

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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WHOLE NUMBER 881

The Widespread Effect Of Sin

By ROY MASON
Tampa, Florida

when mature it would stick out its tongue and hiss at God Himself. So with a fallen human being, if taken to Heaven unregenerated, and reared perfectly, that fallen creature would defy God and would seek His overthrow. We believe that even babies who die in infancy are in some way not described to us fully, regenerated, before being received into the presence of God. Modernism hates the doctrine of total depravity, but it is true nevertheless. Let us note what the Bible says along this line.

1. It says that the HEART of the natural man is deceitful and (Continued on page four)

Sin is not like some disease that breaks out in a remote corner of the world somewhere, is confined to that remote locality and never affects the world as a whole. It is a thing that affects every locality and every human being who lives on the face of the earth. John expresses it when he says, "The whole world lieth in the evil." Sin is the universal disease, and it breaks out in different manifestations, just like some diseases of the human body manifest a variety of symptoms. How, let us ask, does sin show in human life? It is revealed in the total depravity of the human race. By total depravity we do not mean that

a person is as sinful and wicked as he could become — we mean that EVERY PART OF MAN'S BEING IS CONTAMINATED BY SIN. Far from being a child of God by natural birth, every person is by nature a child of wrath. (Eph. 2:3). There is no such thing as bringing up a child so carefully that it will not ever need regeneration, for every person inherits the fallen nature of parents. A rattlesnake could be raised in the perfect environment of the throne room of Heaven, yet because of its rattlesnake nature,

1. What is the soul of man?

The soul of man is the immaterial part of a man as contrasted with the body. It is the part of man that survives physical death. The soul is the real person, while the body is the earthly house in which the soul lives. See II Cor. 5.

2. What is the spirit of man?

The spirit of man is essentially the same as the soul. The two words are often used interchangeably. All that has been said of the soul above may be said of the spirit. Insofar as the Scripture makes any distinction between the soul and the spirit, the soul is the immaterial part of man in its earthly relationship, while the spirit is the same part of man as capable of a spiritual or heavenly relationship.

3. What does the Holy Spirit consist of?

The Holy Spirit, being the third person of the Godhead, consists of the divine nature. The divine nature is a personal, immaterial essence. The exact constitution of this essence is incomprehensible to the human mind in its earthly condition.

4. Is the spirit of man part of the Holy Spirit?

No; neither before nor after regeneration. So far as we know, the human spirit is composed of the same kind of essence as the Holy Spirit. But the essence of the human spirit is finite, whereas the essence of the Holy Spirit is infinite.

5. What is the proper answer to those who use the words of Ananias to Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16), to prove that baptism is essential to the actual washing away of sins?

The answer here is manifold. First, salvation is by grace through faith and not of works. Eph. 2:8-10. Second, it is the blood of Christ that actually washes away sin and not water. I John 1:7. Third, Paul himself says that he was saved and called to preach on the Damascus Road and not after Ananias baptized him. Acts 26:13-19. Fourth, Paul correspondingly taught that "whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13) and not "whosoever shall call upon the" (Continued on page four)

Bossy Women Deny Man's Headship Over The Race Commends Mason's Book On The Church

Baptist Book Store
Dallas 1, Texas

Dear Bro. Gilpin:

I have your letter of March 26 regarding the book, THE CHURCH THAT JESUS BUILT, and I shall be happy to look over the new tenth edition. We still have a few copies of the ninth edition on hand. This is a book on which I am very definitely sold and have been for a number of years. I know of nothing that equals it in its field. And I was fortunate in knowing Bro. Mason back in the years when this book was written and he was living in Skiatook, Oklahoma.

H. Kay Killingsworth

P. S. I think this book should be in every Baptist home.

OUR RADIO MINISTRY

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A LABOR OF LOVE

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The Baptist Examiner Pulpit

"What A Well Dressed Christian Should Wear On Easter"

(Read Col. 3:1-17)

Since next Sunday is the so-called Easter Sunday, I feel that I ought to bring you a message from God's Word tonight as to what a Christian ought to wear on Easter if he is going to be well dressed. Therefore, I bring to you this expository message from the third chapter from which I have read in Colossians.

I presume most of you know that I have a very hearty and a most healthy disregard for Easter. If peradventure you do not know it, and if perhaps this might be your first time to worship with us and you don't know how healthy that disregard for Easter is, I will express it to you tonight when I say that that disregard for Easter is in such a healthy state

that it will continue in perfect physical condition as long as I live.

Don't let anybody misunderstand me. I believe in the resurrection of the Lord Jesus Christ. I expect that I believe in it a little bit more strongly than some folk who will observe Easter Sunday. I'm not saying that I don't believe in the resurrection; I'm saying, beloved, I certainly have no place for Easter in my thoughts on theology.

LET ME TELL YOU A FEW REASONS WHY I DO NOT OBSERVE EASTER. IN THE VERY OUTSET, IT IS HEATHEN IN ITS ORIGIN.

If you will go to the library and consult any good reputable en-

cyclopedia, you will find that Easter comes from the Greek goddess, Estarte, and that Easter was a pagan heathen festival that was celebrated fully 800 years before the Lord Jesus Christ was born in Bethlehem. You will further find that it was never celebrated by so-called Christians until about 400 years after the Lord Jesus Christ's death, and then when it began to be celebrated by so-called Christians, it was only the attempt of the Catholics to over-awe the heathen mind of the barbaric peoples so that, beloved, all the paraphernalia connected with Easter, including the Easter bunny, and the eggs, can be said to be pagan entirely as to its origin and can be proven to be at least 800 years older than (Continued on page two)

Is Your Church Moving "Like A Mighty Army?"

Last Sunday our pastor asked Jimmy Mitchell, just back from two years in the army in Korea, if he'd be guest speaker at our church. Jimmy refused at first. Then, with a funny light in his eye, he said he would if the congregation sang "Onward Christian Soldiers" just before he began. So we gave forth with song, and Jimmy waded in. This is what he said:

"You have been singing, Like a mighty army Moves the church of God.

"That might have been all right once. The trouble now is that about ten million men know exactly how an army moves and it doesn't move the way a lot of you folk in our church do. Suppose the army accepted the lame excuses that many of you think are good enough to serve as alibis for not attending church.

"Imagine this, if you can. Reveille 7 a. m. Squads on the parade ground. The sergeant barks out 'Count fours. One! Two! Three! Number Four missing. Where's Private Smith?"

"Oh," pipes up a snap by the vacant place, 'Smith was out late last night and needs the sleep. He said he would be with you in spirit.'

"That's fine," says the sergeant, 'Remember me to him! Where's Brown?"

"Oh," puts in another chap, 'he's playing golf. He gets only one day a week for recreation, you know.'

"Sure, sure," is the sergeant's cheerful answer. 'Hope he has a good game. Where's Robinson?"

"Robinson," explains a buddy, 'is sorry not to greet you in person, but he is entertaining guests today. Besides, he was at drill last week.'

"Thank you," says the sergeant, smiling. 'Tell him he's welcome any time he is able to drop in.'

"Did any conversation like that ever happen in any army? Don't make me laugh. Yet you hear stuff like that every week in the church, and said with a straight face, too.

"Like a mighty army! If our church really moved like a mighty army, a lot of you folk would be court-martialed!"

—The Reader's Digest

TWO WAY TEST FOR CHRISTIANS

A Chinese applied for the position of cook in a family which belonged to a very fashionable church. He was interviewed by the mistress and asked, "Do you drink whiskey?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

"Do you smoke cigarettes?"

"No, I Christian man."

He got the job and was found honest and very capable.

By and by the lady of the house gave a party, during which the wine flowed in abundance, and there was card playing for high stakes. John did his part acceptably, but the next morning he asked for an interview with the lady of the house. (Continued on page four)

ARE THEY REALLY MISSIONARY?

The Southern Baptist Convention ecclesiasticism is claiming that only Southern Baptist Convention churches are "missionary" Baptist churches. When they are in court, they spell missionary with a capital M. They forget to capitalize the M in their high-sounding constitutions. It is only when they are in court that the capital M is important.

But just how missionary are these convention churches? In 1953 these churches gave 53 cents per member for missions.

IDENTIFYING HIMSELF

A loss-of-memory patient, in a hospital at Blandford, England, was unable to tell members of the staff who he was, where he lived, or what had happened to him. Try as the would, the doctors and nurses were utterly unable to learn anything regarding his identity. One day he was given a newspaper to read. Suddenly, he shouted for a nurse, and pointing to a news item reporting the dis-

(Continued on page four)

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Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

\$ A-MONTH-CLUB \$

The fund for the payment of the note on our press of June 27 shows a healthy increase for this current week. We have received \$71.50 from the following individuals:

Lester Alderman, Thunderbolt, Georgia, \$2.00.
Mrs. George Laflin, Big Spring, Texas, \$2.50.
E. W. Tompkins, Jr., Jacksonville, Florida, \$25.00.
Zula Henry, Oakland, Illinois, \$3.00.
William Lowe, Holden, Missouri, \$30.00.
Eld. Leo Burkeen, Detroit, Michigan, \$1.00.
Emmett Smith, Baldwin Park, California, \$1.00.
Mrs. D. J. Hommerding, Jackson, Michigan, \$1.00.
Mrs. W. M. Folks, Mansfield, Louisiana, \$1.00.
B. R. Matheney, Clendenin, W. Virginia, \$3.00.
Mrs. Donald Feasel, Jackson, Michigan, \$2.00.

With the contributions of this week, our total is now brought to \$616.50, which means we are almost half way of our goal as of June 27.

We received some wonderful letters this week from those who made contributions. We share the following with you:

"You will never know how I enjoy reading THE BAPTIST EXAMINER."

Mrs. George Laflin
Big Spring, Texas
* * *

"I wish every saved person under the sun was a subscriber to THE BAPTIST EXAMINER. Some Baptist preachers I know do not want their members to read the paper because it tears up some of their pet sermons. Personally I am thankful that my members have the privilege to read it."

