

Some people devote all of their religion to going to church.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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JUST BETWEEN US

We are having a hard time making ends meet in the printing of THE BAPTIST EXAMINER.

It has been definitely an off-season so far as job printing is concerned. The months of December, January, and February have been unusually slow, and the job work has not in any wise at all paid the overhead on the shop. This is a bad season for us every year, but never before have we been as hard pressed as at present.

Heretofore, when conditions were unusually bad, having a salary as pastor of a church, I could take money out of my own pocket and meet the deficit, but now that is impossible. Last year

I put approximately \$3000 into the paper, and counted it a joy to do so, for I believe this paper to be definitely a missionary venture. This year I can not do so.

Mrs. Gilpin and I are putting nearly 100 hours a week into the shop in order to send forth this paper on its weekly mission. My bookkeeper works approximately 15 hours a week, all gratis. We take a small amount weekly out of the business for living expenses, and after paying \$50 a month for house rent, you know that we haven't much left for actual expenses of our household.

We count it a joy to serve God through the medium of the print-

ed page, but frankly today our needs are exceedingly heavy. It is thus I turn to our readers. Surely somewhere there is someone, or perhaps many, who would like to have a part in sharing with us, that our financial burdens might be eased. Would to God that He might lay it upon the hearts of our readers to immediately assist us in this manner.

There are lots of folk who would like to see this paper fail. They offered dire prophecies concerning it, when it was first started. When I resigned last October, my enemies thought that they had succeeded in putting an end to

(Continued on page two)

What reasons can you give for the inspiration of the Bible?

This question as to inspiration is most appropriate, for in this issue, we begin our study of the book of Genesis. Since it, as well as all the Bible, is God's Book, I offer the following reasons for its inspiration.

1. The Bible states that it is inspired. Twenty-six hundred times the Old Testament prophets and 525 times the New Testament writers assert that their words are the words of God. Cf. Ex. 19: 6,7; Ex. 34:27; Jer. 36:4,17,18,28; Ezek. 3:10; I Cor. 2:13; II Tim. 3: 14-17; II Pet. 1:19-21; Ex. 4:11,12; II Sam. 3:22; Jer. 1:9; Luke 1:70.

There can be no thoughts apart from words to express the thoughts. Thus the Bible is divinely inspired. The writers lack of education would have prohibited the writing of the Bible in its classic Greek had not the words been inspired. Sometime ago in writing to a friend, commending him for his new tract, I dictated, "I can heartily endorse every statement you make." The stenographer misunderstood and wrote, "I can hardly endorse, etc." Why? The stenographer was human and it is human to err. The

Holy Spirit had to superintend the writing of the very letter of the Scripture to guarantee its accuracy and inerrancy.

2. The freshness of the Bible proves its inspiration. The words of the Bible cannot be exhausted. It is like Elijah with the oil and meal. Cf. I Kings 17:8-16. What man has to say can be gathered from his writings at the first reading. Not so with the Bible. It is an inexhaustible mine of wealth. What the mind of man has produced, the mind of man can exhaust. If man had written the Bible, its contents would have been mastered ages ago.

3. The human mind could not have produced such a book. Even after it is written the carnal mind cannot understand it. Consider these two doctrines:

(1) The Omnipresence of God. Psa. 139:7-10.

(2) Redemption Through Christ. John 3:18.

4. Many things written within the Bible, the meaning thereof, was unknown to the writer. Cf. Isa. 48:6; I Pet. 1:10,11.

5. Man's heart would not prompt (Continued on page four)

What Our Readers Think Of TBE

I have gotten tremendous pleasure and profit from the reading of your paper these last six months. I believe that it is the very best of the many papers published today. I would like to show the enjoyment that I receive from reading your paper with some of my friends. Listed below are the names to whom I wish to send gift subscriptions. May the Holy Spirit continue to strengthen and guide you as you labor for Him that loved us, and washed us from our sins in His own blood.

Yours for Christ,
Eld. George W. Hunt
Bastrop, Louisiana

I have always wanted to tell you how much I appreciate the EXAMINER, but I never got around to it. The "I Should Like To Know" column is worth 10 times the subscription. I have some subscriptions coming up. I will try to have them together by the first of the month. I hear occasionally from Bro. Horton, now at Linton, Ind., who first showed me the EXAMINER, while we both lived in Georgia. I have always been grateful that I learned there was such a paper. Maybe the Lord intended you should have your full time for the EXAMINER and if so, all will work out satisfactorily.

Sincerely,
A. E. Fletcher
Denton, Maryland

AN APPRECIATED LETTER

Dear Bro. Gilpin:

I am not yet tired of the good old BAPTIST EXAMINER. I like the way you outline your sermons, for that makes them more understandable.

I wish it were possible for me to do more for its support.

Humanly speaking, it looks hard for a man like you to give his time and talent in the service of the Lord, and for the good of the people, and then have to suffer so many hardships, but the Master was no exception to the rule, and He said it would be that way with us.

I am praying for you that the Lord may continue to use you for His glory and honor until your work on earth is finished. Pray for me.

R. G. Richardson
Normantown, W. Va.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 3, 1955

THE CREATION

GENESIS 1

I. General Discussion Of The Whole Of Genesis

1. The author of Genesis. In spite of the claim of modern critics that many men are responsible for the book of Genesis, we will follow the conservative theory of the authorship of Moses.

2. Man as found in Genesis. In this book man is presented in innocence and ends with him in sin. Contrast this with Revelation, in which man is pictured in sin and ends in Paradise.

3. Genesis and Science. The first aim of Genesis, as well as all the Bible, is spiritual. However science is mentioned somewhat. We should remember that it was written, not to tell us how the heavens go, but rather how to go to Heaven; it was not written to teach us the age of rocks but rather the "Rock of Ages." In spite of its religious emphasis, THERE IS NOT A SINGLE FACT IN THE BOOK WHICH DISAGREES WITH REAL SCIENCE.

4. The relation of Genesis to the rest of the Bible. It enters into the very structure of the New Testament as it is quoted over 60 times in 17 books of the New Testament. We must understand Genesis to understand the New Testament.

5. The time covered by Genesis. It is longer than the time covered by all the other books of the Bible. Genesis covers the history of approximately 2500 years, in comparison to a period of 1600 years for all other books of the Bible both as to their history and composition.

From Adam to the flood—1650 years.

From the flood to the call of Abraham—427 years.

From the call of Abraham to death of Joseph—400 years.

6. Genesis is the book of beginnings. The roots of all subsequent revelations are planted in Genesis. It might have been called, "The seed plot of the Bible."

A. In Genesis, God is revealed as Creator. Gen. 1:1.

B. In Genesis, we have the first hint of the Blessed Trinity. Gen. 1:26.

C. In Genesis, Man is exhibited. First pure; then sinful and fallen; then brought back to God through grace. Gen. 6:8.

D. In Genesis, the Wiles of Satan are exposed. Gen. 3.

E. In Genesis, God's Sovereign Election is first seen. He singled Abraham out from a sinful nation. He passed Ishmael by, and called Isaac.

F. In Genesis, the Truth of Salvation is typically displayed. Adam made clothes of fig leaves; God clothed him with skins of animals; to secure these, blood must be shed; in other words the innocent must die for the guilty.

G. In Genesis, Justification by Faith is first preached. Gen. 15:6.

H. In Genesis, the Believer's Security is illustrated. Divine judgment swallows up the guilty inhabitants of the earth, but Noah who was shut in the ark by God, was preserved.

I. In Genesis, the truth of Separation is seen. Enoch lived apart from the world. Abraham separated himself from Chaldea. Lot is held up as an example of failing to live separately in that he became unequally yoked together with unbelievers.

J. In Genesis, God's Disciplinary Chastisement upon an erring believer is portrayed. Jacob is a good example of what happens to a child of God who walks after the flesh rather than after the Spirit.

K. In Genesis, we see the value of Prayer. Abraham prays and Abimelech's life was spared. Gen. 20:17. Abraham's servant prays that God would prosper his efforts to secure a wife for Isaac. Gen. 24.

L. In Genesis, the Saints Rapture Into Heaven is portrayed since Enoch was translated without passing through death. Gen. 5.

M. In Genesis, the Divine Incarnation is declared. Gen. 3:15.

N. In Genesis, the Resurrection is prophesied. Gen. 22:1-14; Cf. Heb. 11:19.

O. In Genesis, we see the Saviour's Coming Exaltation. Joseph was exalted as governor over all Egypt.

P. In Genesis, the Priesthood of Christ is anticipated. It presents the priesthood of Melchizedek. Cf. Heb. 7:21.

Q. In Genesis, the Anti-Christ is announced. He (Continued on page two)

Here Is How Sin Demoralizes

There is no incident that more forcefully illustrates the effect of sin than that connected with the painting of Leonardo Da Vinci's great masterpiece "The Last Supper." Long and in vain had the artist sought for a model of his Christ. "I must find a young man of pure life," he declared, "before I can get that look on the face I want." At length his attention was called to a young man who sang in the choir of one of the old churches of Rome, Pietro Bandinelli by name. He was not only a young man of beautiful countenance, but his life was as beautiful as his face. The moment he looked upon this pure, sweet countenance the artist cried out in joy, "At last I have found the face I wanted." So Pietro Bandinelli sat as the model for his picture of Christ.

Years passed on, and still the great painting, "The Last Supper," was not finished. The eleven faithful apostles had all been sketched on the canvas, and the artist was hunting for a model for his Judas. "I must find a man whose face is hardened and distorted," he said, "a debased man, his features stamped with the ravages only wicked living and a wicked heart can show." Thus he wandered long in search of his Judas, until one day in the streets of Rome he came upon a wretched creature, a beggar in rags, with a face of such hard, villainous stamp that even the artist was repulsed. But he knew that at last he had found his (Continued on page four)

DIET TO CURE BAD GIRLS

Mrs. M. Hudson, a London expert on juvenile delinquency, has been reported to recommend brown bread and raw vegetables as a cure for bad girls!

"A great deal of juvenile delinquency has to do with digestion," she said.

We are for brown bread and vegetables, and believe them to be assets to good health; but, on the other hand, we feel it is asking too much of such morsels of food to ask them to change the nature of girls from bad to good.

In fact, we know on the authority of the infallible Word of God, that it is impossible. The Lord says: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

However, there is a diet which (Continued on page four)

The Baptist Examiner Pulpit

"JESUS AS A PREACHER"

Jesus was the greatest preacher of all time. He is God's perfect pattern for preachers. The gospels are the greatest books ever written on how to preach. There is great need today that preachers make a fresh study of Jesus as a preacher. But not only do preachers need to study Him; churches need this study also. Churches need to be acquainted with God's standard of preaching so that they will indorse and support a faithful ministry. Let us note the following characteristics of Jesus as a preacher:

I. He Did Not Have The Inordi-

nate desire for numbers that some modern preachers have.

On many occasions great multitudes followed Jesus. But He was not thereby flattered into petting and pampering the multitudes so as to win them as His disciples. Rather He was wont in the presence of the multitudes to lay down the severest tests of discipleship and to utter the most scathing denunciations of sin. Some signal instances in point here are to be found in John 6:22-71; Mark 8: 34-38; Luke 1:1-53; Luke 14: 25-35. Christ sought after quality rather than quantity. He continu-

ally magnified the sterner side of discipleship and thus sloughed off the fickle multitudes. What a comparatively few of the great multitudes ever became actual disciples! A Billy Sunday would have had all of Palestine "hitting the saw-dust trail." And many a Baptist preacher would have had multiplied thousands of professions to report. Judged by modern standards, Jesus was a colossal failure as an evangelist!

Baptist churches today are overwhelmed by the unregenerate principally because we, unlike (Continued on page two)

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\$ A-MONTH-CLUB \$

Our growth this week has been very slow in comparison to that of last week. However, we are thankful for those who have remembered us and have made an offering for this purpose.

Our contributions for this week are as follows:

Lucy Isley, Winston-Salem, No. Carolina, \$5.00.

Mrs. D. J. Hommerding, Jackson, Mich., \$1.00.

Joseph R. Dunnam, Stonewall, Miss., \$3.00.

Mrs. Laura La Vigne, Mansfield, La., \$1.00.

