is one thing that would be essential to make this work, and that is the students should receive some support so that they could devote all their time to study, and have their transportation paid from where they are to here, and then get them back to their home or wherever they would go. The people are very poor here.

The Tabernacle Church has a "chorus" now. They ask me to teach them to sing in parts which I did, and they sing quite pretty too, if I do say so myself. They are beginning to sing special numbers at the meetings. I think that they will be a big help in the future. They sing only in our church services. Bro. Santiago and I see eye to eye on that. They are getting good enough that some of the other missionaries are eyeing them.

That is the trouble with anything like that, there are always some vultures around to take the fruit of your labors.

I am proud to tell you about Zacharias (in the State of Ceara). He has been working very hard. So much so that his enemies are his greatest testimony. I received a pamphlet that the Catholic church put out in Jaguarana, Ceara. Among the things that they said about him were: "He goes

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.

Goals

(Page one, Column five)
preachers to be good, sound and well indoctrinated Baptists, so they can go out and be missionaries to their own people. True there are problems to all these things and there will be more problems and heartaches to arise. But we beg all of you to join with us in prayer that these goals may be reached for God's honor and glory. Pray, and then ask the Lord how much He would have you increase your giving to Baptist Faith Missions this new year.

Colombia Work

(Page one, Column one)
ing. A few people designated a few dollars toward the building which was sent for that purpose. Bro. R. P. Hallum put several hundred dollars in the building. Instead of building a church building, and a small one like Bro. Hallum counseled him to do, he built a large two-story business building and has it rented out for stores and apartments, with a corner of the second floor with some seats in it to hold services in. It is certain that Don Tomas was not doing mission work, which he was paid to do. We are in favor of native preachers to preach to their own people, but we doubt the wisdom of supporting any unless they are under the supervision and leadership of a missionary to see that they work at the job and are faithful.

Lewis Letter

(Page one, Column five)
istry in Peru a reality. I want to express my appreciation in a special way to the directors of Baptist Faith Missions, to those who were such a blessing to me during my wife's illness in New Orleans. While at the missionary conference in Indianapolis I heard of a veteran missionary (30 years on foreign soil) who was having difficulty getting support in order to return to the field. I thank God for BFM and people who have confidence in me. I am thankful that I do not have to spend all my time at home trying to get support in order to return to Peru. In view of the goodness of the Lord I have purposed in my heart to be more faithful to Him who has called me to proclaim the unsearchable riches of His Word. Again I ask an interest in your prayers that we might be protected as we travel over the United States visiting our many friends.

Mitchell Lewis

POSTERS

If your church has been supporting this mission work, you are being mailed two posters. One shows pictures of the work and the location of the work, as run in the November issue of the MISSION SHEETS. The other shows pictures of all the missionaries at the beginning of 1955, as run in the December issue of MISSION SHEETS. These posters are being mailed to you in a mailing tube so that they will arrive in good condition, suitable for putting up in your church building. If you do not get one by the last of January write to: H. H. Overbey, 1210 E. Grand Blvd., Detroit 11, Mich., and a set of two posters will be mailed to you as long as they last.