Eld. Leo Burkeen
Detroit, Michigan
* * *

"I have passed the 'three score and ten' but my mind is not so dim but what I can see ahead — your needs for funds to pay toward the printing press in June (about \$500, I understand). I am just as interested in the payment of this as anyone, so I will start this off with \$50.00, if nine others will come in with the like amount. To tell the truth, I will have to go to the bank and borrow that amount."

Lester Alderman
Thunderbolt, Georgia

I deeply appreciate the suggestion which Brother Alderman has made and I sincerely hope that nine others will follow his suggestion in this respect.



"Well Dressed Christian"

(Continued from page one)
the resurrection of the Lord Jesus Christ.

Now, beloved, if I did not have any other reason for being opposed to Easter, that is enough of a reason right there. I haven't any business baptizing paganism into the church of the Lord Jesus Christ in the guise of religion when this Word of God has been

given to us as our final book of authority.

II

BELOVED, I AM OPPOSED TO EASTER BECAUSE WE ARE TO REMEMBER THE RESURRECTION OF OUR LORD BY THE ORDINANCE OF BAPTISM.

The folk who do not baptize by immersion, do not have a Scriptural means of remembering the resurrection. Yet in this church, beloved, every time you see an individual put down into the water of the baptism and raised up therefrom, you have a picture of the resurrection of the Lord Jesus Christ, who Himself died and was buried and was raised again; and every time the ordinance of baptism is administered, the resurrection of our Lord Jesus Christ is pictorially enacted before your very eyes.

Now I can understand why these folk who practice sprinkling and pouring for baptism—I can understand why they have to have a special day for the observance of the resurrection. I can easily understand why, when they disregard the plain statements of God's Word as to baptism, that it is very easy for them to go on a little further in their disregard for the Word of God and bring this paganism into their churches in the guise of Christianity.

III

I AM OPPOSED TO EASTER BECAUSE IT IS DEFINITELY UNSCRIPTURAL IN EVERY PARTICULAR.

Take for example the idea that the Lord Jesus Christ was crucified on Friday and that He arose on Sunday morning. There isn't one word of truth in the crucifixion theory that Christ was crucified on Friday; and neither is there one particle of truth that Jesus Christ arose on Sunday morning. Listen:

"For as Jonas was **THREE DAYS AND THREE NIGHTS** in the whale's belly; so shall the Son of man be **three days and three nights** in the heart of the earth."
—Matt. 12:40.

A fellow would have to be some juggler of figures if he is able to crucify Jesus Christ on Friday and raise Him from the dead on Sunday morning, in the light of that verse of Scripture. Jonah was three days and three nights in the belly of the whale, and our Lord said that He Himself would spend three days and three nights in the heart of the earth. Beloved, any man who can think in any sense that the Lord Jesus Christ was crucified on Friday and raised on Sunday morning, hasn't got sense enough to count up to three. As for this thought that the Lord Jesus Christ was actually raised on Sunday morning, I wonder if it would not be well for folk to read God's Word. Listen:

"In the **END OF THE SABBATH**, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."
—Matt. 28:1.

Now if you will read the balance of this chapter, you will find that when these women came to the tomb, they found the Lord Jesus was already raised from the dead. When did they come there. "At the end of the Sabbath."

The end of the Sabbath was six o'clock Saturday afternoon, and at the end of the Sabbath, as it began to dawn toward the first day of the week, Jesus Christ's friends came to the tomb and found it already opened and the Son of God already resurrected from the grave. I say, therefore, beloved, I don't believe in Easter because it is unscriptural in every particular.

IV

I DO NOT BELIEVE IN EASTER BECAUSE THE VANITY OF THE FLESH IS CERTAINLY ON PARADE IN EVERY CHURCH ON EASTER SUNDAY.

Now don't misunderstand me, I like to see folk put on new clothes and dress up. Why I dressed up today myself in my suit I bought in 1940. I like to see folk put on new clothes if they have them,

No man knows himself who does not know how to commune with God.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 1, 1955

GENESIS 5

WALKING WITH GOD

I. The History Of Nobodyism.

Thus this fifth chapter is often designated, since it catalogues a group of names, with but little additional information. But even at that, what a great distinction to appear in that roll of honor!

II. Contrast Between Gen. 4 And 5.

Gen. 4 gives us the history of the Cainites, who lived their lives in independence of God. Gen. 5 gives the story of the Sethites, who lived their lives by calling on His name and seeking His ways.

III. Universality Of Death.

"And he died," occurs eight times. Remember Satan's lie in Gen. 3:4. Thus death becomes a universal fact.

IV. Contrast Of Gen. 5:1 With Gen. 5:3.

Here is the doctrine of depravity. This fallen father could not transmit what he had lost. Thus the Presbyterian theory of "inherited grace" is a perverse falsity.

V. The Age Of The Antediluvians.

Adam, Seth, Enoch, Kenah, Jared and Methuselah lived over 900 years each. Cadman and many other modern heretics teach a "Lunar-month" theory, making one year equal 12 years. See Gen. 5:21 and Gen. 11:10. Surely Enoch and Shem were unusually precocious according to Cadman's theory.

VI. Contrast Of Cain's And Seth's Seed.

The seventh in the line of Cain was Lamech, who was a murderer and a polygamist. The seventh in the line of Seth was Enoch, who walked with God.

VII. Enoch Walked With God. Gen. 5:24.

I do not mean that he sailed about in thin air; I mean that he walked with God.

He walked with God in a sinful world. Jude 14,15. He had more sin to face and less light than we have. There were adulterers, thieves, liars and murderers about him, but he walked with none of these—he walked with God.

To walk with God implies a reconciliation. Cf. Amos 3:5. When one begins to walk with God, it implies that he has been reconciled to God. Cf. II Cor. 5:18-20.

To walk with God implies a correspondence of nature. Cf. II Pet. 1:4; II Cor. 6:14-17.

To walk with God implies that we abandon our way to follow the Divine way. Enoch didn't walk as he wished, but as God chose.

To walk with God implies spiritual communion. Cf. Amos 3:3.

To walk with God will result in a growth of grace and knowledge of the Lord.

To walk with God will solve every individual Christian or church problem; such as the amusement problem, church difficulties, martial difficulties or financial problems.

To walk with God, we'll follow in the dark without a murmur. In Scotland, a hymn was announced. Just then the lights went out. Some one said, "We can't manage that hymn in the dark, but we can sing, 'The Lord Is My Shepherd.'" Cf. Psa. 23:4. Can we do as well?

To walk with God, we'll work wherever He puts us (this is a great message to preachers).

"Father, where shall I work today?"
And my love flowed warm and free;

and I like to see them have them; but, sister, if I had a hundred thousand dresses in my wardrobe, I wouldn't wear a new one on Easter Sunday—especially and come to this church, because I know I would be mortified before I got out of here if I did. I have a habit of saying some things that makes the folk who dress up on Easter feel badly. The average congregation on Easter Sunday ought to sing, "We're Marching to Zion with our New Easter Finery On." I don't believe in anything by way of religion that puts the flesh on parade. I couldn't have any part in Easter from that standpoint.

V

I DON'T BELIEVE IN EASTER IN VIEW OF THE FACT THAT TRUE BAPTISTS HAVE REFUSED TO PARTICIPATE IN IT.

To be sure, we have some today who call themselves Baptists who take part in Holy Week Services, and who on so-called Good Friday will take a part as to a Good Friday program. Beloved, the man that does so, isn't a Baptist regardless of what name he goes by. Will you believe me that back there in the fourth century that Baptists were beheaded and slaughtered by the thousands who refused to go into Catholic services on Good Friday? I could

read to you from history books one after another of folk who were beheaded, slaughtered and killed by the thousands who refused to observe Easter in the fourth century.

I say to you, beloved, real Baptists throughout the ages have refused to participate in this heathen pagan festival. Whenever I think of the so-called Baptist churches who on next Sunday will have an Easter program, I am reminded that on the following Sunday they ought to have a purification program.

One of the great characters of the Inter-Biblical period was Antiochus Epiphanes who was one of the cruellest monarchs that ever reigned on the face of the earth. History says that he was so cruel that he had Jewish mothers crucified and before they died, he had their own babes put up to their breast and a sword driven through the breast, pinning the mother to the babe through the sword. You would think that a man who was that cruel could not think of anything worse to do to humiliate God's people, but he did. He went into the Jewish temple and took a sow and offered that sow as a sacrifice upon a Jewish altar. Do you know what those Jews did? They felt that their house was profaned and their temple was desecrated, and before they offered another sac-

Then He pointed me out a tiny spot,
And said, "Tend that for Me."

I answered quickly, "Oh, no, not there;
Why, no one would ever see,
No matter how well my work was done;
Not that little place for me!"

And the word He spoke, it was not stern
He answered me tenderly;
"Ah, little one, search that heart of thine,
Art thou working for them or Me?
Nazareth was a little place, and so was Galilee."

To walk with God should be the standard of every Christian, and especially all preachers.

WALKING WITH GOD

I said, "Let's walk in the fields"
He said, "No, walk in the town,"
I said, "There are no flowers there,"
He said, "No flowers, but a crown."

I said, "But the skies are black
There is nothing but noise and din,"
And He wept as He sent me back
"There is more," he said, "There is sin."

I said, "But the air is thick
And fogs are veiling the sun,"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say,"
He answered, "Choose tonight
If I am to miss you, or they?"

I pleaded for time to be given
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He
And I walk in a light divine,
The path I had feared to see.

When did he begin to walk with God? At the birth of Methuselah (v. 22). Methuselah means "When he is dead, it shall be sent," i. e., the Deluge. In all probability, God had made such a revelation to Enoch, so that Enoch not knowing when the flood would come, began to walk with God. From Methuselah's birth the world lost its attractiveness to Enoch. The birth of a child ought to draw any father or mother to Jesus.

VIII. Enoch Witnessed For God. Jude 14,15.

IX. Enoch Was Well-Pleasing To God. Heb. 11:5.

There are two classes who cannot please God.
1. Those who are destitute of faith. Heb. 11:6.
2. Those who are in the flesh. Rom. 8:8.
How can one walk so as to be pleasing to God? Col. 1:9,10; I Thes. 4:1.