This brings our total for the pressfund to \$500.50. The total amount due is approximately \$1200 as of June 27. God has never failed us yet and I am sure He will give us the balance we need in due time. If you can't give, then may I ask you to pray definitely for us.



Just Between Us

(Continued from page one) this paper. In spite of all their efforts, we have managed to bring the paper to you each and every week.

But now, beloved, it is up to our readers. I'm serving God sacrificially to get the paper out and I'm glad to do so. Today, I need your help. Won't you sacrifice just a little bit too, and send us an offering at once?



"Jesus As A Preacher"

(Continued from page one) Christ, have had an inordinate desire for numbers. It is right to have a passion for the lost. Jesus had it in an infinite degree. But it is a sad mistake to allow our zeal to make us try to take the place of the Holy Spirit in the saving of souls. For the most part this inordinate desire for numbers has worn the cloak of a sincere and commendable, but misguided evangelistic zeal. Nevertheless it has been tragic in its results. It has brought Baptist churches to where most of them have about as little regard for a preacher that will declare the whole counsel of God as the Pharisees had for Christ. It has practically obliterated the line of demarkation between the church and the world. B. H. Hillard once said:

"The blighting curse has been, and still is, that Baptists have gone in a mad race for members until there are thousands swept into our churches with no more religion than a heathen Hottentot. This is no pessimistic 'whine,' but a tragic fact. Tell me that a saved man can have absolutely no concern for the cause of Christ? Tell me that a saved man will spend his entire earnings on himself and his and absolutely forget the cause of the Lord? Tell me that a saved man will desecrate the holy Sabbath day without the slightest restraint? Tell me that a saved man will habitually indulge in every form of worldly and sinful amusement—especially when his church stands against it? Tell

me that a saved man will close his heart to the appeal of sin-cursed and dying humanity, in the face of the plain Scriptural command — the last words of our Lord? I don't believe a word of it. Jesus said: 'By their fruits ye shall know them.' That is enough. It tells a sad story. It will condemn men in Hell unless the grace of God intervenes."

Estimates of the lost in our churches today range from fifty to seventy-five per cent. Of course, no one knows the exact per cent. But surely he is blind who cannot see that it must be represented, so far as man can tell, by quite a large figure.

Whence came this uncircumcised throb? Did God add them to our churches? Nay, not so. God adds to the church only such as are saved. Then whence came they? We may trace their presence to at least two underlying causes:

1. FORGETFULNESS THAT RESULTS BELONG TO GOD.

"I planted, Apollos watered; but God gave the increase" (I Cor. 3:6). It is not ours to be primarily concerned about results. Rather we should have all concern about being obedient servants of God and leave results wholly with Him. Especially do we need to be warned in this connection in this day when the commercial world is stressing results as never before. Efficiency of production is the great end sought today in the commercial world. This is the spirit of the age in which we live, and that spirit is as catching as smallpox. And a devout, open-minded study of the Word is the only vaccine that will render us immune to it.

2. ABUSE OF THE PROTRACTED MEETING AND OUTSIDE EVANGELISM.

These things are all right within themselves. It is their abuse that is to be avoided. The preaching of the Word is always in place, and when a church feels led to have a special period of preaching either to the saved or lost or both, it surely has Scriptural warrant and precedent for doing so. And if a church and pastor feel led to call in an outside man to do the preaching, then they have Scriptural precedent in the going of Barnabas to Tarsus in search of Paul to bring him back to Antioch to preach there in a protracted meeting. The evil has come in the abuse of these Scriptural things. The wise solution of the problem lies not in their abolition, but in ridding them of their evils. We have come to feel that we must have results during a protracted meeting. Commonly, if results in professions of faith do not begin to manifest themselves early in the meeting, then one expedient after another is used — "hot air," high pressure, radical emotionalism, long-winded invitations, with many clap-trap propositions, and much begging. If the meeting goes on to a close and there are no "professions," everybody usually feels that the meeting has been a failure. In such a case the evangelist is not likely to get much money out of the meeting. And if he has many such meetings, it is very likely to put a check in his evangelistic career. In these ways we have come unconsciously to adopt false and un-Scriptural methods in evangelism. Oh, when will we learn that it is ours to preach the Word publicly, privately, in season and out of season, and then leave results with God! This leads us naturally to the next characteristic of Jesus that we desire to notice, in connection with which we will notice other things that bring the lost into our churches.

II. He Depended Wholly Upon The Word Of God To Accomplish Results.

Jesus used but one method in evangelism! That one method was the preaching of the Word. There are many things that Christ did not depend on in His preaching to the lost. Let us note some of them:

1. HE DID NOT DEPEND UPON PERSONAL MAGNETISM OR MASS PSYCHOLOGY.

He had personal magnetism. (Continued on page three)

Sunday School Notes

(Continued from page one)

is called "the seed of the serpent." Gen. 12:1-3.

R. In Genesis, we first read of Palestine as a Jewish National Home, given to the Jews by God. Gen. 3:15.

S. In Genesis, the Wondrous Future of Israel is prophesied. Gen. 13:16.

T. In Genesis, the Judgment of God on the Wicked is solemnly exhibited. Cain confesses his punishment is greater than he can bear; the flood destroys a world; fire and brimstone came upon Sodom and Gomorrah, until naught but ashes remained; Lot's wife for one act of disobedience is turned into a pillar of salt.

II. God the Creator. Gen. 1:1. This presents the first great cause—GOD. Back of all things, before all things, and above all things stands GOD. This refutes the following heresies:

1. **Atheism** affirms that there is no God; this verse reveals there is.

2. **Deism** declares that God cannot reveal Himself; the universe of Gen. 1:1 is a revelation of His eternal power and God-head. Rom. 1:20.

3. **Agnosticism** says there may, or may not, be a God; but as design implies a Creator, so verse one tells us of God.

4. **Materialism** proclaims the eternity of matter; our verse says that in the beginning God created it.

5. **Pantheism** says there is no God but the universe; we read here that the universe was summoned into existence by His command. Psa. 33:9.

6. **Polytheism** affirms that creation is the work of many gods; but that is disproved for Gen. 1:1 confesses one eternal creator.

7. **Rationalism** refuses to believe anything that transcends reason; but as man was not in existence at the time to which Gen. 1:1 refers, the statement must be received by faith. It is through faith we understand, and faith, while ever unreasoning, is never unreasonable. Heb. 11:3.

IV. The First Fore-gleam Of The Trinity. Gen. 1:1.

In the Hebrew language there are three numbers. The singular, one; dual, two; plural, more than two. The word for God in Gen. 1:1, "Elohim" is in the plural, indicating at least three persons. The Trinity thus declared is a hard doctrine to understand. Francis Bacon said, "A Christian is one who believes many things he cannot prove." This is helpful when we come to study the Trinity. Many wear a shamrock on St. Patrick's day, not knowing the significance thereof. Patrick who was an apostle of the Irish, thus illustrated the Trinity with the shamrock. In Gen. 1:26 the word "us" indicates a plurality of persons in the God-head.

V. The Meaning Of The Word "Created."

1. It means "to bring into existence out of nothing," or "to bring into being without the use of pre-existing materials."

2. It is used three times in Gen. 1.

A. In the origin of matter. Gen. 1:1.

B. In the origin of life. Gen. 1:21.

C. In the origin of man. Gen. 1:27.

3. It is remarkable, but true, that science has failed in these three particulars. It has failed to originate matter; has failed to bridge the chasm that separates the living from the non-living; has failed to bridge the gulf that separates the animal creation from man.

VI. The Supposed Cataclysm.

1. Scofield, Torrey, Pink, Henderson and others say that a cataclysmic change took place between verses one and two.

2. Reasons why this is false.

A. Rom. 5:12 teaches there was no death on the earth until Adam sinned. If there were no death until Adam sinned, then there were no fossils; for you could not have fossils without death.

B. If there were a cataclysm, then there were two creations millions of years apart, and not one as the Bible teaches.

C. If there were two natural creations, then by analogy the Arminians are right and there can be two spiritual creations and apostasy is true.

D. The idea of a cataclysm is contrary to all Bible teaching, for all Bible history shows there is always a remnant left by God, of His work. If there was a creation millions of years before Adam, it was such a colossal failure, that no trace of it was left.

E. No pre-historic man. Adam was the first one. I Cor. 15:45. If no pre-historic man, then no sin; no death; no cataclysm; no fossils.

F. Pink's main argument is drawn from the word "replenish." That argument is based on ignorance. The word translated "replenish" in Gen. 1:28 is translated "fill," "fulfill," or "to be full" 246 times in the Old Testament. Creation was never finished until Gen. 2:4.

VII. The Length Of Creation Days.

1. A great number of scholars say the creation days were not hour days, but long periods of years.

2. Reasons why this is false.

A. The only day which has an evening and a morning is a 24-hour day.

B. The seventh day of this first week was a 24-hour day. Moses says so in Ex. 20:10,11; 31:17. If the seventh day was a 24-hour day, then certainly the other six must have been 24-hour days also.

D. The word used for "day" in Gen. 1:5 was a period of light followed by a period of darkness

called night. The 24-hour day is the only such period known to man.

E. In all the Bible, the word "day" is never used of an indefinite period of time, when connected with a numeral. Gen. 8:3; Num. 13:23; Jonah 1:17; Ex. 20:11.

F. The objection is raised that there could have been no 24-hour days without the sun and the sun did not appear until the fourth day. Wrong again; the 24-hour day is made by the revolution of the earth upon its axis. That was from the very first day.

G. The days of Gen. 1 were 24-hour days because Gen. 1:14 plainly says that they were the kind of days that made seasons and years.

H. The fact that the Bible says that Adam lived 930 years is proof that the days of Gen. 1 were 24-hour days; because that is the only kind of days that make years.

VIII. A Recurring Expression—"After His Kind"

Evolution declares that life originated in primordial germ, a protoplasmic cell, living but structureless. From this microscopic beginning of life developed by the principle of evolution, along the lines of heredity, natural selection, adaptation to environment, and a struggle for existence, from lower to higher power of life, from these to higher still, until ultimately it culminated in man. In this chapter, the expression, "After His Kind" occurs ten times. This gives a death blow to evolution. Since God has decreed that all should reproduce "After His Kind" there is not a single case of transmutation of species on earth. Evolution is built on a system of guesses and not of facts. It would lead men back to the jungle. This gospel of dirt produces a dirty morality. Monkey-men make monkey-morals. Teach a man he is a beast and he will act like one. Let those who wish, trace their ancestors back to the zoological gardens. We prefer to trace ours to the Garden of Eden.

IX. The Heavens. Gen. 1:1.

1. The atmospheric heavens from which the rains come (Gen. 8:2), through which the winds blow (Dan. 8:9), in which the birds fly (Dan. 2:38).

2. The stellar heavens in which are those unnumerable orbs of light, which, with the sun and moon, men have erroneously worshipped (Gen. 22:17; Deut. 17:3).

3. The Heaven of Heavens—the dwelling place of God (Deut. 10:14). Psa. 11:4; Isa. 66:1. Our Father is there (Matt. 6:9). Our Saviour is there (Heb. 4:14; 9:24). By and by we shall be there (John 14:2,3). Paul was caught up there (II Cor. 12:2).

X. The Number Of Times "God" Is Used.

Thirty-two. An average of once in each verse. The reason of this is we are beholding God's power.

XI. "And God Said" Occurs Ten Times.

These are the ten commandments of creation.

XII. The Order Of Creation.

1. The first day light was created.

2. The second day—the origin of atmosphere. The atmosphere is the outer sphere of air fluid, enveloping the earth as the rind of an orange encloses the pulp; it is supposed to be about 45 miles deep. Its uses are too manifold to describe. It merely suggest that without it there could be no vegetable or animal life.

3. The third day—the land, sea and plant life. Cf. Psa. 104:3-9; Job 38:4-11. Three different classes of plant life are specified as the grass, the herb and the fruit tree. Human science must acknowledge God. All the research of the ages has never been able to have one case of spontaneous generation.

The fourth day—sun, moon and the stars become visible. Their service to the earth is three-fold. First to divide the day from the night; second, for signs, seasons, days and years; third, they distribute light upon the earth. Cf. Psa. 8:3,4; Psa. 19:1-6.