MISSIONARY DEPARTMENT

PAGE FOUR

JANUARY 29, 1955

FINANCIAL REPORT FOR DECEMBER, 1954

Emmaus Baptist Church, Fancy Farm, Ky.	\$ 10.44
New Hope Baptist Church, Dearborn, Ky.	90.80
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Liberty Baptist Church, Toledo, Ohio	25.74
Liberty Baptist Church, Toledo, Ohio (B. T. U.)	16.23
Ocoonita Baptist Church, Ocoonita, Va.	18.19
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Mt. Pleasant Baptist Church, Chesapeake, Ohio	22.12
Faith Baptist Church, Lawtey, Fla.	9.30
Faith Baptist Church, Royal Oak, Mich.	5.36
Dawson Baptist Church, Glenville, W. Va.	8.27
Mt. View Baptist Church, Watauga, Tenn.	56.95
Goodwill Baptist Church, Tampa, Fla.	28.00
Seventh Street Baptist Church, Cannelton, Ind.	14.97
Southside Baptist Church, Paducah, Ky.	50.64
East Sligh Avenue Baptist Church, Tampa, Fla.	7.00
Calvary Baptist Church, Richmond, Ky.	16.87
Liberty Baptist Church, Central City, Ky.	32.58
Seven Springs Baptist Church, Dycusburg, Ky.	38.88
Hopewell Baptist Church, Arlington, Ky.	19.47
Southside Baptist Church, Winter Haven, Fla.	25.00
Liberty Baptist Church, Flint, Mich.	13.75
Bellview Baptist Church, Paducah, Ky.	36.13
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
Bethel Baptist Church, Mansfield, La.	8.64
Hopewell Baptist Church, McLeansboro, Ill.	65.00
Bible Missionary Baptist Church, Marietta, Okla.	20.00
Westwood Baptist Church, Toledo, Ohio	26.85
First Baptist Church, Iquitos, Peru	10.00
Lucasville Baptist Church, Lucasville, Ohio	70.85
Willisburg Baptist Church, Willisburg, Ky.	75.00
Naborton Baptist Church, Mansfield, La.	24.50
Grace Baptist Church, Kingsport, Tenn.	10.50
South Side Baptist Church, Sanford, Fla.	10.00
Second Baptist Church, Marion, Ky.	34.50
Zoar Baptist Church, Fancy Farm, Ky.	10.04
Pleasant Grove Baptist Church, Hickory, Ky.	9.90
Kirbyton Baptist Church, Bardwell, Ky.	26.49
First Baptist Church, Stillwell, Okla. (By Mr. and Mrs. C. Lewis)	15.00
First Baptist Church, White Plains, Ky.	15.00
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Mt. Hebron Baptist Church, Lancaster, Ky.	189.07
Missionary Baptist Church, Denver, Colo. (By W. J. Church)	100.00
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Salem Baptist Church, Samaria, Ky.	14.00
First Missionary Baptist Church, Arabia, Ohio	86.86
Emmaus Baptist Church, Fancy Farm, Ky.	14.25
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Mt. Zion Baptist Church, Buchanan, Ky.	15.51
Temple Baptist Church, Evansville, Ind.	7.14
Newby Baptist Church, Richmond, Ky.	12.18
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (B. Y. P. U.)	5.42
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class for Calley's boat)	60.00
First Baptist Church, Hampton, Fla.	25.00
Ocoonita Baptist Church, Ocoonita, Va.	36.54
Canfield Avenue Baptist Church, Detroit, Mich.	10.50
Canfield Avenue Baptist Church, Detroit, Mich. (For Bro. Overbey's passage)	50.00
First Baptist Church, Greenup, Ky.	27.00
First Baptist Church, Russell, Ky.	105.90
Bryan Station Baptist Church, Lexington, Ky.	15.00
Julian Baptist Church, Gracey, Ky.	27.04
Dublin Baptist Church, Dublin, Ky.	200.00
Suwanee Furnace Baptist Church, Kuttawa, Ky.	49.75
South Bristol Baptist Church, Bristol, Tenn.	10.00
Members of Port Norris Baptist Church, Port Norris, N. J.	50.00
Miss Maude Hunt, Franklin, Ky.	5.00
A Baptist from Philadelphia, Penna.	3.50
Dick Dickerson and family, Alton, Ill.	1.00
J. H. Kain, West Cape May, N. J.	10.00
John H. Mock, New York, N. Y.	7.00
Miss Kitty Bullington, Atwood, Tenn.	3.00
Mr. and Mrs. Paul Owen, Calvert City, Ky.	31.76
John H. Mock, New York, N. Y.	20.00
Mr. and Mrs. J. W. Schmidt, San Bernardino, Cal.	5.00
L. A. Upton, McLeansboro, Ill.	10.00
A Baptist from Philadelphia, Penna.	3.50
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
C. H. Hughes and family, Carlsbad, N. M.	12.50
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mr. and Mrs. A. E. Brown, Marion, Ky.	5.00
R. R. McTaggart, Melbourne, Fla.	5.00
Katie Sparks, Vanceburg, Ky.	1.00
Dick Dickerson and family, Alton, Ill.	1.00
Orville Ditchley, Indianapolis, Ind.	5.00
Mr. and Mrs. Lawson Patrick, Greenup, Ky.	20.00
John H. Lore, Port Norris, N. J.	50.00
Mrs. A. B. Harris, Texarkana, Ark.	7.50
Clinton H. Craig, Robertsburg, W. Va.	15.00
Members of Port Norris Baptist Church, Port Norris, N. J.	1900.00
A Friend in Minneapolis, Minn.	25.00
TOTAL	\$4708.88

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

BAPTIST FAITH MISSIONS
Z. E. Clark, Treasurer
P. O. Box 551
Evansville, Ind.