X. Enoch Was Translated. Gen. 5:24.

Cf. Heb. 11:5. ENOCH CHANGED HIS PLACE, BUT NOT HIS COMPANY. Translated means, "carried across." Across what? The river of death. Enoch is a type of believers who will be translated before the Tribulation. Cf. I Cor. 15:51,52; I Thes. 4:14-17.

Beloved, that Jewish altar was not one bit more profaned than the church is, that brings Easter and Good Friday and all the balance of those pagan heathen customs into it for a worship service.

VI

Having given you these reasons as to why I do not believe in Easter, I WANT TO TELL YOU WHAT THE WELL DRESSED CHRISTIAN OUGHT TO WEAR ON EASTER OR ANY OTHER DAY. I say, beloved, on Easter or any other day, GOD'S PEOPLE OUGHT TO BE CLOTHED. There isn't any place for nudism in the life of the child of God. Old Adam was clothed with a perfect righteousness in the Garden of Eden. When he lost this righteousness, this brought spiritual shame to him, so he tried to hide from God behind the trees. It also brought social shame to him in that he sought to hide his nakedness with fig leaves. He realized, beloved, he needed to be clothed. I insist tonight that God's people ought to be decently clothed at all times.

Read the 5th chapter of the
(Continued on page three)

It is good to learn of our weakness if it drives us to lean on His strength.

MISSIONARIES IN BRAZIL
ELD. AND MRS. ROYAL CALLEY
ELD. AND MRS. PAUL CALLEY
MIGUEL IBERNON
CICERO BISPO
MARIO ARAUJO
EUFRAZO SORAES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES
FRANCISCO SANTIAGO
FRANCISCO LIMA
JOSE ROGRIGUES
MANUEL de AGUIAR
ARGIMIRES
MANUEL SARMENTO
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

IN PERU SINCE 1935

IN BRAZIL SINCE 1923

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

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

APRIL - - - 1955

MISSIONARIES IN PERU
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. C. W. HUNTER
DON SIMON GAIMA
DON JUAN CASTRO
(Spanish Language)

Missionary Hallum Gives Information As To Reasons He Is A Baptist Mission Sheets And Brother Lewis Still Visiting Churches As The Lord Leads

By H. H. OVERBEY

We continually have new readers of MISSION SHEETS. From time to time we give this information for the benefit of our new readers. The MISSION SHEETS is the mission paper of BAPTIST FAITH MISSION. Hafford H. Overbey is the editor. He is also secretary of BAPTIST FAITH MISSION and pastor of Canfield Avenue Baptist Church, Detroit, Michigan. He serves the mission as secretary and editor without any pay for same, as a work of love. The purpose of MISSION SHEETS is to keep all who support the work acquainted with what the missionaries they help support are doing. So once each month H. H. Overbey takes the letters received from the missionaries in Brazil and Peru, types them and sends to the printer. He also takes the pictures received and sends them to the photo-engraver and has "cuts" made of them. The letters and cuts for pictures are mailed to the printer.

Z. E. Clark is the treasurer of BAPTIST FAITH MISSION. Bro. Clark also serves without pay, as a work of love. Brother Clark is also a teacher of young preachers in the TRI-STATE BAPTIST BIBLE COLLEGE in Evansville, Ind. Bro. Clark types the list of offerings once each month and mails them to the printer. The paper is then printed and mailed out in bundles to the supporting churches. H. H. Overbey started MISSION SHEETS in January, 1942 by mimeographing and mailing out 30 copies of a one page sheet. Soon the size was increased to two sheets and some one, we do not know who, referred to the paper as MISSION SHEETS, and that is how the paper got its name. The paper was mimeographed for a time, then it was printed as a small paper. Then in 1946 the paper was increased to its present size and Bro. John R. Gilpin began to help in the work printing MISSION SHEETS as the "MISSIONARY DEPARTMENT" of THE BAPTIST EXAMINER. Bro. Gilpin edits THE BAPTIST EXAMINER and Hafford H. Overbey edits MISSION SHEETS.

MISSION SHEETS are mailed
(Page four, Column one)

ONLY SEVEN MONTHS AWAY

By H. H. OVERBEY

Yes sir, it is only seven months now until the Nation-wide Missionary Bible Conference at Canfield Avenue Baptist Church, Detroit, Michigan. Pastor Hafford H. Overbey and Canfield Avenue Baptist Church invite you to come and fellowship with us. The date is Monday, November 21 through Thursday the 27th. Services morning, afternoon and night. Rooms and meals furnished to all out of town guests. Why not write to Bro. H. H. Overbey, 1210 E. Grand Blvd., Detroit 11, Michigan and tell him you are planning to come. Come thou with us and we will do thee good.

Again another letter telling of our visit among the churches. It was a joy for me to fellowship with the different pastors and to preach in the churches telling them of the work and the great need on the mission field.

I left Bro. Herndon's home Feb. 28th on my way to Ashland, Ky. I got as far as Prestonsburg, Ky., but could not get through because of high water over the road. I called Bro. Gilpin and he suggested that I visit with Bro. Wilkerson at Betsy Layne. I turned around and went back about 20 miles and spent the afternoon and night with Bro. Wilkerson and his fine family. Indeed he is doing a fine mission work on a HARD FIELD. Home missions among an indifferent people can certainly be a test of faith.

I arrived in Ashland, March 2nd and preached that night at the Garrison Baptist Church. Eld. Pyle who graduated from the Lexington Baptist College is the fine pastor. Bro. Gilpin was most helpful in calling the different pastors in and around that area making appointments for me to

speaking. I was graciously entertained in his home while in that part of Kentucky some eleven days.

March 3rd I preached to the Calvary Baptists who are meeting in the Ventura Hotel in Ashland. March 4th I preached in the Bethany Baptist Church, Rushtown, Ohio. Eld. Wm. Smith is the pastor there. While there I met a young man who is attending the Lexington Baptist College and I said to him, "I will have to tell the Lord to send you to Peru," and he said, "If you are big enough to tell God what to do, well go right ahead." I do covet these young men for the mission field.

March 5th I preached at the Siloam Baptist Church, Fullerton, Kentucky. Elder George Gallo-day is the pastor there. It was their weekly fellowship meeting and I enjoyed fellowshiping with them.

March 6th I preached both Sunday services at the Mt. Pleasant Baptist Church, North Kenova, Ohio. Elder Sidney Fisher is the

(Page two, Column one)

Hallum Discusses Proper Missionary Relationships

Dear Brethren and all interested in the work in which we are engaged:

I want to write some on the subject of the relation that should exist between the churches and the missionaries the churches support, and also the Mission.

I have often thought that if the people in general understood the relation that exists between these three, that it would make the work less difficult for all engaged in the work of missions.

As many understand that I am not trying to do the work to the extent that I formally did, but am following the advice of many, "taking it easy," while others are getting ready to come to the field to take charge. I have decided to write on the above subject, giving some of my own thoughts on the subject.

For some time I have been preaching only twice a week, Sunday mornings and Wednesday nights. Don Juan has been having the service nights, but a few weeks ago I decided to preach on this special subject and chose Sunday night because some could be there that I wanted to hear me, that could not be present on Wednesday night.

The people here in general have erroneous ideas about foreign missionaries of the Gospel, as well as of National workers, as to the way we are sustained.

To give an illustration to them, I drew a small chart on a sheet of paper, and placed it upon the wall, where the people could see it.

On the left end of the paper I made small round dots placed promiscuously across the sheet. Each dot represented a local church.

In the center of the sheet were drawn two short parallel lines with a space between, which represented the Mission, with a straight line running from each one of the dots which represented the churches to the front end of

the parallel lines which represented the Mission, or a channel through which the churches can communicate with the missionary. The channel represented Baptist Faith Missions.

From the other end of the channel ran other straight lines to dots made on the right end of the paper to represent missionaries, or National churches.

Churches

The explanation I gave was this. That the dots which represented supporting churches are local, democratic, independent bodies, that are sovereign so far as their acts and government are concerned. They are free, they have liberty to do whatever it pleases them

(Page two, Column two)

PICTURES OF WORK AND MISSIONARIES

By H. H. OVERBEY

We have on hand several of two different posters. One of these posters shows a map with the location of our mission work and pictures of the buildings and people at the various churches and mission points. The other poster shows pictures of all our missionaries as of January, 1955. There are pictures of sixteen missionaries and all are married and have families except one. Each of these two posters is the size of the MISSION SHEETS, twenty-two inches deep and sixteen inches wide. They are printed on nice heavy white paper, suitable to post in your church. Several have put them in frames under glass. We want every church that supports this work to have these posters. If you do not have one, or if you want extra ones, we will be happy to mail them to you. If you support this work as an in-

(Page four, Column five)

Here in Peru we some times hear of other evangelicals accusing us of being proud and selfish because we do not unionize with them. For that reason I am preaching a series of messages on the theme, Why I Am A Baptist. This theme and outline I have heard other preachers use in the United States. I doubt if there is more than one other missionary in Peru who would preach this theme and outline. Bro. Oliver L. Bell is a true Baptist and loves these truths.

I have tried to follow a rule since I first commenced working as a Colporteur in my own country; that rule is to give the Gospel to every person with whom I have a religious conversation, even if it is only very brief; tell the person of the total and universal depravity of the race, teaching him or her the words of Paul, "That Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures, etc., etc. I Cor. 15:3,4.

I was in a group of men once,

one was contending that in dealing with men and women, who are hard hearted sinners, it is necessary to make friends of them and gain their confidence before even mentioning the matter of their salvation or the Gospel. Now if we could have the assurance that that person would live till we have the opportunity to again talk with him or her about the matter, that would be alright, but we have no such assurance, so I try to leave something with them for the Holy Spirit to work with.

I have had as good liberty teaching the gospel to people I had never seen before, that I have met in the field, and in the street, as I have anywhere and few if any were offended. I do not have the opportunity of going back to see if they received the Word and trusted the Lord. The Word is what bears fruit.

Why I Am A Baptist

The Word tells us to ever be ready to give a reason for the hope that is in us. I Pet. 3:15.