5. The fifth day—animal life. On this day marine animals and fowls were created.

6. The sixth day—land animals were created. As a capstone to all creation, God made man in His own image.

XIII. God's Pleasure In His Finished Creation.

See verse 31. Six times the expression occurs, "God saw that it was good." This was before sin entered. Cf. Gen. 6:7.

XIV. Man's Dominion And Commission. Gen. 1:26-28.

XV. Likeness. Gen. 1:26.

Adam had a nature like God. Was free from all taint of sin. Was pure and spotless. Cf. Eccl. 7:29. Some day our likeness to God will be restored, just as Adam was. Cf. I John 3:3; Phil. 3:20,21.

XVI. For Whom Was Creation? Col. 1:16.

Cf. I Thes. 5:23; Heb. 4:12.

1. The Spirit is the seat of our God-consciousness. Cf. Rom. 8:16.

2. The Soul is the seat of our self-consciousness. Cf. Psa. 43:5.

3. The Body is the seat of our world-consciousness. Cf. II Cor. 5:1.

XVIII. Sowing And Reaping. Gen. 1:12.

As sure as there is a sowing, so there will be a reaping. Cf. Gal. 6:7,8.

Man could not have written the Bible if he would and would not if he could.

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

MARCH - - - 1955

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DON JUAN CASTRO

(Spanish Language)

Mitchell Lewis, On Tour, Visits Interested Churches

Dear Friends:

I left Fort Scott, Kansas on Feb. 4th, beginning a tour of some of the churches which had invited me to be with them and to tell them of the work in Peru. I spent Feb. 6th through the 10th with Bro. Charles Souder and the Mt. View Baptist Church in Watauga, Tennessee. The church is very zealous for missions under the capable ministry of its pastor. Bro. Souder was very instrumental in my being invited to speak not only in Tennessee, but also in Virginia and North Carolina. I was with Bro. T. B. Freeman and the South Bristol Baptist Church, Bristol, Tenn., on the 11th and the 12th. The weather had dropped to two above zero, but even so a few hardy souls came out to hear the message and to know more of the work in Peru.

I preached three times Sunday the 13th. First with Bro. Mills and the New Testament Baptist Church, Bristol, Tenn. Second with Bro. John King and the Faith Baptist Church located just over the Tennessee line into Virginia. Third, I was with Bro. Lee Zester and the Fundamental Missionary Baptist Church in Johnson City, Tenn. Monday the 14th I was with Bro. Russell Porter and the Fish Springs Baptist

Church.

Tuesday the 15th I preached at the Appalachian Mountain Missionary Baptist Fellowship. I would like to see the Lord raise up some missionaries from among the many fine young preachers that were represented both at the fellowship meeting and in the individual churches. The 16th and 17th, I was with Bro. Sherman Woods, pastor of Grace Baptist Church in Kingsport, Tenn. Again the weather was disagreeable, but the members came out to learn more of the mission work in Peru.

Friday the 18th I preached at one of Bro. Carl Wilson's churches in North Carolina. I failed to make a note of the name of the church, but I was royally received and was made to feel at home in this fine country church. Saturday night I preached at Bethel Baptist Church of which Bro. Ray Wilson is a deacon. The church is without a pastor at the present time and Bro. Wilson invited me to tell of the mission work in Peru. Bro. Wilson is a staunch Baptist and we enjoyed the fellowship in his home. Sunday morning I was with the Beaver Dam Baptist Church, another of Bro. Carl Wilson's churches. I enjoyed the fellowship with Bro. (Page four, Column four)

How Loose Morals Make Work All The Harder In Peru

The Curse Of Free Love In This Region

We mean by "free love," that a man and a woman may live together as companions without marrying, and if for any reason they want to separate, they just separate and go to living with another companion.

The woman usually gets pregnant during this period with a companion and has a child. Many women have 3 or 4 children and no two have the same father. There are at least three women in calling distance of our church that I know about, of this class and perhaps more, one is with her last man.

This situation exists all over this region. One historian says that the nearest correct census that he can get of the situation, is that at least 66 per cent of the children born in Iquitos, are il-

PERMIT GRANTED

Just as we are ready to print this issue comes word that the entry permit for the Hunter family into Peru has been granted. It has been a long, tedious and tiresome delay, but all lovers of missions will be glad to know that soon Baptist Faith Missions will have another missionary family on the foreign field.

In all probability the Hunter family will be on their way to Peru within the next two months, now that their permanent entry is guaranteed.

Pray much for our missionaries and our board of directors. As you pray, remember to thank God for the granting of this entry permit in spite of all difficulties.

legitimate.

This is so common that the women that live under these circumstances are not looked down upon in society and some get married in the right manner.

What difference does it make? Some might ask about their accepting the Gospel. Well it is always more difficult for a person that is entangled in sin to repent and break away from his sins, than it is when he is not in the old sin.

This old custom of free love and its being tolerated by people that are married, encourages some to go on practicing the sin of fornication, for they can say it does not make any difference anyway, for they are received on the same (Page four, Column one)

GREAT OPPORTUNITY FOR A BLESSING

Often there are some with means, who want to invest a large sum for the Lord's work, but do not know just where or what. Here is an opportunity for you. Why not give the money to buy a lot and build a church and preacher's school combined, in Manaoas, Brazil as your investment for the Lord?

Paul Calley Enthusiastic Over Work In Brazil

Dear Brethren:

By the mercy of the Lord we are of good courage, looking forward to the things ahead and thankful to God for His many blessings. As we write we are in the home of Bro. Royal and enjoying his friendship while waiting for the first plane that we can get passage on to Cruzeiro do Sul. We were scheduled to leave on the 7th of February, but the pilots of the airline were on strike for a few days, causing our departure to be rescheduled for the 14th. We are anxious to arrive there, because the motor and household things that we shipped will arrive near the end of this month and we need to be there to receive them.

Bro. Royal, John Dias and Santiago have returned from their trip to Codajaz, reporting they had well attended services and good fellowship with Bro. Miguel and the Brethren there. We were glad to hear that the epidemic of typhus fever had abated there and that the new church building is well under way in construction.

While Bro. Royal and the Brethren were in Codajaz, we continued to have services every night at different places here in Manaoas. The attendance at the

services have been fair this month, and some nights we had good crowds. I preached on a Wednesday night at Tabernacle and the church was filled. The following night at a new preaching point in a private home, the house was filled and some were standing on the porch. Bro. Manuel Moureira, a young preacher of Tabernacle did the preaching and he preached a good sermon.

There will be a baptismal service on Sunday afternoon, Feb. 13th at Tabernacle Church. Six will be baptized and added to the church, and we are all rejoicing and thank God for the way He is blessing the work here. We know that you will rejoice with us.

Calvary and Tabernacle Baptist churches here in Manaoas, have several promising young preachers, and they all manifest a zeal to go deeper in the Word of God. Bro. Royal has made it his task to teach them and you can see the results in the sermons they preach. Last Sunday afternoon three of them came over together to Royal's house for one of their long sessions in the study of the Bible doctrines. Many times you could see their eyes light up and nod their heads in unison as (Page four, Column one)

Buildings Needed For Work In Codajaz And Manaoas

We are now building a new church building in Codajaz, Brazil. Codajaz is 300 miles up the Amazon River above Manaoas. This is a brick building with a tile roof. The walls are up and the rafters on, and soon the tile roof will be on. This is a small building, but will be a good one and a beautiful and permanent place for the saints to worship in.

Tabernacle

Tabernacle Baptist Church meets in a building made of mud and plastered over. The walls look as if though they might fall at anytime, and it is too small. While in Brazil last summer we found a good corner lot near Tabernacle Church, but it was not for sale. Now it is for sale for about \$1000, and Bro. Royal Calley has been authorized to buy it. The Lord willing, as soon as this lot is all clear and in the mission name, a new church building will be built on it. A fine Baptist layman, who is an architect in Detroit, Michigan, is drawing the plans for this church building. It will be built of brick with a tile or aluminum roof, and will seat about 250 people. Tabernacle Baptist Church is getting to be one of the largest (maybe the largest) church in Manaoas now, and are badly in need of a new building.

Calvary

Bro. Royal Calley is on the lookout for a lot in a good location, and when one is found and purchased, we plan to build a new church building for Calvary Baptist. The building will be suitable for a preacher's school, with a library, office and class rooms. We hope to build all these as soon as Bro. Royal Calley returns to Brazil in 1956, after his year of furlough in the United States.

Special Offerings

Why not plan now to have a special missionary offering on Sunday, November 20, and then come to the missionary conference at Canfield Avenue Baptist Church, Detroit, Michigan, with the report? We are praying that the Lord will lead many churches and individuals to give a special offering for these needs. We shall be happy to hear if you plan to have a special Thanksgiving missionary offering.

ONLY EIGHT MONTHS AWAY

Are you planning on coming to the Thanksgiving Missionary Bible Conference in Detroit, Nov. 21-24? Remember that it is only 8 months away.

REASONS TO BE THANKFUL

Our mission work is now in the best condition that it has ever been. The prospects look brighter than ever before. We have more missionaries than ever, and all of them are sound and faithful workers. We do not have any who are lazy and who loaf on the job. The Lord willing, we hope to announce the names and show the pictures soon of some more new Brazilian National Missionaries. As soon as we receive their pictures and names we will run them in MISSION SHEETS for all to see.

See the picture of the progress on the new church building in Codajaz in this issue. Truly we have many reasons to thank the Lord for our mission work. Let us thank the Lord every day for His great blessings on the labors of our missionaries.

Interesting River Trip Made By Our Missionaries

Dear Friends:

I should like to tell you about a recent journey that I made to Codajaz. For sometime I had been wanting to visit the church there but for one reason or other the trip was delayed several times.

We left Manaoas on Wednesday night, January 19, at 8:00 p. m., on an old wood steamer called the "Uruguaina." It used to steam up and down the Mississippi River perhaps fifty years ago. When the railroads made the paddle steamers impracticable in the United States, they sealed them up and towed them to Brazil, and they are serving to this day very well on the Amazon and other rivers.

Our boat was very comfortable. We had a cabin for four since there were four of us. Bro. San-

tiago, Edimilson his adopted son, Bro. John Dias, and myself. The cabin served very well to change clothes in and wash our faces, etc., but it was very hot to sleep in, as it always is here. Everybody strings up his hammock on the deck in preference to the cabins. The food on board was very good. Perhaps not for an American, but for anyone who has learned to like Brazilian cooking it was excellent. I became accustomed very early to the cooking here, and thus have saved myself much discomfort that other missionaries suffer on trips into the interior, etc.

I noticed that a priest also had booked passage. I met him on board. He is from Holland. The very first night we got into it. I had no sooner said good-bye to my friends and family on the dock, until I ran into him. He introduced himself and then asked me who I was and where I was going. I told him, and then invited him to have a "guarana" with me. There we sat, three Baptist preachers with a Catholic priest, and when you have a situation like that, things just can't go along amiably long, and they didn't.