MORE EXPENSES

In addition to the new church buildings to be built, and a new lot to be bought and boats, motors, and loud speakers, the Royal H. Calley family are to be brought home on furlough in about six months. The Mitchell E. Lewis family are to be returned to the mission field the latter part of 1955, and the C. W. Hunter family is to be sent out to Peru as soon as the entry permit is received. We need prayer and help.

Calley Boat

(Page three, Column five)

clear to all. We do not believe in buying things for the missionaries to use in the work and then after a short time having it sold. All the missionaries buy and own their own household goods and they can do as they please with these things. Now read the letters from Bro. Paul Calley and see how the new boat was used to the glory of God. Souls were saved and baptized on the journey.

MORE PICTURES OF CALLEY'S WORK



The houseboat stops on the Japiim River on the way to Barao. Bro. Francisco Lima (Cidro) chops a tree that has fallen across the Japiim River, so the boat can get by. Bro. "Cidro" is the pastor at Barao. He is a handy man to have along. He knows the jungle. No bare feet. He also is a hard working consecrated preacher.



This is the crowd of people that gathered in the home (of the house that was attacked by the tiger) for the service at night at Tatajua. The rear center is Mrs. Paul Calley and the tallest one in the picture is the right corner, is Leslie Paul Calley. There were two saved in the service and three others came for baptism. (These five are the ones who were in the water beside the houseboat).

Paul Calley Letter

do Sul.

(Page three, Column three)
the Saviour and Redeemer, that one day would come and pay for his sins. And that he knew in Jesus he had eternal life in that home in Heaven. That all those that died and were saved before Christ came down to this earth to pay for our sins and theirs, were saved because they believed and trusted in Him that He would come and pay for their sins. That all who are already saved or those that ever will be, since His death on the cross, will be saved by trusting in Him.

A short time after the service, one of the boys, who is fifteen years old, said he understood my sermon and believed in Christ as his Saviour. Bro. Eufraso said that this boy had professed Christ as his Saviour before, but the priest always won him back. For this reason we would not baptize him until his faith is more proven by waiting to see if he wavers again. The man of the house said he understood my sermon and I believe that the Lord is drawing him with His Word. When we left the next morning, he invited me back to preach in his home.

Brethren, I realize that my letter is long and I will be brief in finishing, and give more detail of my other stops in future letters.

Return To Cruzeiro do Sul

We returned to Cruzeiro do Sul for one day to drop Bro. John Bentes off for medical aid because he had caught the whooping cough and was coughing very badly and unable to preach. My wife, son and I and also Bro. Cidro started out again the next day and we visited Japiim again, and then to Barao, where we preached to many, and then another full day traveling on the upper Noa River to Perei Peri for a weekend visit of two days, holding services on Saturday night and all day Sunday, and then back to Japiim again for one more preaching service and then to Morapirango again to preach on Sunday and back to Cruzeiro

All the places that we gave us a warm welcome, and had well attended services. You brethren to know that brethren pray also for you on placed they thank the Lord again for again for bringing the Gospel to our Saviour to them. Those who they know, they pray for you. name. Those that you know, they Overbey, said to give you remembrance, and they remember you in their prayers.

As I write this I am back to Cruzeiro do Sul, and for the two nights I preached in the church. Last night I preached from the 16th chapter of Acts. The text was the 31st verse, "Be not of the world, but be of the world." Some of the people were lost and I tried to win them, but no visible results. Last night Bro. John Bentes preached, and we are thankful to him. He is must better. Bro. Bentes preaches well and goes deep. He is the Word of God, although only 22 years old. When I saw him preach, I thank the Lord for him. Bro. Royal, for the way he taught these preacher brethren. He in diligent and untiring teaching them, and his work have borne much fruit.

Rents New House

The Lord willing, we are going back to Manaus in a few days to make arrangements to send our furniture here. A few days ago we were assured of getting a new house here in Cruzeiro do Sul, that will be completed in January, and we are thankful for this comfortable home, and for the good boat, and for the roof which is now on the new house. We have reason to be thankful and humble to God for the way He has blessed us and directed our every step in our travels in these last months, and for the souls that have been saved. We thank the Lord for each of you who have part in bringing the Gospel to these people. Brethren, continue to pray for us.

Paul

"The Unpardonable Sin"

(Continued from page two)
adultery? The Word of God tells us that Jesus said to her:

"Neither do I condemn thee."
—John 8:11.