I am preaching a series of mes-

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Real Progress Being Made By Missionary Paul Calley

Cruzeiro do Sul, Brazil
Dear Brethren:

After a good journey from Manaus, we arrived in Cruzeiro do Sul on Monday, February 14th, and since then the days have been busy. The new house that we rented before we left for Manaus to ship our furniture, was ready for us to move into, and we swung our hammocks and set up housekeeping in a rough way the same day that we arrived. The house was even better than we expected, because we had rented it before it was finished. We are thankful for this comfortable home that will be our headquarters. It will be good to come to after each journey. The Lord willing, we plan to do extensive tra-

veling and preaching on the rivers, and will probably be on the rivers more than at home.

The next day after we arrived, Bro. Mario from Japiim and Bro. Cido from Mourapiranga arrived in town to greet us. On Monday the 7th, when we were supposed to have arrived, but were prevented by a pilot's strike, they were here also to greet us. They were with us the remainder of the week and we had good fellowship together, and made plans for the future.

Bro. Mario had good news that two souls were saved at Japiim since I was last there, and are members of the church. Also Bro. Cido had good news that four backsliders came back into fellowship, confessing their sins and that the church was revived. These two preachers are on the job for their Lord, as well as Bro. Eufrazio and Cicero. They are preachers that are tried and true and you can depend upon them.

Bro. Mario walks for miles to preach. Often to the people living in Barao and Igarape Presto, as well as pastor the church in Japiim. Bro. Cido has been working hard in the last few months, building a new church building at Mourapiranga. I am to go there this coming Sunday to preach the dedication sermon, by invitation of the church. I am humble before God and give thanks that He has given me the opportunity to preach to these Brethren at this time and occasion.

Before I left for Manaus on my last visit here, Bro. Cido told me that he was going to do some work on the church building. When I asked him what he was going to do to it he said, "Wait and see." I was really surprised when I returned and found that he had torn down the old church building and rebuilt it. He has been working long hours on it

(Page two, Column three)

HELP US GET OUT M. S. EARLIER

By H. H. OVERBEY

We would like to get the MISSION SHEETS printed and mailed and into your hands so that they can be given out in the churches on the third Sunday of each month. This can be done with your help. But we cannot do it without your help. Many churches supporting this work, mail their checks in after the last Sunday of each month. If you will mail the checks not later than the first of each month, the treasurer will get them not later than the 5th of the month. The treasurer closes the books for the preceding month on the fifth of the next month. He then types off the list and mails it to the printer. After mailing the list in, he usually receives offerings from some who support the work regularly each month. So that these will be listed, he must send to the printer to add on

(Page four, Column five)

A BAPTIST DEACON IN BRAZIL



Bro. Otaio, a deacon in the church at Codajas, Brazil. This Brother is also the city judge. Although the majority of the population is Catholic, all the officers of the city are Baptists. Elected because of their honesty and trustworthiness.

Lewis Letter

(Page one, Column five)
pastor there. March 7th I was with the First Baptist Church, Arabia, Ohio. Elder Austin Fields is the pastor and I enjoyed the fellowship to the full. March 8th I preached at the First Baptist Church in Russell, Kentucky. I was graciously received and enjoyed speaking to them. March 9th I again preached to the Calvary Baptists. March 10th I was with Bro. Jim Everman and the King's Addition Baptist Church, South Shore, Ky. As on every occasion of meeting Bro. Everman, I enjoyed his presence.

March 12th I again preached at the weekly fellowship meeting.

March 13th I preached both Sunday services at the Lucasville Baptist Church, Lucasville, Ohio. Bro. James Craft is the pastor there and I enjoyed fellowshiping with him and his fine group of people.

March 14th I went over into West Virginia and preached at the Pleasant View Baptist Church, which has Bro. C. W. Shafer as pastor. This is a very small church but they exalt a sovereign God and proclaim His precious Word. March 15th I was with Eld. Jay Holliday and the Riverside Baptist Church in Richmond, W. Va. This is a very zealous and growing church which has a very capable pastor in Bro. Holliday.

March 16th I was with Elder Raymond Kays and the Calvary Baptist Church of Richmond, Ky. March 17th I spoke at the chapel service in the Lexington Baptist College. I also spoke to Bro. Kaze's history class telling them of Baptist Faith Missions and of some of the problems on the mission field. March 17th and 18th I was with Elder Harvey Ayres and the saints of the Mt. Hebron Baptist Church, Lancaster, Kentucky. As before, I had a great time visiting with Bro. Ayres and preaching to his people.

March 19th, spent traveling from Lancaster to Olmstead, Kentucky. March 20th through 27th I was with Elder Carl Sadler and his fine people at the Dripping Springs Baptist Church. I enjoyed my visit with Bro. Sadler to the full, both spiritually and physically, as we visited the different homes among the membership of this fine church. It was a great joy for me to renew acquaintance with Bro. Sadler and his family. I admire Bro. Sadler for the way he uncompromisingly preaches God's Word.

March 28th and 29th I was with Elder Elton Wilson and the Julien Baptist Church, Gracey, Ky. I enjoyed my visit with Bro. Wilson

and enjoyed preaching to his people.

March 30th, on the road back to Fort Scott and my family, after an absence of nearly two months. I thank God for Baptist Faith Missions and its fine group of directors. I praise God for the many fine churches and individuals who make our serving the Lord in Iquitos, Peru a possibility. It is my prayer that the Holy Spirit might call some of the fine young preachers that it has been my privilege to meet, to do mission work in the fields of Brazil and Peru.

We rejoice with great joy that the Hunters have finally been permitted to enter Peru. Let us all pray for the Hallums in Peru and the Calleys in Brazil.

Mitchell E. Lewis

Hallum Letter

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to do. They are churches that love the Lord, the Bible and the souls of men. What they do is motivated by love and is done voluntarily apart from any coercion bosses.

They are free to do what they do or leave it not done; they have faith in God that He will take care of the material things they send to the missionary, and that God will hear their prayers.

Missionaries

The true missionary is a God-called person to a definite work, to a definite field. He or she should be prepared mentally, spiritually, morally, and physically, to be able to meet situations, endure temptations, morally and spiritually as well as hardships physically.

There are many destitute places in the United States where a prospective missionary can go and engage in mission work by faith and prove himself. Without this testing he is a novice and a liability until he proves himself on the field.

No person should think himself too good to take a case of Bibles and other religious books and go out walking and visiting the people. The Bible for distribution with the Holy Spirit along is the greatest defence the person can have. The car or jeep or launch are fine things to have where they can be used and some times essential, but we should not lose sight of the fact that the Divine plan of evangelizing the world requires that missionaries go out on foot. There are no substitutes for walking.

The Mission

The churches and the missionary should think of the Mission as a God-provided channel of communication between these

two.

The Mission is composed of a group of consecrated men, mostly pastors, who feel called to be a link between churches and missionaries.

The Mission is not a church, it too is a democratic group, organized with president, secretary, and treasurer, who give their time and work free of charge, all motivated by their love for God and the Gospel and the souls of men.

The Mission has the responsibility of deciding who they should choose as their missionaries and of paying their way to and from the field, and paying out the money received from the churches for salaries.

They too, are free and have the liberty to appoint a missionary or to dismiss a missionary, according as the case seems to require and justify.

The missionary, whether foreign or national, should know that he is free and has the liberty to make the kind of missionary he himself chooses.

He can be sound in the faith and diligently occupied, prayerful and humble, using all he receives to the glory of God, or he can be a heretic and a loafer on the job, as well as wasteful, and even sinful in his life, but he should know also that the churches that are supporting him have the same liberty to cease supporting him, according as they wish and choose to do.

The same is true in the case of the Mission. It does not set itself up as a dictatorship to tell missionaries what and how to preach, but they have liberty and right to reject and dismiss any whose work and conduct and life is not what it, the Mission, thinks it ought to be.

It would be very impractical for the Mission to undertake to keep their missionary in line if he decided to walk out of line, but it is not impractical for the Mission to cut the missionaries pay off and bring him home.

These three basic principles, I believe, should be followed in all work of the Lord. First: All work for the Lord should be motivated by love. Second: All service should be voluntary. Third: Every one should be at liberty to preach as he feels led to do.

The National worker should understand that he is occupying a unique place when he is receiving material support from foreigners for the Gospel's sake. He has that same liberty that the churches and Mission have. He has the liberty to loaf on the job and be loose and crooked and stingy, or he has the liberty to do works of love, make sacrifices, be faithful and clean.

He should remember that the Mission has that same liberty to dismiss him and the churches have the liberty to cease supporting him materially.

R. P. Hallum

Paul Calley Letter

Page one, Column two)

every day since I left for Manaus, and sawed the boards that he needed out of logs, by hand. He also spent a good part of the small salary for other materials he needed. When I look at his humble home, in my mind I can see it transformed into a great mansion some day in that city of cities, the New Jerusalem, with Jesus reigning forever more.

I received a letter from Cicero, who pastors the church at Campo de Santana, and he said that he had just returned from a trip to Amonha, near Peru, and was there for twenty days. He said that the Lord blessed, but didn't go into detail. The Lord willing, I plan on going there some time next month, preaching all along the way, at preaching points in private homes or wherever we have the opportunity.

I also had a five-day visit from that old soldier Eufrazio, who travels these rivers like he was a young man, preaching the Gospel, although he is about 70 years old. While he was here we took time about preaching in the mission house, and he preached some good

Last Month's Letter From Bro. Royal Calley Continued

The next morning I preached at the church. It was Sunday and the small room that they have to hold the meetings in, would not hold all of the people. I had asked Bro. Miguel what he thought would be good to preach, knowing that he had preached some of my sermons. I did not want to preach the same ones. He asked me to preach a sermon that I took from Bro. Overbey on the

sermons.

As soon as we arrived here, we began holding services in the mission house or in private homes during the week days, and the attendance has been very good, although no visible results. On Sunday we have been attending services in the church building. While the preacher Brethren were visiting here with us, we had lots of help, but we have continued to have services so far every night since they have been gone.