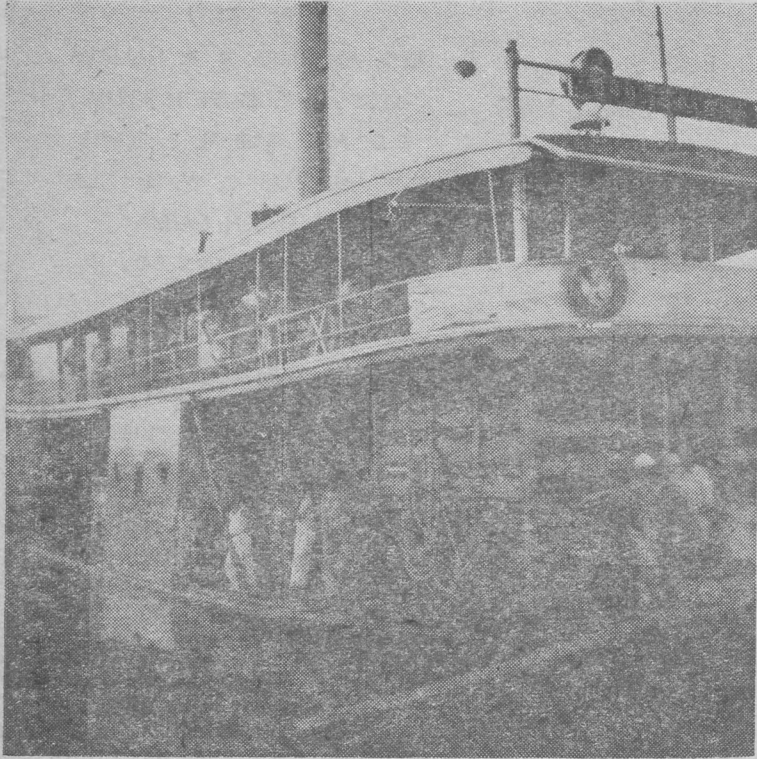
I told him that I had a great curiosity about his religion and wondered if he could clarify some of their doctrines for me. He said that he would be glad to. There followed a hot debate that lasted for a little over two hours. We went from the infallibility of the Pope to the likelihood of a purgatory. I asked him how he reconciled the many contradictions in religious matters among the popes. I pointed out that they had contradicted themselves at least a dozen times concerning idols. That some had abolished (Page two, Column five)

TWO MISSIONARIES NEEDED IN BRAZIL

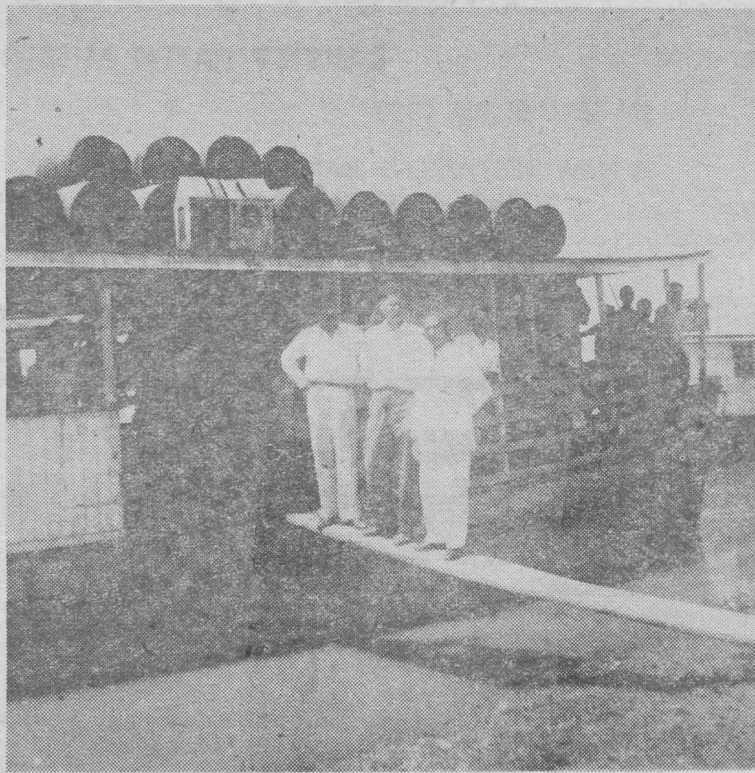
We need a missionary who is sound in doctrine, who is a hard worker and faithful even unto death, who is capable of teaching preachers, and who can work with another missionary without being jealous. We need such a missionary in Manaoas, Brazil, to work with Bro. Royal Calley. One can teach for three to six months while the other makes trips on the rivers, into the interior, and then the other one can make the trip while that one holds the home fort and teaches. Also one will be on the field to care for the work while the other comes the same qualities (not necessarily a teacher) to work in the Acre Territory with Bro. Paul Calley. With two new missionary families to work with the Calley brothers, (Page three, Column one)

God's choicest plants often live in the shade.

River Trip Made By Our Brazilian Missionaries



This boat was once used on the Mississippi River, and now plys the Amazon River. It is the boat that Bro. Royal Calley, Bro. John Dias, and Bro. Francisco Santiago made the 300 mile trip up river from Manaus to Codajas. The food on this boat was good.



This is a more modern and a much faster boat that the Missionaries used to return from Codajas to Manaus. From left to right, John Dias, Royal Calley and Francisco Santiago. The food on this boat was poor.



This will give you an idea how the new church building at Codajas is coming along. This is built out of tile brick and will have a tile roof. The walls will be plastered and painted both inside and out. Pastor Miguel Ibern on standing in front of building.



This is the congregation standing in front of house where the services are held in Codajas while the new building is being built. Pray for Pastor Miguel Ibern on and this church at Codajas on the Amazon River in the center of the Amazon valley.

Overbey's Report As To His South American Trip

In the December, 1954 issue of MISSION SHEETS we printed an itemized list of the cost for our three-months trip to South America last summer. Now that the funds for the trip have all been designated, here is a list of those who made the trip possible:

Canfield Avenue Baptist Church, Detroit, Michigan, \$735.00.
Grace Baptist Church, Baseline, Mich., \$225.00.
New Hope Baptist Church, Dearborn, Mich., \$110.00.
First Baptist Church, Russell, Kentucky, \$110.00.
Temple Baptist Church, Evansville, Indiana, \$25.00.
A friend, South Point, Ohio, \$25.00.
R. G. Sappenfield, Geneva, Ill., \$25.00.
Clinton H. Craig, Robertsburg, W. Va., \$25.00.
Miss Marguerite Hallum, Iquitos, Peru, \$15.00.
W. E. McKinney, Memphis, Tenn., \$10.00.
A friend, Brookport, Ill., \$5.00.
Carroll W. Hunter, Dale, Ind., \$5.00.

Mirtie Gupton, Warm Springs, Ark., \$2.00.
P. L. Hendley, Farmington, Ky., \$1.00.
A friend, Harrodsburg, Ky., \$1.00.
Southside Baptist Church, Sanford, Fla., \$1.00.
These contributions make a grand total of \$1320.00.

I wish to thank each church and individual contributing towards the expense of my trip to the mission field. I listed in the December issue how I spent the money for all to see. The cost would have been much more had not Missionaries, Royal Calley, Paul Calley and Mitchell Lewis kept me in their homes as their guest. To them we give our thanks also. Then there were times when we were fed in the homes of the native Brazilians. The old "Patriarch" fed us for six days in his home in the jungle on the Parana dos Mouras River.

Bro. Mario Araujo fed us for two days in his home at Japiim on the Japiim River. Bro. Francisco "Cidro" Lima, one day in his home at Morapirango. Bro. Newton, deacon at Cruzeiro do Sul, fed us several days in Cruzeiro do Sul. Bro. Cicero Bispo fed us for two days in his home at Campo de Santano on the Jurua River, the

farthest into Brazil we traveled. This Brother bought a loaf of bread in Cruzeiro do Sul and kept it in his suitcase for ten days until we reached his home that he might have bread on his table for us, his guests.

Then we had two meals in the home of a layman in Cruzeiro do Sul, and one each in two homes on the Jurua River, and one near Morapirango. These names I do not remember. All set their best before us and seemed to be so happy to have us in their homes. I believe that Matt. 10:41,42 teaches that all of these will be rewarded when they get to glory. We profited much by the trip and hope that all who read MISSION SHEETS will profit more by it also. May the Lord bless each who had a part and each who remembered us when they prayed. Especially do I want to express my love and appreciation to Canfield Avenue Baptist Church, which I pastor. This church paid over half of the cost and paid my salary in full for the three months that I was gone. She is not a large church in number, but we think that there is not another like her anywhere.

H. H. Overbey

Are you planning on coming to the Thanksgiving Missionary Bible Conference in Detroit, Nov. 21-24? Remember that it is only 8 months away.

YOUR WILL

From time to time we mention about those with means remembering Baptist Faith Missions in their wills. Almost every week we read in the daily papers of some person who has died and left a large sum of money for some college, university, foundation, etc. But we have not read of any leaving a large sum for missions. Remember to include Baptist Faith Missions, Detroit, Mich., in your will. The Lord will reward you for it in glory. Remember that Baptist Faith Missions uses all money for missions. If interested write to the mission secretary, 1210 E. Grand Blvd., Detroit, Mich. But remember the mission in your will whether you write us or not.

Here is a news item of a great university getting a large sum in a will.

U-M to Get Most of \$850,000 Estate

BATTLE CREEK, Feb. 11—The University of Michigan will get the bulk of an estimated \$850,000 estate, under the will of Mrs. Maud Thomas Lane, who died here last Friday at the age of 78.

The will, filed for probate, specifies that the money be used for cancer research and for research on a cure for narcotic addicts.

T'giving Conference In Detroit Is Now Only 8 Months Away

All out of town guests furnished rooms and meals as our guests. Bro. Z. E. Clark, Evansville, Ind.; Bro. Harry Hille, Dearborn, Mich.; Bro. Eugene Clark, Baseline, Mich.; Bro. Jacob Gartenhaus, Atlanta, Ga., and Missionary Royal Calley of Brazil, have all written or said that they are coming. A fine letter from Bro. James Sims, from Carmi Township Hospital, Carmi, Ill., advises that the whole Sims family expect to be present, the Lord willing. Are you coming?

Why not have a special Thanksgiving missionary offering in your church on Sunday, November 14, and then come with the report to the conference. Canfield Avenue Baptist Church has voted to have a special missionary offering Thanksgiving morning for building program, Manaus, Brazil.

Write and tell us if you plan to come. H. H. Overbey, 1210 Grand Blvd., Detroit 11, Mich.

Royal Calley

(Page one, Column two) them while others had declared anyone accursed who did not accept them. I also went into the murderous and adulterous, lying, greedy history. He did not try to deny it, but said that the popes were very wicked in those days, but that they were really not popes at all. He said that by their acts they had come to be popes.

Then I answered him why the church had them named in the history, and if that were so, how could they claim Apostolic Succession. Then I asked him to show me in history where any pope anywhere was called "pope" before Gregory I in 590. He couldn't. I pointed out how some of the popes had called others heretics, etc.

Then we went on to "grace." Whether it can be merited or not. Then to the Lord's Supper, benefits and who should have it and what they should have. I asked him if a Catholic eating the Eucharist received Christ. He said yes, then I asked if a Catholic could be lost afterward. He said yes. Then I asked him why? He didn't have any answer. I so asked him how a Catholic man could be saved without the blood. He said that by some miraculous process the blood got into the bread. Then I asked him if a priest could take his sacrament without wine. He said of course not. I asked him why not if by some miraculous process the blood was already in the bread. He never could answer that either.

He ended up by apologizing for those listening saying that he was only a poor friar and could not answer me, but they could be assured that there are priests there. He avoided me like poison after that. He would get the people off alone, that we had talked to during the trip, trying to repair the damage that we had done to his prestige, and to that of his church, but I don't think that he ever did.

Another reason that he gave for not answering me was that he did not speak this language well enough, but he has been here a good while longer than I have.

We left on the 19th of January but we did not get very far the first day, for at about 12:00 p. m. the boat tied up to take on some oil that it was to bring to Cruzeiro do Sul. We spent the whole night there and did not leave until dawn the next day. We were up at five to have breakfast and do our toilet, when a small catatrophe came upon me. I am blind as a bat without my glasses and being at my most foolish, was leaning over the railing cleaning my glasses, when they fell from my hands into the river. I felt like jumping after them, being lost without them. The rest of the journey was made in a haze.

(Page three, Column one)

The Devil often grinds the tools with which God works.

D. V. B. S. TIME IN IQUITOS, PERU

Hallums Have DVBS In Peru

Dear Bro. Overbey:

Enclosed you will find the receipts for February salary signed by Juan Castro and Simon Gaima. The pictures which you sent in the roll arrived along with the letter, and I have given them to Don Juan and Don Simon. They seemed pleased to have them. When Don Adolfo Nunes comes down, or the next time Don Simon goes up there, I will send the ones for him, also the prints of the pictures taken while you were in his home.