Thus from these Scriptural examples we can see that this sin of the flesh is not an unpardonable sin.

The sin of profanity is another which is often thought to be unpardonable. This is a terrible habit, a vile sin, and is most repulsive to the consciences of those who love the Lord. There isn't any sin which ought to grieve a Christian more than the sin of profanity, since it links the name of the Christian's Heavenly Father in a most horrible manner.

The Word of God gives us an example of one who used profanity and yet we know that he is in Heaven today. I speak of Simon Peter who cursed as he warmed his hands around the enemies campfire on the night of Jesus' arrest. Years later this same Simon Peter was used of God to write two books which bear his name, and these were incorporated into the Bible by the Holy Spirit. I say that we know that he was saved, for he wrote, saying:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:5.

Thus I say that the unpardonable sin is not any one sin of the flesh. I have mentioned these five—murder, stealing, drinking, adultery, profanity—and we have seen that though each of these sins of the flesh is to be avoided, neither is unpardonable. In the very context from which we get our text for this sermon, Jesus said that all sins and blasphemies could be forgiven. He said:

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies whosoever they shall blasphemy."—Mark 3:28.

II

THE UNPARDONABLE SIN IS NOT THE REJECTION OF JESUS CHRIST AS SAVIOUR.

This is the common interpretation placed upon this Scripture by most Arminian evangelists. Those revival preachers, especially during prayer meetings, in pressing the Gospel, insist that a man can "come to the Spirit of God too late," so that some day the Holy Spirit will depart, never to deal with that individual again. This is a good way to scare unsaved people into the church. It is a good way to fill the church with unsaved members. It is a good way to add to the ecclesiastical corpses to some church rolls.

Many individuals on hearing results of exhortations have come to believe that surely this was the unpardonable sin. A man here in Bro. Bears town told me nearly twenty years ago that he couldn't be saved though he had committed the unpardonable sin. He told me the Lord said that in a revival meeting way before he had rejected the Holy Spirit and from that time on he had never had a spiritual impression that he should be saved. I think he is representative of thousands who have been misled by Arminian evangelists.

Sometime ago a Baptist preacher of this Association was holding a revival meeting in a nearby Baptist church. He told the story

of two boys who attended services in another revival, one of whom was saved, whereas the other, as he said, rejected Jesus. On their way home that evening they parted company at the forks of the road. When the one who was unsaved shouted, "Come back, come back," the other boy hurriedly turned back, thinking that his unsaved friend was calling for him, only to find that this unsaved boy was calling to the Holy Spirit to come back into his life. This Baptist preacher who used this illustration said that this man committed the unpardonable sin, in that he rejected Christ until the Holy Spirit left him, never to return again. Of course every Holy Roller and every Arminian preacher had already told this hundreds of times before. However, in spite of the fact that this had been told again and again by heretical preachers, it is still a religious falsehood, a slander on God, and a definite misrepresentation of God's Word.

In the Old Testament there is a Scripture which is often correctly quoted but incorrectly applied. It says:

"My Spirit shall not always strive with man."—Gen. 6:3.

This was God's message to the antediluvian civilization in that He declared He would not always tolerate the sinful civilization of Noah's day. It is the favorite verse of those who believe that the unpardonable sin is the rejection of Jesus as Saviour. Sometime ago I read a message from this text on the subject, "Sinning Away One's Day of Grace." The preacher endeavored to show that a sinner can by continually rejecting Jesus, thus commit the unpardonable sin.

However, beloved, the sinner can't sin away his day of Grace because he has never had any grace. There is no such thing as waiting too long nor neglecting one's opportunity for salvation until the Holy Spirit departs. Three Scriptures make clear the fact that all those whom God elect shall eventually be saved.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."—Phil. 1:6.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."—Acts 13:48.

No man can read these Scriptures without the realization that God saves only those whom He has elected unto salvation, and further these Scriptures abundantly teach that all those whom He has elected shall be saved. Not one of them shall fail to enter Heaven who has been chosen of the Lord before the foundation of the world. How glorious it is to know that ultimately everyone of God's elect shall be saved and therefore we are sure that the continued rejection of Christ on the part of a sinner is not the unpardonable sin.

III

THE UNPARDONABLE SIN IS NOT AS THE CATHOLICS SAY, TO DIE OUTSIDE THE CATHOLIC FOLD.

So far as they are concerned the only sin which is unpardonable is to die a Jew, a Protestant, or a Baptist—that is, to die without being a Catholic. This is the only unpardonable sin they know—dying outside Catholicism.