Last Saturday night after I finished preaching in the mission hall, I announced that there wouldn't be any service on Monday because I felt that I needed that day to rest and study, but the Lord didn't want it that way. On Monday morning one of the members of the church sent word that he wanted me to hold service in his home. We sent word that we would be there, and although it rained hard all day and did not stop until near service time, many people gathered in his home and the lost heard the Gospel.

We now have the loud speaker set up in the mission hall and we are very happy over the results. In the afternoon we play the beautiful hymns that we have on records, and invite the people and announce the time of service. Some nights all the benches have been filled and many people standing. We are going to build some more temporary benches, and we hope to have in the near future better benches with backs.

The loud speaker works fine and you can hear it all over town with volume turned up. The accordion that we bought has also been a help in drawing crowds. My son, Leslie Paul, plays the accordion very well for the short time he has been playing, and we have music without singing at every service. We know that it is God who draws His elect, but it is not for us to say the means He will use to cause them to hear the Gospel.

I am now having the boat recaulked, painted and the top rebuilt. It was necessary to make the sides a little higher with wider flanges for better balance and safety. I was advised to do this by men who build boats and know the Jurua River. It is very swift when the water is high at this time of year and you have to angle across the river at every bend to avoid the drift wood. I will be sending pictures of it when it is all finished and painted. With the new Penta motor and the sides built higher, we will be able to load supplies for two months and still travel in reasonable comfort.

All of our furniture arrived in good condition one week after we arrived, and we are now all settled in our new home. Just about everybody from the church has been by to see us, and also we have had many visits from the believers that come to town from different places on the rivers. With all this company our vocabulary in Portuguese is increasing very fast.

In closing we ask your prayers in the work here in Cruzeiro do Sul. This is a Catholic town and Satan's stronghold in this part of the jungle. The Catholics know we are in town and are already aroused. They do not like the idea of a Baptist using a loud speaker, although they have one of their own, but by the grace of God I will use it for the purpose that it was bought, for the furtherance of the Gospel of our Saviour.

Paul M. Calley

genealogy of Christ. I have preached the sermon several times here at different places, always giving credit to the originator as I did in this case also. The people liked the sermon very much, and said that they did not realize that a genealogy could teach so much. That is always their reaction.

We had a chicken dinner at Bro. Miguel's and then prepared to go to a service, to be held at the home of one of the members that afternoon. They always have three services a day there on Sundays. Bro. Santiago knows everybody in the town, since he was pastor there years ago. It was like a home-coming for him. He preached that afternoon, and preached very well.

Sunday evening Bro. John Dias preached and as always was good. He has much to say in his quiet gentle way, and you will have to listen many years to hear all that he has to say. I have been here three years and his sermons still seem fresh and new. He is not the kind of preacher that warms over a half dozen sermons over and over.

Bro. Miguel has made much progress since he became pastor of the church in Codajas. The church unanimously voted not to have women in authority, to speak publicly in the church or other services. It happened the Sunday that I was there the church reorganized the Sunday School, throwing out a lot of less lumber, such as contentions, birthdays, etc. The church also voted to give by the box plan. I notice too, that the women members all wear head coverings. It seems to me that I heard that you just couldn't teach the churches here to observe those things. Could it be that the missionaries just didn't want to teach it?

The city of Codajas is run by Baptists. They are the only ones ambitious, and honest enough to do it. For this reason the Catholics majority annually puts in the Baptist minority as rulers. It seems they don't trust those of their own religion. It was not all.

(Page three, Column one)

Twenty Missionaries Are Now Supported By Our Mission

In January, 1942 we had one missionary. Today we have twenty. Three families, the Hallums, the Lewises and the Hunters are in Peru, with two native Peruvian missionaries. The Royal Calleys and the Paul Calleys are in Brazil with thirteen native Brazilian missionaries. To support these missionaries, and to print and mail out the paper each month costs about \$3150.00. This is the regular outgo and does not include the cost to buy boats, motors, loud speakers, airplane fares, boat freight, custom charges, the building of new church buildings, etc. To give you an idea of the airplane tickets for the Hunter family from Evansville, Indiana to Iquitos, Peru, cost \$1,481.71. Add to this the cost to ship their household goods by boat and through customs, and it will reach perhaps a total of \$3,000.00. It will take about \$1,300.00 for plane tickets to bring the Royal Calley family home on furlough in June or July. There are airplane tickets, boat freight and custom charges to get the Lewises back on the field in Peru. We have asked our church to increase their mission offerings to Baptist Faith Missions, and others are doing the same. Will you join us in increasing your offerings also? Remember, that this is a Baptist work and a faith work. Won't you tell others about this work also? We should have at least \$4,000.00 each month in offerings.

Royal Calley Letter

(Page two, Column five)

ways trus. There was a time when the city council tried to run them out, and the members of the church there were much persecuted. But through the years the people have seen the integrity of the Baptists. They might trust their souls to the priest's keeping, but not their taxes and property, and liberty. They have learned only too well where that leads to. The following are the offices held by Baptists: Promoter, the highest office, is held by Bro. Joao Basta; Secretary of the City Council, Jose Casuza; Chief Council member, Jose Agostio; City Judge, Otavio Rodrigues (a deacon in the church); Wilson Basta, head of the city lighting system; Antonio Casuza, Chief Tax Collector; Jailor, Neuton Rocha (the other deacon of the church); Maria Basta Rocha, secretary of the Police. Because of this the Catholic Church is fighting to keep the State government from giving any aid whatsoever to the city.

One of the reasons that we got the property for the church to be built on settled so fast, is that the government is more efficient than in Manaos. In Manaos we spent six months doing the same thing that took them a couple of days.

While I was in Codajas, Bro. Oscar Braga dropped over to see just who I was. He was excluded from the church for being a Mason. I took the opportunity to explain to him just what Masonry taught. Giving him the pages and names of Mason books to see for himself. He was astonished, and said that he would leave the lodge immediately. I look forward to seeing him in the church again. I found him to be a very intelligent and likable man after knowing him. I found out also that he had preached for years without ever receiving a salary from the church. He had a salary in name only. I think he said that if the church he pastored paid him all the back salary that he had coming he would have something like sixty-three thousand cruzeiros. He worked in secular work to gain a living. For this reason I had seen him several times in Manaos. He was working for someone that had to send him there ever so often. I thought that he was very careless with the care he took of his flock. That just goes to show how hasty judgment leads to all kinds of wrong impressions.

Monday I visited the whole morning and part of the afternoon. Then we had a fat rooster that one of the members had sent to Bro. Miguel's house for dinner. While I was there, the members of the church just sent everything, from pudding to sugar cane to suck. The sugar cane they have in Codajas is so sweet and delicious, and also lemons are in season again, so I drank a lot of lemonade. Bro. Miguel has a big tree in his yard. They do not have ice of course, but it was good

anyway. That afternoon I taught the young people to sing a song in parts, then I had dinner with Bro. Augusto. He had dinner at my house while in Manaos, and insisted that I eat with him as well as the other preachers, so we ate there. The meal was very good.

That night I preached again from Acts 4:12. There were many people present. We had the service in the open, in front of the new church that is being built. I noted that the young people, singing the song I had taught them, attracted many people, and they stayed on to hear the sermon.

The next day, Tuesday, January 25th, I visited again as many of the members as possible. Bro. Otavio sent over a fat duck for dinner, which we ate appreciatively. Then a boat was sighted coming in. We had made up our mind to take the next boat out, as they said that after this one there would be a very long wait and the planes are on strike also. We gathered our things together and prepared to leave. It had been a very pleasant visit, and we had gotten much done. Bro. Santiago who knows all about building had seen about the prices of everything for the new church building, etc. And we had gotten more acquainted with the people and found that they liked us very much. We also left enough money to buy the tile for the roof, and everybody was happy that at last the building would be completed.

We boarded the "Jose Guedes-right" after lunch and were soon plying our way back to Manaos. The food aboard was terrible, but we would only have to eat once as it would arrive in the morning of the next day. It is one of the fastest motors on the river, and since we were going with the current, we made very good time.

After we got aboard, I met an Arab who was a Christian. He is a Baptist he said. He has been in Brazil 35 years and has 16 children. He reads Hebrew, and knew the Bible exceedingly well. I was stunned at how much he knew.

I also met a pantheist aboard, and talked with him through the evening until two in the morning. There were so many people aboard, that you hardly could find a place to hang your hammock. He tried to say that God was everything and everything was God; he didn't believe in a Hell either. He is a school teacher in Coari. He said that anything eternal is God, and that the universe was eternal not created, since matter can't be destroyed or produced. I asked him then if God could be any thing but an intelligent being. He thought awhile and said that he didn't know. I told him that according to his theory, we would be perfectly just in worshipping just any old hunk of matter. I asked him if he had any reverence for the chair that he sat on, or for the manure that lay on the fields,

Royal Calley To Finish Building For Codajaz Saints

By H. H. OVERBEY

The Lord willing, Brother Royal Calley and three or four of the native Brazilian missionaries, are to go to Codajaz, 300 miles up the Amazon River, in April. Brother Calley with these brethren plan to finish the new church building in Codajaz, so that it will be finished before he comes home on furlough. One of the missionaries is a master brick mason and carpenter, and by finishing this building, they will be sure that it is done right and it will save a lot of money. Being a missionary is a big job. It calls for doing many things, from preaching, teaching and building. The church at Codajaz was organized in 1932 and was taken away from us in 1939. Then it came back to us a few years ago and then a former missionary of ours persuaded them to leave us and come with him. But they soon voted unanimously to come back with Baptist Faith Missions, and they put

Bro. James H. Sims Still In Hospital, But Is Improving

By H. H. OVERBEY

It was our privilege to visit Bro. James H. Sims in the hospital in Carmi, Illinois for four hours on Monday, March 28. He was cheerful and we had a good time of fellowship with him. The Sunday night before he was taken on a stretcher to church to see his oldest son James, baptized. After his arm was taken out of the cast the plate in the arm came loose and the bone had to be drilled and two pins put in and the arm put back in a cast again. He is getting better again and was permitted to

MISSIONARY CONFERENCE

Yes sir, it won't be long. It is only seven months until the Nation-wide Missionary Bible Conference at Canfield Avenue Baptist Church, Detroit, Mich. Make your plans now to come.

get up in a wheel chair on Thursday, March 31, which was three and one-half months from the time he entered the hospital. The Lord, willing, he plans to leave the hospital for his home about the last of April. Then it will be several months before he will be able to get about on his own. Remember Bro. Sims and family when you pray, and follow up your prayers by sending him a love offering. Remember that the expenses are great. Address: Eld. James H. Sims, 407 Shumaker, Carmi, Illinois.

for that certainly was matter. He didn't know what to say, so he spent the rest of the night teaching me some things that I wanted to know in Portuguese.