I am also enclosing a few pictures made during the D. V. B. S. we had from January 10 through January 22. I took the camera a number of days and meant to get more pictures, but would find myself so busy that I would forget all about them until it was time to dismiss. I especially wanted to get a good one of those who helped us, but failed. Don Juan taught the Bible lesson, and there were four women of the church who also helped. We had an enrollment of 70; average attendance of 60; 43 who came without missing a day, and 23 of these were never late a day either. About two-thirds of the enrollment live within two blocks of the church in one direction or another, about half attend Sunday School.

Here are the reports for January turned in by Don Simon and Don Juan.

Don Simon Report

Went to Polis, Astoria, Mapa Ocha, and Picuro Yacu.
Visits made: 221.
Conversations: 68.
Free portions distributed: 22.
Tracts distributed: 308.
Preached: 15 times.
Bibles sold: 1.
Gospels sold: 15.
Religious books sold: 2.

Don Juan Report

Visits made: 584.
Conversations: 92.
Free portions given out: 5.
Tracts distributed: 649.
Preached: 4 times.
Bibles sold: 3.
N. T. sold: 1.
Gospels sold: 4.
Religious books sold: 13.
In addition to this he spent his mornings for two weeks in the D. V. B. S. at the church.

Marguerite Hallum

Two Missionaries

(Page one, Column one)

and with the many Brazilian missionaries, we will have the field in Brazil well manned. When Bro. Hunter gets to Peru to work with Bro. Hallum and Bro. Lewis, the field in Peru will be well manned. Then we can plan to open up new fields, as the Lord shall lead.

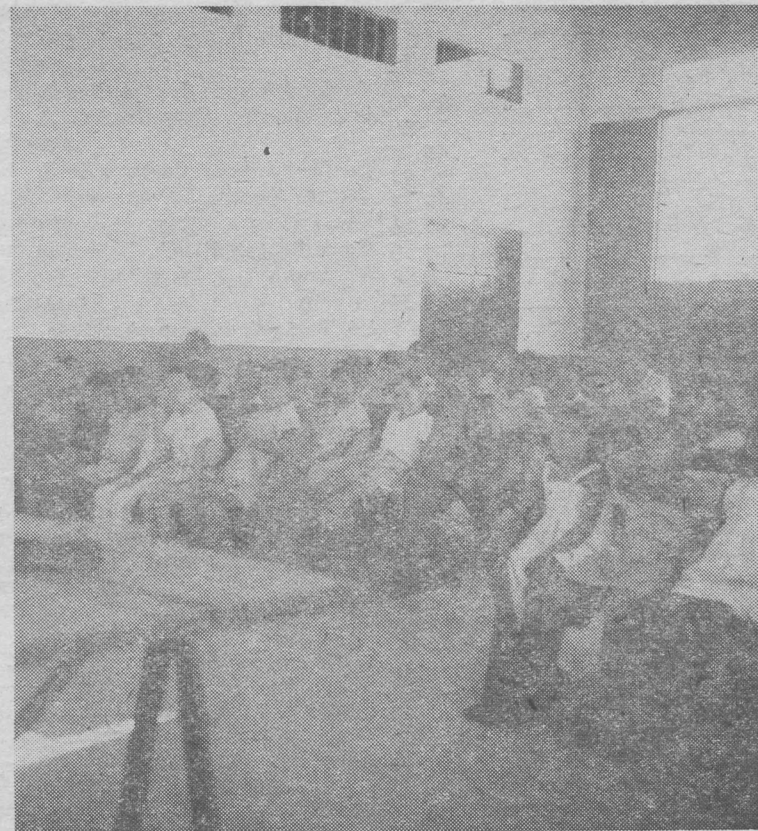
Royal Calley

(Page two, Column five)

see only about six feet clearly without my specs.

Walking around the deck, I bumped into a man that had lived in a little city called Tarauaca. It is a little off the Jurua River between Eirunepe and Cruzeiro do Sul. He told me that he was a Christian and that there were several others there that had heard the Gospel in other places. There has never been a Baptist Missionary there. It has a population of about 4,000 people. The man lives in Manaos now. He was returning with some merchandise to sell there, and then he will return and do the same thing again, until he has earned enough to open up a small business in Manaos. I invited him to attend our church, and inquired as to his address. He said that he has never been baptized, but that he is saved. That village ought to make a fine place to start a church one of these days.

We stopped several times to take on a little wood for the



View of the boy's side of the Vacation Bible School. This is inside the church building in Iquitos, Peru. Enrollment, 70; average attendance, 60.



These little tots are holding their books and memory cards with stars for the Bible verses memorized.



Bro. Juan Castro in the pulpit of the First Baptist Church, Iquitos, Peru, teaching the Bible lesson to the children in Vacation Bible School.



Intermediate girls with their hand work and memory verse cards, with a gold star for each verse learned and a red star for the motto which was Hebrews 4:12.

furnace, but never could find any in large amounts during the first day, until evening. Then we looked at one of the banks around a bend and it seemed that the whole bank was made of cord wood. The captain docked the boat and they spent the whole night taking on wood. We had a barge tied to the side filled with barrels of oil and other things, and they even piled wood about three feet high all over the top of that. I asked the captain how much wood they took on the next morning and he told me that they had taken on forty thousand pieces. We did not stop any more for the rest of the trip, except to cut some grass twice for the cattle we had on board. They will be slain for food before the trip is over. They killed one beef the first night out.

The next day, the 21st, I discovered that there were two young girls aboard who are the daughters of Bro. Oscar and Bro. Julio Braga. Bro. Santiago came across them reading the Bible on deck early in the morning and inquired as to who they were. It was good to find out that there were other Baptists aboard.

I saw Bro. Santiago preaching to a young man later that morning. He ended up by giving him a gospel. Soon after the priest sent a little boy to tell him that he wanted to speak to him and kept him hemmed off for the rest of the morning.

Since I lost my glasses, I just could not go through the day without resting my eyes. They

would get torturous about noon when the sun was shining at its brightest, so I took to retiring every afternoon in the cabin to rest my eyes for two hours. While I was resting Bro. John Dias came in to get some gospels to hand out to everyone who would take them. Bro. John Dias has a one track mind in a good way; he lives for the Gospel and all of his actions are made to further it. It was not long until I heard him testifying to some passenger at my window. I looked out and prayed as I did so that God would use His Word for the salvation of the man's soul. It was not long until Bro. Santiago sauntered along and joined in. They kept that man busy listening for a good two hours. I became so interested listening to them that I forgot all about resting my eyes and went out to join them.

That night I heard the two girls singing hymns on deck. It seemed that everyone liked to hear them.

A little later on we saw another ship approaching us of the same line as our ship. It was called the "Lieutenant Johnson," named after some Southern hero in the United States, at the time it plied the rivers there, and they never got around to changing its name here. It was coming from Cruzeiro do Sul. The boats came together very skillfully, and they tied them together to exchange some cargo. I looked as best I could to see if there was anyone aboard that I knew in Cruzeiro

do Sul, but there wasn't, or at least, I could not see any.

It is kind of hard to take a bath on these ships, as there are only two baths for all the people. Rather than wait out the long line that formed every evening and morning, I determined to get up before dawn to take my bath. Accordingly at 4:00 a. m. the next day I headed for the bath, but Bro. Santiago was already up, preaching in the kitchen to the cooks who were preparing food for the crew of the night watch. I heard the cook say to another crewman later on that he had been in there since three in the morning testifying. Bro. Santiago is an old man. I think that he is 71, but he has enough energy, and zeal to put most young preachers to shame.

As I was getting ready to eat breakfast, I met Bro. John Dias coming up from the lower deck where the second and third class passengers traveled. He had been down handing out some tracts and Gospels to everyone there.

On this day, the 22nd, we kept the priest on board unusually busy sending for the people we had talked to.

The two girls came to me (I think their names are Sarah and Anabell) for my help that morning also. They said that one passenger said that we Baptists could not be the church of Christ for we were only three hundred years old. I went to talk with him and also another who was with him. I asked them to name the ex-

act date that our church was founded; they couldn't. Then I asked them to name the founder; they couldn't do that either. I then named the dates and founders of every major religion that calls itself Christian, and showed that only the Baptist Church could trace itself to Christ. They both admitted then that they were only saying what the priest on board had told them, and really didn't know themselves. I told them to ask their priest if he would like to debate with me over the subject, but he refused.

We finally arrived in Codajas on Saturday, January 22nd at 6:15 p. m. Bro. Miguel heard the whistle tooting on the boat and ran from his bath to greet us. He did not have time to dry himself and got his clean clothes all wet. It was good to see him though, and we had many things to tell each other about what had happened in the work with each of us since we last met. I learned that an old lady and her daughter had been converted and baptized into the church since Miguel had become pastor.

We retired to Miguel's house and I was lamenting about the loss of my glasses to him, and whoever else cared to hear. The deacon, Bro. Newton said that (Page four, Column five)

MISSIONARY DEPARTMENT

PAGE THREE

MARCH 26, 1955

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.

Hallum Letter

(Page one, Column three)
level as those that have legitimate companions.

Going together and living together unmarried, makes it difficult for those persons to receive Christ, because we preach to them telling them that they must repent in order to be saved, and repentance means forsaking every form of sin. So it is more difficult for such a person to get up and leave his or her companion, for the sake of Christ. While I recognize the truth that a true work of grace wrought in the heart of a person will be effective regardless of the situation, but it is more difficult on the part of the person.

After one is seemingly converted, it is a problem for he or she to adjust the matter in order to unite with the church. For we cannot receive a person into church fellowship under those circumstances, and the companion of the converted person, can be just as stubborn as the Devil wants him to be.

Another made public profession of faith, but has not been married nor left his companion.

A woman who has faithfully attended our services for 15 years has a companion, who has a wife that will not divorce him. They have several children. He works and supports her and their children. It would require real faith for her to leave him and have the children on her hands. That is the kind of situation the Devil gets people into sometimes, when they allow passions to guide, instead of a little common sense and principle.

Perhaps the Devil believes he is working things very wisely. The Roman Catholics can overcome a situation like the above by simply declaring the man free and administering the rite of matrimony to these people as they believe their power is supreme. They go on quietly sprinkling babies as well as adults, and enlarging their numbers, while we remain a few little insignificants.

They have six places where they have their services, including two schools in the immediate boundaries of Iquitos. But judging from what I see and hear, the great majority that are supposed to be Catholics are disinterested in Catholicism.

We have some prospects for baptism and others that would join us if we would promise to them some work, but we grow a little wiser as we grow older. I have decided that the right way is to follow John the Baptist's way, preach repentance and let the Holy Spirit make the converts want to come to our baptism (John's baptism).

I notice that the people converted under John and Christ and the Apostles were anxious to get baptized as soon as they were converted.

Juan handed me four other names to be added to our prayer list. These are their names: Alfonso Versalles, Jose Rengifo, Nemesio Vasques, Javier Vela. The first two are men that the Jehovah Witnesses have been visiting, but they have decided that they are wrong. The other two are carpenters, I believe.