In this respect I want to insist, and that very definitely in opposition to the Catholics, that there is no salvation in church membership. There is no salvation in anybody's church. The church is not the Saviour—it is the home of the saved. A man may be a Jew, Catholic, Protestant, or a Baptist and still be lost and on the road to Hell. Listen:

"Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess

unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:21,23.

Many have a Lord-saying profession apart from a profession of Christ as Saviour. Let me insist that no man is saved by his church membership. When our Lord comes, His concern will not be whether your name is on some church book, but whether your name was inscribed in the Lamb's Book of Life.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

I am confident that the Catholics are as far wrong in this as they are on all other teachings of the Bible. This is only to be expected since they have substituted tradition and human philosophy for the Word of God. To say that any man is saved by being a member of a church or is lost by not being a member of a church is utterly ridiculous in the light of God's Book. I thank God that I do not preach salvation by the church, but by the Lord Jesus, who is the head of the church and the Saviour of all the elect.

IV

THE UNPARDONABLE SIN IS THAT OF ATTRIBUTING THE WORKS OF CHRIST TO SATAN.

When Jesus spoke the words of our text He was talking to those who said that He was doing His work through the power of the Devil. This was their charge.

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils."—Mark 3:22.

Jesus thus declared that all other sins and blasphemies might be forgiven, yet when one attributed the works of Christ unto Satan, that was committing the unpardonable sin and he was in danger of eternal damnation.

Thus this is not a sin which might be committed by a thoughtless child, or immature youth, or one who is feeble-minded, or by the ignorant. It is a sin that is committed in defiance of God, of which very few have ever been

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—J. EDGAR HOOVER
DIRECTOR F.B.I.



JACK HAMM

guilty through all the ages since the foundation of the world. Even those who have been given to flagrant violations of the Law by way of sins of the flesh still have recognized and feared God and even in their sinfulness state would have shrunk from the thought of attributing the works of Jesus unto Satan. This is a sin of which I am sure very few have ever been guilty. Only those who are atheistically inclined and who view the Word of God from an infidel viewpoint would ever be guilty of this sin. I doubt if there is even one in this audience who has ever dared to think that Christ did His work by hypnotism or mesmerism—that He was in league with Satan.

However, everyone here has many sins though whereof you are guilty. While you might shrink from the thought of this unpardonable sin, you have willingly embraced many sins of the flesh to your bosom. In God's sight you therefore stand guilty. Has He not said:

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

Do you feel your guilt tonight? Do you realize that you are a sinner? Would you like to be saved? I am glad that with this one exception that all other sins may be forgiven. God's Word makes the invitation broad and wide. Listen:

"For the son of man is come to seek and to save that which was lost."—Luke 19:10.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

May God in His Grace reach down and touch the heart of someone of His elect, that you now may be saved for His own glory.

May God bless you!

Constancy

(Continued from page one)
not strong and you weak; we are made of the same clay as others."

"Elijah was a man subject to like passions as we are" (Jas. 5:17).

Daniel might have called his three Hebrew friends and said: "You see I am in a tight place: my place as the chief of the princes is at stake, my future influence is threatened, and moreover you will suffer with me. Let us meet plot with plot, watch and overthrow their schemes, and thus save my soul, salary, and life itself." Ah, that would not do. The rest of the matter was in Daniel, he called upon his God; he had proved Him before, He would not fail him now. We need the same God, prayer, conscience and constancy to bring us through the plots of jealous, vicious men and dens of devouring demons. It was a peaceful night for Daniel. He might as well have spent the night with sheep—it was only a matter of difference of smell!

But suppose the lions had crushed the bones of Daniel and devoured him? "Defeat?" do you say? Not so, he would still have won. Death is not a terminus; it is an exodus to the child of God, to eternal joy. Don't make too much of death. The doctors would have finished Daniel a little later anyway. At least they would have written a certificate of burial. That's the way, you know, if the disease can't be cured, they will give a certificate that the patient died of this disease or that. You laugh at death? Well keep it up; only be ready to meet it. Mind you, I don't want to die, I want to live as long as possible.

Look Ahead

One of the Puritan fathers said: "Take a look out of your grave." Meaning: Look ahead, see yourself dead, buried, the mourners gone, time passed, how little you are missed, the world gone rushing on. Don't be a fool; don't sell your soul for a morsel of this world's pottage. "The world passeth away and the lust thereof." (Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 29, 1955

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