The next morning just as we were about an hour from Manaos, the boat broke down. We waited a long time trying to get someone to tow us. One boat came along and agreed to take the four of us on as passengers as well as some others. We agreed to pay them. But when we arrived the owner said it was such a short distance that he didn't want anything. I don't know when the others got in, but I hope soon afterwards.

It's always good to be home, and the only trouble that I had this time was my glasses, and a little sunburn, but not enough to even peel.

This is all for now. May God bless you all.

Royal H. Calley

New Mission House In Petropolis

By H. H. OVERBEY

In a suburb of Manaos, Brazil, called Petropolis, Brother Royal H. Calley and Brother John Dias are finishing up a new building. This building is on a nice level lot and a corner location. This building is built out of wood with a roof of palms, but is built strong enough to put on a tile roof later. This is a new preaching point in a new fast growing section. The full cost for this building has been met thus far, by Calvary Baptist Church in Manaos. This is just another job that Royal Calley has besides teaching the preachers and holding services every night in the week. He never stops except when too sick to go on.

Report Of Work Done By Peruvian Natives In February

Juan Castro's report for Feb., 1955:

Visits made	900
Conversations	98
Portions given out	25
Tracts given out	1,210
Bibles sold	1
New Testaments sold	0
Gospels sold	9
Other books sold	3
Times preached	7

He has been holding a service on Friday night in the home of a shoemaker. Each time attendance has increased, mostly children. It is a rather difficult place to get to. I have tried from all directions and three blocks is the nearest I can get in the Jeep.

Simon Gaima's report for Feb., 1955:

Visits made	183
Conversations	47
Portions given out	33
Tracts given out	278
Gospels sold	10
Other books sold	3
Times preached	14

He visited Chiwa, Polis, Astoria, Hungurahui. In Astoria two made professions of faith and in Hungurahui three.

No Conference Is To Be Held This Year At Evansville, Ind.

T. P. SIMMONS, President
Tri-State Baptist Bible College
Evansville, Indiana

I am authorized to announce that the Tri-State Baptist Bible Conference, which would have been held in April with the Temple Baptist Church of Evansville, is not to be held this year. This is due to the fact that the church was without a pastor for several months, making it impracticable for proper plans to be made for the conference.

However, both the Temple Baptist Church and the Tri-State Baptist Bible College look forward to having the conference in April, 1956.

We are sorry that we cannot have it this year. We will miss the fellowship of those who would have attended.

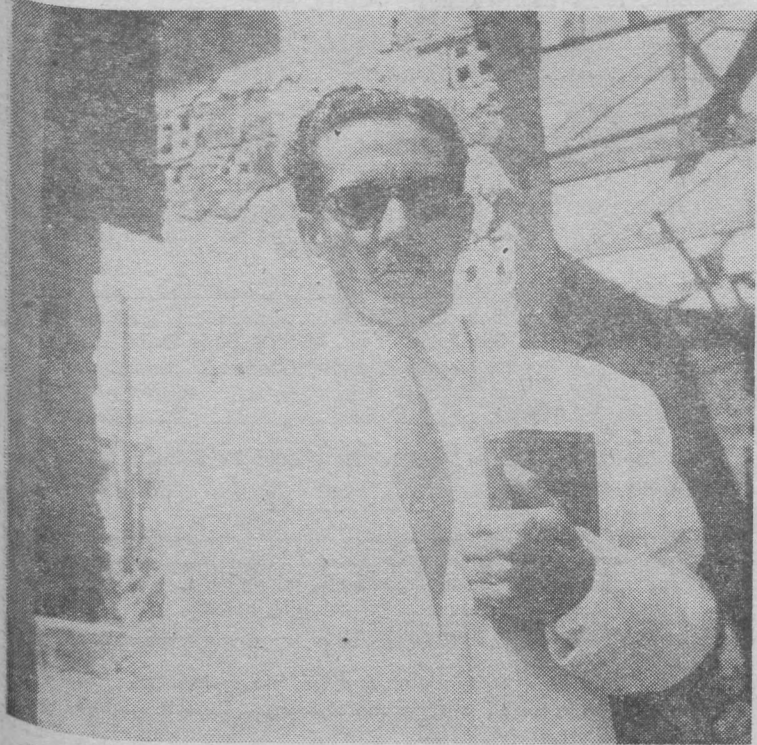
For the time being, let us all look forward to, and plan to attend, the great Bible conference to be held with the Canfield Ave. Baptist Church of Detroit at Thanksgiving time.

MISSIONARY DEPARTMENT

PAGE THREE

APRIL 23, 1955

FAITHFUL BRAZILIAN LAYMAN



Bro. Newton, a deacon in the church at Codajas, Brazil. He stands for his church and for his pastor, Bro. Miguel Ibernon.

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.

Mission Sheets

(Page one, Column three)
out in bundles to many churches so that each family of the church may have a free copy once each month. In addition to this, MISSION SHEETS become a part of THE BAPTIST EXAMINER once each month, so that all who get THE BAPTIST EXAMINER also get MISSION SHEETS as a part of it free. If you read this and are not a subscriber of THE BAPTIST EXAMINER, we urge you to become a subscriber. Send a dollar bill to Elder John R. Gilpin, Russell, Ky., and tell him you want THE BAPTIST EXAMINER for two years, or send him a five dollar bill and get a life subscription. This is the biggest bargain we know of in a Baptist paper.

If you are a pastor, you will get all the sermons you need to add to the ones you prepare. If you will read THE BAPTIST EXAMINER regularly for a period of years you will be well indoctrinated and will be a sound Baptist, if you will take the truth. We urge you to subscribe for this paper. If you want a bundle of MISSION SHEETS for your church, so that each family can have a copy, we shall be happy to send them to you, free each month. To get MISSION SHEETS write to H. H. Overbey, 1210 E. Grand Blvd., Detroit 11, Mich. Give the name and address where they are to be mailed and give the number of members in the church. We do not mail single copies of MISSION SHEETS to individuals. To do so would cost us in time, envelopes and postage about as much a year as it would for a year's subscription to THE BAPTIST EXAMINER.

From time to time we get requests for MISSION SHEETS and many times I have sent the price of a subscription to Bro. Gilpin and had him to send THE BAPTIST EXAMINER, but I cannot do this for everyone as I do not have the money to do so. Remember that 100 per cent of all mission offerings are used for mission work in BAPTIST FAITH MISSIONS, and we do all we can to keep down expenses. If you want information about MISSION SHEETS or about BAPTIST FAITH MISSIONS, you should write to H. H. Overbey. If you want information about THE BAPTIST EXAMINER, you should write to Bro. John R. Gilpin. When you write to Bro. Gilpin send him a subscription for his paper or an offering to help in his work.

R. P. Hallum's Letter

(Page one, Column two)
sages upon this theme and am having good liberty and enjoying it.

I notice some of the Brethren leaning over on the bench in front of them to listen.

This is the outline used so far. Part of it I have borrowed from other preachers. This is one reason I go to hear other preachers, that I may get something.

I am not a Baptist by inheritance, but by conviction. I was for some years a Methodist by inheritance. My parents and grandparents, and many uncles and aunts, and many of my neighbors were Methodists during my boyhood.

My two older sisters made professions of faith in Christ and demanded baptism of the Methodist