R. P. Hallum

Paul Calley's Letter

(Page one, Column five)
Scriptures became clean to them that before were hidden. Before they left, we had prayer, and then

MISSIONARY DEPARTMENT

PAGE FOUR

MARCH 26, 1955

FINANCIAL REPORT FOR FEBRUARY, 1955

Faith Baptist Church, Lawley, Fla.	\$ 10.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Seven Springs Baptist Church, Dycusburg, Ky.	34.12
East Sligh Avenue Baptist Church, Tampa, Fla.	7.00
New Hope Baptist Church, Dearborn, Mich.	115.41
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	10.00
Mt. Pleasant Baptist Church, Chesapeake, Ohio	29.59
Bible Baptist Church, Marietta, Okla.	20.00
Bellview Baptist Church, Paducah, Ky.	44.08
Liberty Baptist Church, Toledo, Ohio	30.57
Faith Baptist Mission, Chicago, Ill.	42.39
Faith Baptist Mission, Chicago, Ill. (For Calley Boat)	31.78
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Bethel Baptist Church, Mansfield, La.	6.52
Dawson Baptist Church, Glenville, W. Va.	14.67
Seventh Street Baptist Church, Cannelton, Ind.	12.96
Southside Baptist Church, Paducah, Ky.	50.97
New Hope Baptist Church, Dearborn, Mich. (For Calley Boat)	75.00
Faith Baptist Church, Royal Oak, Mich.	7.49
Mt. View Baptist Church, Watauga, Tenn.	55.66
Calvary Baptist Church, Richmond, Ky.	14.85
Southside Baptist Church, Winter Haven, Fla.	25.00
Julien Baptist Church, Gracey, Ky.	20.97
Little Obion Baptist Church, Wingo, Ky.	15.00
Hopewell Baptist Church, Mayfield, Ky.	20.00
South Side Baptist Church, Sanford, Fla.	10.00
First Baptist Church, Iquitos, Peru	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class, for Calley Boat)	15.00
Hopewell Baptist Church, Arlington, Ky.	15.35
Westwood Baptist Church, Toledo, Ohio	36.75
Liberty Baptist Church, Flint, Mich.	16.87
Naborton Baptist Church, Mansfield, La.	27.61
Appalachian Mountain Baptist Fellowship, Bristol, Tenn.	7.00
First Baptist Church, White Plains, Ky.	15.00
Kirbyton Baptist Church, Bardwell, Ky.	30.99
Zoar Baptist Church, Fancy Farm, Ky.	8.11
Mt. Zion Baptist Church, Buchanan, Ky.	7.57
Pleasant Grove Baptist Church, Hickory, Ky.	7.93
People's Baptist Church, Alton, Ill.	36.29
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Hampton Baptist Church, Hampton, Fla.	25.00
Bethel Baptist Church, McCamey, Texas	14.00
Hopewell Baptist Church, McLeansboro, Ill.	46.00
Salem Baptist Church, Samaria, Ky.	23.00
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
First Baptist Church, Greenup, Ky.	25.00
Second Baptist Church, Marion, Ky.	39.47
Franklin Road Baptist Church, Memphis, Tenn.	70.94
Mt. Hebron Baptist Church, Lancaster, Ky.	60.99
Newby Baptist Church, Richmond, Ky.	15.06
Myrtle Tree Baptist Church, Everman Creek, Ky.	20.00
Upper Tug Mission of Elizabeth Jarrell Baptist Church, Louisa, Ky.	10.00
Temple Baptist Church, Evansville, Ind.	10.12
Bryan Station Baptist Church, Lexington, Ky.	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	154.94
Canfield Avenue Baptist Church, Detroit, Mich. (For Bro. Overbey's trip)	45.00
Canfield Avenue Baptist Church, Detroit, Mich. (For Calley Boat)	21.10
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (B. Y. P. U.)	10.65
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Emmanuel Baptist Church, Bristol, Tenn.	15.00
First Baptist Church, Russell, Ky.	120.13
New Hope Baptist Church, Chicago, Ill.	47.40
Goodwill Baptist Church, Tampa, Fla.	71.71
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Emmaus Baptist Church, Fancy Farm, Ky.	8.16
Ocoonita Baptist Church, Ocoonita, Va.	27.57
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Mirtie Gupton, Warm Springs, Ark.	1.00
J. H. Kain, West Cape May, N. J.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Mrs. Casey Merritt, Lesage, W. Va.	20.00
A Friend in Worthington, Minn.	5.00
W. E. McKinney, Memphis, Tenn.	10.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	30.00
Mr. and Mrs. A. M. Rife, Lesage, W. Va.	5.00
T. G. Smith, Tallulah, La.	100.00
Mrs. C. B. Massey, Providence, Ky.	20.00
Mrs. Lance Lavigne, Mansfield, La.	1.00
Ervin Joines, Graveland, Fla.	5.00
A Baptist in Philadelphia, Penna.	3.00
Spencer Randolph, Chicago, Ill.	4.80
Spencer Randolph, Chicago, Ill.	4.16
A Friend in Sweetwater, Tenn. (For Calley Boat)	250.00
R. R. McTaggart, Melbourne, Fla.	5.00
Mrs. Martin C. Leonard, Worthington, Minn. (For Calley Boat)	5.00
Mrs. W. O. Prewitt, Harrodsburg, Ky.	2.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
Spencer Randolph, Chicago, Ill.	5.41
Elder Ollie Parkey, Ula, Ky.	5.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Wayland Cantley, Dawes, W. Va.	6.50
Mr. and Mrs. Alfred H. J. Riemann, Bay Shore, L. I., N. Y.	75.00
Bobby Mack, Opelika, Ala.	25.00
Kings Addition Baptist Church, South Shore, Ky.	120.00
R. L. Brinson, Plant City, Fla.	10.00
Members of Port Norris Baptist Church, Port Norris, N. J.	50.00
Clinton H. Craig, Robertsburg, W. Va.	15.00
North Ballard Baptist Church, Wickliffe, Ky.	210.00
TOTAL	\$3319.61

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

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

our wives served us food for the body with some of their delicious pies. It was a good day of fellowship and study of God's Word.

Calvary Baptist Church has voted to erect a building at a good location for a preaching point,

here in Manaus, and in time, the Lord willing, organize another church. The members will help erect the building, and hold the cost down to a minimum. The church will pay all the cost. For a small church like Calvary, this

SPECIAL OFFERING FOR PAUL CALLEY'S BOAT

Special offerings for the purchase and equipment of boat for Bro. Paul Calley, in Brazil:

SEPTEMBER 1954	
East Maine Baptist Church, Des Plaines, Ill.	\$ 44.00
OCTOBER 1954	
Canfield Avenue Baptist Church, Detroit, Mich.	22.00
Frank Parrish, Carrville, Va.	1.00
NOVEMBER 1954	
Canfield Avenue Baptist Church, Detroit, Mich.	33.88
Comer Warren, Detroit, Mich.	10.00
DECEMBER 1954	
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	60.00
Mr. and Mrs. J. W. Schmidt, San Bernardino, Calif.	5.00
JANUARY 1955	
W. B. Snell, Chesapeake, Ohio	25.00
Bobby Mack, Opelika, Ala.	20.00
Faith Baptist Mission, Chicago, Ill.	49.41
Grace Baptist Church, Cincinnati, Ohio	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	88.52
FEBRUARY 1955	
Faith Baptist Mission, Chicago, Ill.	31.78
New Hope Baptist Church, Dearborn, Mich.	75.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	15.00
A Friend, Sweetwater, Tenn.	250.00
Mrs. Martin C. Leonard, Worthington, Minn.	5.00
Canfield Avenue Baptist Church, Detroit, Mich.	21.10
TOTAL	\$ 771.19
Cost of boat	\$ 150.00
Penta outboard motor and parts	479.39
Public address system, two loud speakers, microphone, battery, generator and motor for charging battery, battery tester, wiring and clamps	529.79
Total cost, boat, motor and address system	\$1159.18
Total received to date	771.19
Balance needed	387.99
If you want a part in this boat, motor and public address system, send your offering marked for the Paul Calley boat.	

Lewis Letter

(Page one, Column two)

Wilson and our sympathy goes out to him as his older brother died while we were visiting in that area.

Sunday evening I was back at my Tennessee headquarters, or as I called it, home, the home of Bro. Souder. Sunday night I was with Bro. Joe Gadd and the Ocoonita Missionary Baptist Church near Ben Hur, Virginia. I was also with his church Monday night. Bro. Gadd is a young preacher well grounded in the truth, preaching the sovereign grace of God. It was a real joy to be in his home and to fellowship with the members of the church there.

Bro. Herndon, pastor of the Monarch Baptist Church, near Saint Charles, Virginia invited me to be with him Tuesday and Wednesday. After the service Wednesday night he prevailed upon me to stay over the week end. I had a fine time with him and his fine people. The Ocoonita church is only about 14 miles away, so some of them came over to the Monarch church while I was

is a big undertaking and Bro. Royal and I are thankful for the initiative the church has for spreading the gospel.

Bro. Royal has some very good constructive future plans for the work here in Manaus, including a school for preachers. We also have a few plans of our own for the work in Cruzeiro do Sul. The Lord willing, one of them is to tear out some partitions in the mission hall and double the seating capacity, and build comfortable benches with backs. It is the best location in Cruzeiro do Sul to hold services and preach to the lost.

We now have the new public address system, complete with two loud speakers, motor and generator to charge battery. Also we have the new Penta outboard motor and parts on the way to Cruzeiro do Sul by boat with our furniture. We plan on using the loud speaker in the mission hall as well as in the boat on the rivers. We want to thank each of you who have contributed thus far and those of you who will, in making it possible to have these things to use in the work. May God give us grace to use them for His honor and glory. The Lord willing, the next time you hear from us will be from Cruzeiro do Sul. We need your prayers in the work there.

Paul M. Calley

preaching there. I preached for Bro. Gadd Sunday night.

I intended to leave for Ashland, Kentucky, Monday, but Bro. Herndon was in a very unfortunate automobile wreck Saturday, so I stayed over the following Monday to help him with some business that he needed to take care of. Tuesday the 1st of March I left Virginia for Ashland, Kentucky, but could go only as far as Allen where I was cut off by high water. I called Bro. Gilpin and he told me that if I could not get through that I could visit with Bro. Wilkerson who is doing a great mission work in the mountains of Kentucky. I spent the day and night with Bro. Wilkerson, and again had a fine time of fellowship. I arrived in Ashland about 3:30 Wednesday the 2nd of March. I preached at the Garrison Baptist Church of which Bro. Pyles is the fine young pastor.

It has been a real joy to be able to visit these churches, and to tell them of the conditions in Peru. It is my prayer to God that the Holy Spirit might call some of the fine young preachers that I have met to the mission fields of Peru and Brazil and to all the world.

Nearly all the churches were amazed when I told them that 100 per cent of the money sent to Baptist Faith Missions was used directly for the mission work.

May the Lord bless you all.

Mitchell Lewis

Royal Calley

(Page three, Column five)

they had some glasses in their house that his mother had bought for some priest before she was converted, but they did not fit his eyes, neither would they fit the eyes of anyone else there in Codajas. He said they were for near-sightedness, which is my difficulty. I asked him if I might experiment with them, so he sent a boy to the house for them. They were a perfect fit, and greatly aided me. So the glasses that were bought for a Catholic priest found their use for a Baptist missionary. God has said that He will give eyes to see and ears to hear. I know that this is speaking spiritually, but He also gave me physical sight in seems. I don't believe in accidents and think that those glasses were meant for me, at any rate I have them.

EDITOR'S NOTE

This interesting letter by Bro. Royal Calley will be continued next month (D. V.).

MABEL CLEMENT

(Continued from last week)

CHAPTER IV

Mrs. Jones called to see Mrs. Green, full of tattle.
"Mrs. Green, had you heard that Mabel Clement has joined the Baptists?"

"Is it possible?"
"It certainly is. The information is very direct and leaves no doubt about it."

"Well, well! I never dreamed such a thing could happen."
"It has happened all the same."

"What on earth could have prompted Mabel to do such a thing?"

"She had a reason; silly enough, it is true; but enough to prompt a giddy girl."

"Do tell me her reason."

"Madam, rumor has it that she has fallen in love with a Baptist young man, and has taken this step to secure him."

"If it is true, I hope she will fail. No one knows what a woman—I mean some women—will do under such circumstances. Religion seems to be a secondary matter with them; and man is worshipped, rather than God. But I confess I never could have believed Mabel would be guilty of such folly. It will surely greatly mortify her parents, who seem to be so wrapped up in her, and so desirous of gratifying her every wish."

"Yes, I understand they are sick at heart."

This rumor by the help of the gossips went the rounds. No one knew the story was true; but many believed it, while others wondered if it was true.

Arthur Manly heard it. It came with stunning effect to his already sore heart. He did not know how much he prized Mabel till this rumor warned him of the possibility of losing her. "Blessings brighten as they take their flight." He paced his room with an anxious burdened heart.

"What in the thunder did she go to Thornton for, anyhow? I wish Thornton had been swept by a cyclone, or buried in

the Atlantic before she went there. I can't see anything to be gained by joining the Baptists. Confound the Baptists! Proselyting a young school girl that knows nothing at all about theology. Sycophantic tricksters! Clever sophists! leading astray an angel, whose feet were treading the way to celestial climes." Backwards and forwards he trampled, mopping the perspiration from his brow—now his indignation rising, now tender emotions possessing his soul.