FINANCIAL REPORT FOR MARCH, 1955

Bellview Baptist Church, Paducah, Ky.	\$ 30.79
First Baptist Church, Greenup, Ky.	1.00
New Hope Baptist Church, Dearborn, Mich.	95.72
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Seven Springs Baptist Church, Dycusburg, Ky.	30.17
Mt. Pleasant Baptist Church, Chesapeake, Ohio	24.03
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Liberty Baptist Church, Toledo, Ohio	26.15
Faith Baptist Mission, Chicago, Ill.	35.08
Bethel Bible Baptist Church, Mansfield, La.	6.92
Mt. View Baptist Church, Watauga, Tenn.	78.46
Mt. View Baptist Church, Watauga, Tenn. (Designated to Simon Gaima)	17.00
Bible Missionary Baptist Church, Marietta, Okla.	20.00
Southside Baptist Church, Winter Haven, Fla.	25.00
Seventh Street Baptist Church, Cannelton, Ind.	12.36
Liberty Baptist Church, Flint, Mich.	9.36
Southside Baptist Church, Paducah, Ky.	43.23
Buffalo Avenue Baptist Church, Tampa, Fla.	10.00
Dublin Baptist Church, Dublin, Ky. (Girls S. S. Class)	10.00
Franklin Road Baptist Church, Memphis, Tenn.	44.44
Grace Baptist Church, Cincinnati, Ohio	10.40
Faith Baptist Church, Royal Oak, Mich.	5.63
Calvary Baptist Church, Richmond, Ky.	10.00
Lucasville Baptist Church, Lucasville, Ohio	66.85
First Baptist Church, Arabia, Ohio	52.00
Faith Baptist Church, Lawtey, Fla.	9.11
South Bristol Baptist Church, Bristol, Tenn.	5.00
Little Obion Baptist Church, Wingo, Ky.	15.62
East Sligh Avenue Baptist Church, Tampa, Fla.	6.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
Leavenworth Baptist Bible Class, Leavenworth, Kan.	5.00
Kirbytown Baptist Church, Bardwell, Ky.	22.90
Bethel Baptist Church, Sugar Grove, N. C.	10.00
Julien Baptist Church, Gracey, Ky.	12.74
Second Baptist Church, Marion, Ky.	31.07
First Baptist Church, White Plains, Ky.	15.00
People's Baptist Church Alton, Ill.	37.83
Hopewell Baptist Church, Arlington, Ky.	11.39
South Side Baptist Church, Sanford, Fla.	10.00
Pleasant Grove Baptist Church, Hickory, Ky.	7.22
First Baptist Church, Iquitos, Peru	10.00
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Fish Springs Baptist Church, Hampton, Tenn. (Junior Primary Class)	4.00
Zoar Baptist Church, Fancy Farm, Ky.	7.12
Mt. Hebron Baptist Church, Lancaster, Ky.	61.51
First Baptist Church, Greenup, Ky.	26.00
Mt. Zion Baptist Church, Buchanan, Ky.	8.00
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Canfield Avenue Baptist Church, Detroit, Mich.	288.50
Canfield Avenue Baptist Church, Detroit, Mich. (For Calley's Boat)	7.50
Newby Baptist Church, Richmond, Ky.	14.09
First Baptist Church, Stilwell, Okla. (By Mr. and Mrs. C. Lewis)	25.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Emmaus Baptist Church, Arlington, Ky.	8.32
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Upper Tug Mission of Elizabeth Jarrell Baptist Church, Louisa, Ky.	10.00
Calvary Baptists, Ashland, Ky.	50.00
Temple Baptist Church, Evansville, Ind.	10.08
Grace Baptist Church, Base Line, iMch.	300.00
Grace Baptist Church, Base Line, Mich. (B.T.U.)	5.59
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (For Calley's Boat)	100.00
Grace Baptist Church, Base Line, Mich. (L. B. C., for Calley's Boat)	42.00
Pleasant Heights Baptist Church, Indianapolis, Ind.	25.00
Appalachian Mountain Missionary Baptist Fellowship, Bristol, Tenn.	9.00
First Baptist Church, Russell, Ky.	118.92
New Hope Baptist Church, Chicago, Ill.	34.56
Mrs. Mirtie Gupton, Warm Springs, Ark.	1.00
Miss Maude Hunt, Franklin, Ky.	5.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	20.00
Mrs. Isabelle Leftridge, Desoto, Mo.	1.00
J. H. Kain, West Cape May, N. J.	10.00
Mrs. Laura Lavigne, Mansfield, La.	1.00
Baptist in Philadelphia, Penna.	3.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	2.00
Baptist in Philadelphia, Penna.	3.00
R. E. Murphey, Doyline, La.	10.00
L. A. Upton, McLeansboro, Ill.	15.00
A Friend in Brooklyn, N. Y.	5.00
Spencer Randolph, Chicago, Ill.	9.18
Clifford McTaggart, Melbourne, Fla.	50.00
Mrs. Casey Merritt, Lesage, W. Va.	15.00
R. R. McTaggart, Melbourne, Fla.	5.00
Mr. and Mrs. W. T. Bureson, Knoxville, Tenn.	2.00
Mrs. W. E. McKinney, Memphis, Tenn.	25.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Kings Addition Baptist Church, South Shore, Ky.	69.18
Lubie Richards, Atwood, Tenn.	5.00
Mrs. Mirtie Gupton, Warm Springs, Ark.	1.00
Mrs. Edith Baker, Lincoln Park, Mich.	1.00
Members of Port Norris Baptist Church, Port Norris, N. J.	50.00

TOTAL \$2457.02

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, Ind.

preacher. He came three miles to a place in the river to baptize them, myself, and three younger brothers and sisters.

Before I realized what was going on they had us lined up on the bank of the river. I was about eight years of age.

After a song and prayer the Methodist preacher read his ceremony out of his book of Discipline and began to pour, beginning with me and going on down

to the last. Then he went with my two sisters out into the river and baptized each of them.

So for these reasons I say I was a Methodist for some years by inheritance. my name being put on a register as a member of the M. E. church.

At the age of 14 I was saved through repentance toward God and faith in the Lord Jesus.

I am a Baptist because the first preacher of the Gospel under the

Gospel Dispensation was a (the) Baptist preacher. His name was John, then later John the Baptist. John 1:6; Matt. 3:1.

I am a Baptist because Jesus Christ my Lord and Saviour was then and is now a Baptist. He is God and God changeth not. John 1:1,2.

Some of the evangelicals say we worship John the Baptist more than we worship Jesus. That is not true. We simply give John his rightful place. We do not worship him at all. If Jesus was not a Baptist, what was He? The burden of proof that He was not is with those that deny that He was. He was not a Catholic, nor a Lutheran, nor a Presbyterian, nor Methodist, nor Episcopalian, nor a Campbellite, nor a Russellite, nor Unionist. Measured by every requirement necessary to be a Baptist, Jesus was a Baptist.

I am a Baptist because the 12 Apostles were Baptists.

They were Baptists exactly for the same reason that Jesus was a Baptist. Because of receiving John's baptism and preaching the same doctrines. Jesus was the Head of the church and the 12 Apostles were other members of the local body, therefore they were all Baptist material prepared by the Baptists sent from God. Jesus walked 60 miles to get John's baptism.

I have never heard of a Roman Catholic, nor other Catholics, nor Lutherans, nor Presbyterians, nor Episcopalians, nor Pedo Baptists, going to that trouble to get baptized with John's baptism.

I am a Baptist because of the doctrines that a true Baptist believes and teaches. I will take the doctrines of John 3, and show that no other sect existing believes and teaches all of that chapter; just verses will suffice, 3:16. Few if any believe and teach the eternal security of the believer which is taught in this verse except Baptists.

Verses 22 and 23, especially 23. John was baptizing in Anon near to Salem because there was much

water there, much water is a prerequisite and essential to the existence of a Baptist church. No Baptist church could exist long without much water, at least enough water in which to cover the body of the person being baptized.

But there are numbers of religious sects which call themselves churches that could and do exist indefinitely with no more than a drinking glass of water at a time, this proves they are not the kind that Christ and John was and that Baptists are in harmony with Christ and John in both doctrine and practice.

I am a Baptist because Baptists never have persecuted, nor do they believe in persecution of other religious faiths, while all other sects, except possibly one or two have persecuted Baptists. Some even unto death. See Baptist histories and other histories.

For these and many other reasons, I am a Baptist.

R. P. Hallum

Pictures

(Page one, Column five)
dividual and want them, you too may have them. If you want them to study and show to your church to get them to support this work, then we will be happy to send them to you also. To get these posters just write and ask us to send you a set. Write to:

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

Mission Sheets Earlier

(Page one, Column one)
and this causes a delay. Please send your checks to Bro. Z. E. Clark, on Monday after the last Sunday of the month and help us get the paper out earlier. Thanks a lot!

OFFERINGS 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. \$ 4.00

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

MARCH 1955

Bobby Mack, Opelika, Ala. 25.00
Grace Baptist Church, Base Line, Mich. 100.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class) 42.00
Canfield Avenue Baptist Church, Detroit, Mich. 7.50

TOTAL \$ 945.69

The \$25.00 by Bobby Mack above should have been reported in this section last month.

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 945.69

Balance needed 213.49

If you want a part in this boat, motor and public address system, send your offering marked for the Paul Calley boat.

MISSIONARY DEPARTMENT

PAGE FOUR

APRIL 23, 1955

MABEL CLEMENT

CHAPTER VII.

(Continued from last week)

The Doctor was chagrined and he grew warm, sarcastic and positive as he proceeded.

"What is the chief and vital error of the Baptists to which you allude, Doctor?" inquired Mabel.

"Why, they miss wholly the *design* of baptism," was the bold and emphatic reply.

"Suppose," said Mabel, "we let the truth or falsity of the churches we each represent be decided by discovering by a study of the Scriptures which holds the Scriptural design of baptism."

"Agreed," said the Doctor. "If we do not hold the Bible design of baptism, I will confess I do not belong to the church of Christ."

The Doctor smiled, cleared his throat (he seemed to have a catarrhal trouble) and moved up his chair nearer. Nothing was plainer to him than that his church was right here.

"It will be necessary then," said Mabel, "in the first place for you to state plainly the design of baptism as held by your church."

"Do not say my church; I have no church; say Christ's church," said the Doctor.

"Excuse me, Doctor, that would be yielding all the ground for which I contend. If I could do that, believe the church organization to which you belong is the church of Christ, I would be compelled to come back to you, for yours differs so much from the one I have connected myself with, they cannot both be Christ's churches. As you object to my manner of speech, I hope you will not become offended if I call it by a name applied to it by others, i. e., Campbellite. I verily believe this the most appropriate, but I would not mind calling it the church of the Disciples. I do not think you have any right to monopolize the name Christian which belongs to all denominations in common. There is, however, really very little in a name. 'That which we call a rose by any other name would smell as sweet.' So I hope you will bear this name without offense during the discussion."

"Well," said the Doctor pleasantly, "you may use the word with the distinct understanding that I do not admit its appropriateness."

"I think," said Arthur, "it will be wise to adjourn this matter over to another night. We can't get through with it tonight; and I believe it will require several nights."

"Very well," added the Doctor, "besides others may wish to hear the discussion and we ought to give them an opportunity to hear."

The Doctor wished everybody to witness the dexterity with which he exploited his Scriptural views. Meeting was adjourned till the next evening.

The large parlor was almost uncomfortably filled by 8 p. m. All present the evening before were on hand and a number of others ventured in, eager to hear. All were welcomed and seated.

"I am glad to see such a goodly number present to hear this discussion," began the Doctor. "It is a large theme, and if you are ready we had better proceed."

"Well, Doctor, suppose you state the design of baptism," said Mabel.

The Doctor then cleared his throat, straightened himself up in his chair and made the following statement: "The Christian church holds that *the design of baptism is in order to the remission of sins*; that it is essential to pardon, justification and salvation. Do you deny?"