"I do not know who this young Adonis is that has enthralled my Paradisical bird. I guess I ought to go to Thornton and see; and—take a leaden messenger I may wish to use." He decided to go to his best friend and wisest counselor, his widowed mother, with his trouble. She was a woman of intelligence and tender sympathy. She loved her boy with an undivided affection. All her motherly heart throbbed with concern for his welfare. Arthur came in and kissed his mother. In vain he tried to appear at ease. The quick eye of the mother noted his somber countenance, and read in the tracing, the personification of anxiety.

"My son, something is troubling you."

He smiled and said:

"Mother, I must go to Thornton for a few days."

"On business?"

"Yes—no—yes."

Smiling, she said:

"I divine your business." Patting him on the cheek, she added:

"My noble boy is in love."

"Mother, I admit it; I can't help it; I am not trying to help it; in fact, I do not wish to help it."

"You have all the sympathy of a mother's warm heart in this venture. It is according to nature; it is God's plan for human weal; He made us to love and be loved. This love will purify and ennoble the manhood of my already noble boy. Filial love and parental companionship are the guard and safeguard of our youth; but this must end, or be superceded by a love for one whom God has chosen to lie in our bosom and share our fortunes forever."

(Continued Next Week, D. V.)

can succeed in stampeding a bunch of children.

"The writer of these lines would not, for anything, let a visiting preacher or evangelist herd together his Sunday School children and take advantage of them in the way just suggested. When children are led to make a profession en masse it is generally true that most of them, know nothing of saving faith in Jesus Christ. One child leads; another follows. Why do we say these things? Because we have been baptizing people for years who were saved long after just such a childhood mistake. Just recently two persons have confessed in private conversation that they were taken into the church in childhood in just such a manner as indicated above. And for every one who learns of their mistake and is later really saved, there are doubtless many who never learn their mistake and who go on to Hell.

"It is nothing less than a crime to deal with children as they are commonly dealt with in revival meetings. 'Junior choirs,' and 'afternoon story hours' are, as a rule, nothing in the world but schemes and devices used to get children into the churches. Sometimes those resorting to such are doubtless sincere in thinking that they are doing the right thing, when the truth is they are helping to 'slaughter the children' spiritually."

2. HE DID NOT DEPEND UPON MERE HUMAN TACT AND DIPLOMACY.

Human tact and diplomacy would never have led Jesus into the temple to drive out the money changers, nor would He have been thus led to denounce the Pharisees as He did. Human tact and diplomacy would have led Him to avoid a break with the religious leaders of His day. If He had been a diplomat, He would have reasoned that He could accomplish more by staying on the inside of the religious society of His day and reforming it instead of violently breaking with it. This is the reasoning of some today with regard to corrupt churches and associations. But they are dead wrong. God has not commissioned us to go out and reform

corrupt institutions. When a church or institution takes its stand against truth and righteousness, then God's command to every believer is, "Come out from among them, and be ye separate" (II Cor. 6:16).

It is true that on some occasions Christ's conduct and approach may be conceived of as being tactful and diplomatic even from a human standpoint. But the fact that it was not always so shows that with Him it was not a question of what was tactful and diplomatic, but what was according to the Father's will. It should be the same with us. We should ever ask what God wants said and done, and not what is tactful and diplomatic. If the will of God is our criterion, we may on some occasions act tactfully and diplomatically, but on other occasions we will act oppositely.

3. HE DID NOT DEPEND UPON HIGH PRESSURE AND INTENSE EMOTIONALISM

He sought no hasty decisions. Instead He exhorted the people to sit down and count the cost before deciding to become His disciples. See Luke 14:26-33. How many evangelists do that today? Instead most of them seek in every conceivable way to overpersuade. High pressure evangelism can be indicated not only on Scriptural grounds, but also on sound psychological grounds. C. S. Gardner, in his book on "Psychology and Preaching," has some valuable remarks in this connection. He says:

"It is noticeable that those who rely upon suggestion as a method of influencing others insist upon immediate action, while those who instinctively resist this kind of influence insist upon postponement of action, and it is a healthy instinct. The desire to postpone action may be, and often is, the result of moral inertia, or of a habit that has enfeebled the will, or a positive inclination in the wrong direction. This is so often the case that one hesitates to say anything to encourage the deferring of action in response to an appeal. But it is nevertheless true that, if the response is not one of thoughtful impulse, a mere nervous reaction under the power of suggestion, its ethical value is

naught. (This is all most professions of faith today are — mere nervous reactions to the power of suggestion. — Author.) The only antidote to an enfeebled will is to stimulate to voluntary action, the rational control of conduct. And an immediate motor reaction induced merely by suggestion only adds to the enfeeblement of the will. . . . One is often thus precipitated into action which is subsequently deplored and can only with difficulty be reconsidered; or committed to a position from which he would gladly recede but cannot without self-stultification; and so goes on through life embarrassed and morally compromised by the consciousness of standing in false relations. This exactly describes the situation of thousands who today are enrolled as members of Christian churches; and while it enables the churches to make a brave show as to numerical strength, it is one of the chief causes of the comparative lack of power of organized Christianity. I make bold to say that the disastrous results of this false psychological method are more general and more immediate in the realm of religion than anywhere else."

Nearly all evangelism today embodies this false method. Is it any wonder our churches are in the condition they are in? And if this method can be indited on psychological grounds, how much more can it be indited on Scriptural grounds.

4. HE DID NOT DEPEND UPON SALESMANSHIP METHODS.

One of the falsest notions that ever got hold of the mind of any one is that the preacher is to employ the methods of popular salesmanship. Popular salesmanship is based on the suggestion method which has been discussed already. Picture a salesman saying to a prospect: "Sit down and count the cost and see if you are able to buy the thing I am trying to sell you." In substance this is what Christ said to the multitude. Most salesmen would starve to death if they used this method. Salesmanship methods in the ministry are responsible almost altogether for the lost being in our churches. Joshua Gravett once said: "The Lord deliver us from

artful men." Salesmen-preachers are the artful men from which we need deliverance.

PLEASE NOTE

This most splendid article was written by Eld. T. P. Simmons, Evansville, Ind. It appeared some years ago in the columns of this paper, and is reprinted here at the request of many of our readers. Now after reading it, and being blessed by it, why not sit down and write us and thus send in your order for Bro. Simmons' book, "A Systematic Study Of Bible Doctrine," which we are now printing. The price is \$4.00, but it has over 500 pages, and furthermore we give a year's free subscription to this paper with each order.

5. HE DID NOT TAMPER WITH THE SOUL AND TRY TO HELP THE HOLY SPIRIT OUT.

Neither did any other New Testament preacher. They all preached the Word and left men and women face to face with it. Had many a present-day preacher been in Christ's place when Nicodemus came to Him, he would have said: "Let's get down here and settle this matter on our knees." And then he would have artfully wrested a profession of faith out of Nicodemus by the "corkscrew method." Why didn't Christ do this? We ask again why didn't He do it? And we wait for some user of this method to answer. Many a present-day preacher would have used the same method with the woman at the well of Jacob. And in preaching to the multitudes many a present-day preacher would have concluded with something like this: "Now all you people who want to be saved come forward for prayer." But Christ and the apostles never used that method. Again we ask why. Were Christ and the apostles model preachers? Or did they leave out some very essential things?

The mourners' bench is not only un-Scriptural, it is anti-Scriptural. (Continued on page four)

"Jesus As A Preacher"

(Continued from page two)

And, no doubt, many were attracted to Him by it. But they soon got their "cup" full. And the fact that so many were thus attracted to Him explains why He did most of His severest preaching to the multitudes. He knew human nature, and He knew when the multitudes attended upon His ministry it was time to do some sifting. Therefore it was His custom to lay down His severest tests of discipleship in the presence of the multitudes. On one occasion Jesus said to a crowd of Jews: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). He could not have uttered a more offensive thing to the Jews. Why, the very idea of them becoming cannibals, especially in view of their strict regulation concerning clean and unclean meats and the divine prohibition against partaking of blood! Of course Christ was speaking figuratively and spiritually (vs. 47), but they understood Him to be speaking literally on this occasion, as the fifty-second verse will show. And Christ took no special pains to explain His meaning to them. Thus He turned away from Him those who had been attracted to Him by His mere personal influence.

On another occasion when a multitude was following Him, Jesus said to them: "Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34). Thus He again applied the acid test. Again, on another similar occasion, He turned to the multitude and said: "If any man come to me, and hate not his father, and mother, and sisters, yea and his own life also, he cannot be my disciple" (Luke 14:26). Then He exhorted them to sit down and count the cost.

The preacher should strive to live so that his life will not discount his words. And God may manifest the reality and veracity of His Word in the life of the preacher. But mere personal magnetism or influence has never had the least to do with making one a disciple of Christ. It has made many false ones, but not one true one. The truth upon which discipleship rests is of divine revelation (Matt. 16:17). The attraction is not to be in the preacher, but in Christ he presents. John 12:32.

The following condemnation of a certain kind of mass psychology appeared in "Faith and Life," edited by Roy Mason, Tampa, Fla., (issue of May, 1934):

"In actual practice many a Baptist revival and evangelistic campaign would prove a complete 'flop' were it not that groups of children are psychologized into the church. Often when you learn that quite a large number of 'converts' have been made during a certain revival, when you make further inquiry you find that most of them are children and came from the Sunday School. Here is about what happened: On the second Sunday of the meeting, the Sunday School classes assembled for just a few moments, then all went into the auditorium where the preacher addressed the children (often 'sob stuff' is resorted to) and appealed to them to make a profession. With the appeal of the preacher; the influence of teachers urging them on; and the influence of mass child psychology, the poor children stand little chance. What happens? Some child starts the procession and the others follow and what a great service! (?) Baptist churches have been, and are being further filled with unsaved people through 'this sort of thing.'"

And again, from the same article we read:

"It is highly dangerous to deal with a great group of children in such a way as to get them to move en masse. Any man who knows anything about child psychology

I Should Like To Know

(Continued from page one)
such a book. Human depravity would never permit man to declare his righteousness as filthy rags. Isa. 64:6. When Columbus saw the Orinoco River, someone said he had discovered an island. He replied, "No such river as that flows from an island. That mighty torrent must drain a continent." So with the Bible. Man couldn't have written it if he would, and wouldn't have written it if he could.

"The Holy Bible, must have been Inspired of God, and not of man. I could not, if I would, believe That good men wrote it to deceive; And bad men could not if they would, Nor would not, surely, if they could Proceed to write a book so good; And certainly no crazy man Could e'er conceive its wondrous plan. Behold, what other kinds of men Then do these three groups comprehend?

Hence it must be that God inspired The words which souls of prophets fired."

6. The honesty of the writers of the Bible proves it is inspired. If a man were to write a book, he would cover over all the bad of the hero or heroine. But not so with God. The Jews produced the Bible yet they tell of their Jewish idolatry and apostasy. Abraham lied twice about his wife. David committed adultery and murder. Peter cursed. The Jewish nation killed their Messiah. All this proves that God is the author, since man would leave out the evil of the character of his hero or heroine.

7. The Bible doesn't contain the errors of its day. The Egyptians had a peculiar idea of Creation. "The great mother of all was imaged like the totemic mother, as a cow, a sow, a serpent, a crocodile, or other zoo type, ages before she was represented as a woman." (Ancient Egyptian In The Light Of The World, by Gerald Massey). In "Papyrus of Nos-Amsu," in the British Museum No. 10, 188, the Egyptian God of creation says, "I produced myself from primeval matter; Osiris is my name." Moses was learned in all the wisdom of the Egyptians. Cf. Acts 7:22. Surely then he knew their ideas of the creation. Why then did he write the words of Gen. 1:1, not taking into account the errors of his day? The only answer that can be given is that he wrote under inspiration.

8. The fulfilled prophecies prove the Bible's inspiration. Consider the many prophecies given concerning Jesus. All of them accurately fulfilled in His life, death, burial and resurrection. Man can not prophesy with accuracy 24 hours in advance. Since these prophecies were given hundreds of years prior to Jesus' birth, it proves that the Bible is inspired.

9. The unity of the Bible proves its inspiration. The Bible was written on two continents; in three languages; its composition extended through 16 centuries; written by forty different men. It was written in tents, deserts, cities, palaces, and dungeons. Among its writers were kings, judges, priests, prophets, patriarchs, prime ministers, herdsmen, scribes, soldiers, physicians, and fishermen. Yet it is one book, with one system of doctrine, one code of ethics and one plan of salvation.

Select men of different walks of life today to write a book on church government. Place them in different rooms and the book would be so different it would take a steel binding to hold it together. How much greater would be the differences if the writers were separated by 16 centuries as in the Bible. In spite of all, which apparently would contribute to

make the Bible different, it is a book of absolute unity.

10. Its indestructibility proves its inspiration. It is a wonder there is any Bible at all. Infidels have written against it. Thousands of copies have been burned. One pope killed all who possessed a copy. Diocletian, the Roman emperor, thought he had succeeded in destroying the Bible. He had a medal struck with these words upon it, "The Christian religion is destroyed and the worship of the gods restored." We wonder what he would think today if he could return to earth and find the Bible published in over 900 languages.

Voltaire prophesied the Bible's destruction in 50 years. His home is now a Bible depot. Suppose a man might live 1800 years, in which he was often thrown into the sea to be drowned, cast to wild beasts, drank deadly poison, locked in prison dungeons, hanged, burned at the stake, and yet still lived. We would say he was a super-man. The Bible has been treated thus and cannot be destroyed. It is thus super-man!

"Last eve I stood beside the blacksmith's door And heard the anvil ring the vesper chime; Then looking in, I saw upon the floor, Old hammers worn with beating years of time.

"How many anvils have you had," said I, "To wear and batter these hammers so?"

"Only one," said he, "the anvil Wears the hammers out, you know."

"And so, thought I, the anvil of God's Word For ages skeptics' blows have beat upon

And though the sound of falling blows was heard, THE anvil is unharmed — the hammers gone."



Diet

(Continued from page one)
will accomplish that which without it is impossible. The Lord Jesus said: "I am the living Bread which came down from heaven: if any man (literally anyone) eat of this Bread, he shall live forever: and the Bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

He gave Himself a sacrifice for our sins and rose again. Now anyone appropriating Him by faith as Saviour and Lord receives new life. He, or she, is born again — made a partaker of the divine nature (II Pet. 1:4). "Old things are passed away; behold, all things are become new" (II Cor. 5:17). The things once loved are hated; the things once hated, now loved. "Oh, what a change!" — Now.



How Sin Demoralizes

(Continued from page one)
Judas. So it came about that the beggar with the repulsive countenance sat as the model for Judas. As he was dismissing him, Da Vinci said, "I have not yet asked your name, but I will now." "Pietro Bandinelli," replied the man, looking at him unflinchingly. "I also sat for you as the model for your Christ."

Astonished, overwhelmed by this startling declaration, Da Vinci would not at first believe it, but the proof was at hand, and he had finally to admit that Pietro Bandinelli, he whose fair, sweet face had been the inspiration for his great masterpiece, the face of Christ, had now become so disfigured by the sins of a lifetime that no trace was left of that marvelous beauty which before had been the admiration of men.

—J Wilbur Chapman.



He who would not serve God unless something be given him, would serve the Devil if he would give him more.

"Jesus As A Preacher"

(Continued from page three)
tural. A Baptist preacher, in inviting sinners to come to him and others to be prayed for, is as blameworthy as the priest that sits at the confessional.

The mourners' bench is the best place in the world for working up fleshly emotion and deceiving sinners into making a profession of faith without being saved. It is wholly of the Devil.

Moreover the custom of inviting sinners forward for prayer misplaces prayer. Acceptable prayer must be accompanied by faith, for "how shall they call on him in whom they have not believed" (Rom. 10:14). If the sinner can reach God other than through Christ, then the mediatorship of Christ is not a necessary thing, but only arbitrary. Christ said: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). This being true, we know that every man who has ever reached God has done so through Christ. And to reach God through Christ means to reach Him through faith in Christ. A sinner may go through the form of calling on God, but his prayer will never reach God until he puts his faith in Christ. Therefore the prime need of the sinner is not to be told to pray. He will do that without being told when his conviction has reached the proper point. What he needs is to be told how he can find acceptance with God.

Simon Magus was exhorted to pray, but not to come to a mourners' bench; nor was he exhorted to pray as a sinner. It is plain that while Peter believed Simon to be lost, yet he recognized a bare possibility that he might be saved and addressed these words to him on the basis of that possibility. Otherwise the expression, "if perhaps the thought of thine heart may be forgiven thee," is meaningless. Certainly God will forgive the sinner when he repents and believes on Christ, as a result of the regenerating work of the Holy Spirit, but if a sinner seeks to repent in the manner that a saved person repents, which is apart from the immediate experience of regeneration, he will not find the ability to do so nor will he find forgiveness with God, no matter how much he prays. So Peter proposed to Simon a test, by which he could detect his true standing before God.

A correct interpretation of this passage leaves not a single case where a New Testament preacher told a sinner to pray as such.

The publican prayed (Luke 18:13,14), but it was not at a mourners' bench. His prayer was answered, but not without faith; else he was saved without faith.

Cornelius prayed and was heard (Acts 10:31); but not without faith. Cornelius had the same faith that all Old Testament saints had. This is evidenced by at least two facts: (1) His giving of alms received divine approval (Acts 10:4,31). In commenting on v. 31, H. B. Hackett well says: "He is assured now of the approval of his acts; the acts were approved when he performed them" (An American Commentary on the New Testament). But "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8). And "they that are in the flesh cannot please God" (Rom. 8:3). (2) Peter's words (Acts 10:34,35) distinctly imply that Cornelius was a worker of righteousness and was, as such, accepted of God. The alms-giving and other acts of Cornelius were either dead works from which he needed to repent, or they were works of faith. They were certainly not the former, for God does not accept dead works.

But it has been said that Cornelius had not heard the gospel until Peter went down to him. Such a statement is due to an oversight. In Acts 10:37 Peter states that Cornelius knew "the word which God sent unto the children of Israel, preaching peace by Jesus Christ."

And even though he had not heard Jesus of Nazareth, he still would have had the gospel of the Old Testament, the same gos-

pel that all other Old Testament saints had. The faith that he had was that which looked forward to the promised Messiah.

Peter needed to go down to Caesarea to assure Cornelius that Jesus of Nazareth was the promised Messiah. For, having come unto the new dispensation, he needed to know this and to believe it, (for, while he had heard of Jesus, he yet was not assured that He was the Messiah, and as yet did not believe in Him as such), in order to be saved in the full sense of the term. Cornelius was already saved in the sense that all Old Testament saints that came into the new dispensation were already saved. But Cornelius, like all other Old Testament saints that came into the new dispensation, needed to know Jesus of Nazareth as the Messiah and to believe on Him as such. Their Old Testament faith was not sufficient after they had come into the new dispensation, especially after they had heard of Jesus, as was the case with Cornelius. This belief in the God-man, Jesus of Nazareth, as the Messiah was necessary to their salvation in the temporal and ultimate sense of that term. For the temporal sense of salvation see Phil. 2:12; I Tim. 4:16. For the ultimate sense see Rom. 13:11; I Pet. 15. This explains Acts 11:14.

Cornelius needed to be saved from errors that existed in his mind because of a faith which, from a New Testament standpoint, was immature. He needed to be made perfect "as pertaining to the conscience" (Heb. 9:9). This could not be accomplished by Old Testament faith, which looked through types and shadows. For this there was required a faith that fully beheld the incarnate Son of God as the promised Messiah. In this sense and through this mature New Testament faith the heart of Cornelius was cleansed after he heard the gospel from Peter. This explains Acts 15:9. With this faith there was also repentance from much that immature faith had not revealed. This explains Acts 11:18.

After Cornelius exercised this mature New Testament faith, he received the Holy Spirit as others who were already saved had received Him on the day of Pentecost. This marked the pouring out of the Spirit on the Gentiles, but in no wise indicates that Cornelius was just a lost sinner until Peter went down and preached to him. No saint during the Old Testament dispensation received the baptism of the Spirit, nor even the continuous abiding presence of the Holy Spirit. See chapter on the Holy Spirit. Full New Testament faith was a prerequisite to both of these, and they are not the same.

If it be said that Cornelius was an idolator, because he fell down to worship Peter; then it may be said also that the Apostle John was still an idolator while he was receiving revelations on the Isle of Patmos (Rev. 19:10; 22:8,9).

6. HE WAS NOT A SENSATIONALIST.

He never sought to make a sensation of His work of healing nor of His other miraculous acts. He charged the ones that were healed that they tell no man of it. He never advertised Himself, nor did He encourage others to advertise Him.

And we have a death-blow to sensationalism in His story of the rich man and Lazarus. The rich man reasoned that his brother would repent if Lazarus would go back and preach to them. But Jesus solemnly reminded him that his brothers had Moses and the prophets, and that, if they would not hear them, they would not repent even though one should rise from the dead. Think of what crowds Lazarus could have had to hear him! His renown would have spread like wild-fire. People would have run over each other in an effort to hear him. Everywhere it would have been shouted: "There is a preacher holding a meeting in town that died and rose again. He is telling what he experienced while dead in Abraham's bosom. He has seen Hell and those in it." The largest meeting places would not have held

the people who would have thronged to hear. But Jesus said that none would have repented at His preaching that would reject the calm message of Moses and the prophets! What a death-blow to sensationalism!

III. He did not try to preach so as to please the people.

And He didn't please all of them. He didn't even please a majority of them. Neither will any other preacher that is faithful in his calling. Christ reproved and rebuked. So will every other preacher that fulfills the charge that has been given him. See I Tim. 4:2. Not only did Christ rebuke, but sometimes he rebuked sharply. The preacher of today is commanded to do the same when need arises. See Titus 1:13. Christ had the hatred of the world—even the religious world. He said all His disciples would have it too. See John 15:18-20. Jesus said He came to send strife and division. See Matt. 10:34-36 and Luke 12:50-53. These will accompany the ministry today of those preachers who withhold none of the counsel of God. The popular cry is for the preacher who can unite churches. But God has not called preachers to hold the saved and lost together in churches. Only a compromising ministry will unite the vast majority of churches today in their present condition. They are sadly in need of division to the breaking point between the saved and lost in them. They need the old leaven purged out of them. I Cor. 5:7.

The vast majority of Baptist churches today do not want a faithful ministry. They want a soft-peddler, a pussy-footer, a compromiser, a diplomat, a smooth-tongued spouter who knows how to eschew the objectionable things and season and sugar coat the rest so that they will be palatable to the perverted and worldly taste. The cry from the modern pew is the same as of old—"Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10). But God's command is: "Cry aloud, spout not, lift up thy voice like a trumpet, and shew my people their transgression" (Isa. 58:1).

Some time ago The British Weekly brought an indictment against the clergy of the Church of England, in which it said that their sermons never "deal with stab" and that they deal with "blurred uncertainties, foggie ambiguities and clumsy evasions." This is more or less true of much preaching in Baptist pulpits. This is the kind of preaching, and the only kind, that will keep things in harmony and the machinery well oiled in the vast majority of Baptist churches today. Christ's preaching was not of that kind. It evoked much and bitter opposition and drove the sword of the spirit into the hearts of sinful men. It caused a stir of division.

IV. His spirit adjusted itself to the attitude and needs of his hearers.

With the adulterous woman He was very gentle, but with the Pharisees He was sharp. This is God's method (Psa. 18:25,26).

The preacher, in general spirit, needs to be gentle (II Tim. 2:24,25). But, on the other hand, there is a place for sharp public rebuke (Titus 1:13; I Tim. 5:20). If gentleness will bring people to the truth, then use gentleness. If it requires severity to turn men from all sin and error, then use that. Follow the Spirit, and He will show what is needed.

V. He spoke with positiveness.

He didn't deal with "blurred uncertainties, foggie ambiguities and clumsy evasions." He spoke with authority. The preacher today may speak with authority because he has an authoritative book to speak from. Positive preaching is not popular today, but it is Scriptural. The preacher who has no convictions that are strong enough to cause him to speak with positiveness needs to acquaint himself with the book of the Book will be able to speak with a large degree of positiveness.