"I do," replied Mabel; "but we must examine the writings of other Campbellites to see if they agree with you. Since your people contend that they have no creed, we must look into the utterances of the learned, the standard bearers among them to see what they teach on this subject. The Campbellite theory is that baptism is a condition precedent of the remission of sins; in baptism sins are remitted, sinners come in contact with the blood of Christ in baptism, etc. The first preachers of this denomination all agreed that baptism was essential to salvation. They universally taught that the soul is not secure till after baptism and contended that every one must be baptized before he can have any Scriptural assurance of pardon, any solid hope of Heaven. Mr. Campbell, as quoted by Ray's Text Book on Campbellism, p. 239, says: 'If being born of water means immersion, as clearly proved by all witnesses, then remission of sins cannot, in this life, be received or enjoyed previous to immersion.' With this agrees Rev. Moses Lard: 'We maintain that the sinner, though a believer, is still required to repent and be baptized in order to the remission of his sins, and, consequently, that they are not remitted before and without baptism.' Campbellism Exposed, p. 256. Mr. Campbell also teaches that baptism is the line between the saved and the unsaved. 'On the one side they are pardoned, justified, sanctified, reconciled, adopted and saved; on the other they are in a state of condemnation.' When the denomination was first launched the preachers and people all believed that baptism was indispensably necessary to pardon and salvation."

"That is true," added the Doctor. "And we still teach as we began."

"There are some who demur to this teaching now," said Mabel. "There has been in the denomination a healthy reaction and the doctrine of baptismal salvation is repudiated by them."

(Continued Next Week, D. V.)

VII

YET THOUGH WE ARE CLOTHED WITH THE RIGHTEOUSNESS OF GOD'S OWN SON, PAUL TELLS US IN THIS THIRD CHAPTER OF COLOSSIANS THAT THERE IS SOME CLOTHING WHICH WE ARE TO PUT OFF.

Listen: "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." —Col. 3:8,9.

You will notice, beloved, he tells us here that there are six things that we are to put off—six pieces of clothing we are to discard. We will see presently what he says to put on, but no one puts on fresh clothing until he first takes off the old clothing. That's just human nature. You take off the old before you put on the new. Our Lord follows that same principle here. He says take off and then put on, and he names six things that the Christian is to put off.

ANGER—that means a surly disposition. No child of God has any business with a surly disposition—always ready to take offense. I knew a deacon in a Baptist church several years ago when I was just a boy, who had such a disposition that no one could say anything to him at all without that man becoming enraged. Our Lord says to put off anger—the surly disposition.

WRATH—this is a little different to anger. Anger is the disposition, but wrath is the exploded

anger. You've heard the expression: "I told her enough to last her a month of Sundays," and "I gave her a piece of my mind." God's people have no business speaking their mind; we are to speak the mind of Christ. Listen: "Let this mind be in you, which was also in Christ Jesus." —Phil. 2:5.

He tells us we are to put off anger and wrath, and then MALICE. That means ill will. That's what is left over after wrath. After you have allowed your anger and your wrath to vent its spleen upon some individual, then what is left over is malice—the ill-will you feel toward that person. Let me ask you tonight. Do you have any malice in your heart against anybody? I want to get you ready for Easter. I want to get you dressed up for Easter. I would like for you to get rid of some of these old filthy garments so you can be properly clothed next Sunday morning. Is there any malice in your heart toward anybody tonight? I dare say there is no individual in this church that would have more room, humanly speaking, to feel malice toward folk, than this pastor. I weigh my words when I say that I don't know of a man anywhere that I hold one particle of malice against in this hour. I know some folk that have certainly been anything but kind unto me, but, beloved, God being my helper, I know tonight that I have no malice in my heart against any man.

The next thing he says to put off is BLASPHEMY—the sins of the tongue. I remember a good number of years ago a preacher and I were standing together and a man on the spur of a moment

let forth a volley of oaths, and then when he saw the two of us, he turned around and spoke to my preacher friend who was nearer to him, and begged his pardon for what he had said. I think the finest rebuke any man ever got in this world, this man got when my preacher friend said, "You don't have to apologize to me, you haven't cursed in my name."

Then he says we are to put off FILTHY COMMUNICATION. It has always been a problem to me to understand how any individual could enjoy or even tolerate filthy speech. A fellow came up to me just a few days ago and said, "I have a little story I want to tell you." I said, "What's the color?" "Well," he said, "you can listen to it." I said, "Be sure of it." I tell you, beloved, in the days even before I was saved, I detested filthy communication. How in the world that some folk who claim to be God's people can enjoy filthy communication is beyond my comprehension. God says to put off filthy communication.

Another thing—LIE NOT ONE TO ANOTHER. God's people should not lie to one another, but rather, speak the truth at all times.

Now listen, if you are going to be well dressed next Sunday, here are some things you need to put off and get rid of. You can't be a well dressed Christian and have on these filthy garments. You have to get rid of these things before you can put on new garments.

I remember when De Vinci was painting that glorious portrait of the Last Supper, which took him nine years to complete, that during that period of time he became angry at a friend and lashed at him in a most vehement

manner. After he had done so, he went back to work, but couldn't paint and couldn't get his mind on his painting until he went back and sought out that friend that he had so cruelly lashed with his tongue and sought his forgiveness.

You have to put off these things before you can put on things that pertain to the Lord Jesus Christ.

VIII

WHAT DOES HE TELL US TO PUT ON?

I have told you the clothing we are to put off, NOW WHAT ARE WE TO PUT ON? Listen:

"Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."—Col. 3:12-14.

This is the clothing to be put on—

MERCY—which means sympathy. How little sympathy we show for each other! The majority certainly show an exceedingly small amount of sympathy for the other person. Yet, that's the first thing he tells us to put on—bowels of mercies—sympathy.

Then KINDNESS. Several years ago somebody ran an advertisement in THE BAPTIST EXAMINER, I don't remember who it was, but this was the advertisement:

"Two things stand like stone—Kindness in another's troubles, Courage in our own."

I have often thought of it. Surely no greater words were ever penned by the poet. Kindness does stand out like a stone.

HUMBLENESS is something else to be put on. This means humility. Do you know how to be humble? You don't get humble by practicing it. The only way any man becomes humble is by realizing the sovereignty of God. The more you realize God's sovereignty the more humble you will be in God's sight.

MEEKNESS is the next thing we are to put on. The word "meekness" in the Greek means "mildness." Every one of us ought to have enough temper to stand for something, and yet that temper ought to have fashioned with it some mildness or meekness. In other words, have temper all right—and yet mild about it.

LONGSUFFERING. He tells us we are to be longsuffering. How few of us are. Surely most of us are far from being longsuffering.

Then he says we ought to FORBEAR and FORGIVE. Forbearance means "tolerance."

Then note the last thing he says to put on—CHARITY. Listen:

"And above all these things put on charity, which is the bond of perfectness."

The word for charity is the word for love. Over all these other things, put on love.

In Paul's day the individual wore a sash about all the balance of his clothes together. Paul had that in mind when he said, "And above all things put on charity." It is the one thing that holds in place all the balance of the clothing that a well dressed Christian will wear.

Let me ask you a question tonight: How is your wardrobe fixed for next Sunday? Have you got a pretty good wardrobe? I'm talking about the wardrobe of (Continued on page four)

THE METHOD

A uniform never a soldier made
Though cut from the finest weave,
With buttons that glitter and golden braid;
Though chevrons adorn the sleeve.
For a coward in uniform fears no less
And far from the fight will flee,
While a traitor clad in the brightest dress
Will ever a traitor be.

A soldier's a soldier though battle worn,
Though paths that he take be rough,
Though his dress be faded and old and torn—
For he's fashioned of soldier stuff.
'Tis the heart, my friend, not the outward show,
For a soldier is born not made,
And a soldier heart he must have, you know,
Who would follow the soldier trade.

A Christian is never a Christian made
By ritual, form or rite,
By sacrifice dear, or by penance paid,
Or by service and works upright.
A Christian is born, not made, my friend,
'Tis the heart, not the way we've trod.
A man to be true, and the way defend
Must be born of the Spirit of God.

"Well Dressed Christian"

(Continued from page three)
grace. I'm not concerned about the fashions that are designed in Paris and New York, but is your wardrobe of grace in good condition for next Sunday?

You've heard the expression, "All dressed up and no place to go." Beloved, the child of God is all dressed up and he has SOME PLACE TO GO—he is going to Heaven when he dies. How are you dressed tonight? Are you dressed up with some place to go?

Let me ask you, beloved, have you been clothed in His righteousness? Day by day are you seeking to put off these things that would hinder you spiritually, and are you seeking to put on the things that would show forth Jesus Christ unto the world. That's the ideal for every child of God, and I thank and praise Him tonight that the Christian who thus lives is, as I say, all dressed up and he has some place to go. Is that your experience tonight?

May God bless you!

From Genesis 3:15 to Revelation 22:20 the truth of the Lord's second coming is like a silver cord running through all Scripture.

Headship Of Man

(Continued from page one)
stances in God's Word shows how full of the idea of the headship of the husband and father for the wife and children, the Bible and the dire consequences of that headship.

The application is easy. If the husband is the head of the woman, then he is her representative and acts in her stead in acts of public worship and other public affairs. This is why Paul, by the Holy Spirit limits her sphere of work to the home and says that aged women should teach younger women to be "workers at home," "to guide the house," to be "in subjection to their own husbands," and Peter, if possible, puts it stronger still when he says that recognizing the headship of their husbands is a mark of "holy women, who trusted in God." Suffragettes have cut out of the "Woman's Bible" all reference to man's supremacy and woman's subjection; because they know obedience to the plain teachings of God's Word will keep them from doing much they now

do. A bossy woman confesses three things:

1. She is not willing to obey God and trust her husband or father to represent her.

2. That she has no head; for in denying the headship of man, she also denies the headship and authority of Christ.

3. She is a dishonor to her husband; for God's Word plainly declares that every woman dishonors her husband or head, who denies her subjection to him.

—H. B. Taylor

ABOMINATION

Two little girls were talking "religion." One said, "My family are all Methodists. What's yours?" "Oh," replied the other with a toss of her head, "We're not Methodists. We belong to another abomination."

Two Way Test

(Continued from page one)
"I want to leave your employ," he said.

"Why, what is the matter?"
"I Christian man—I tell you so before. I NO heathen. I no work for heathen."

Effect Of Sin

(Continued from page one)
wicked. (Jer. 17:9).

2. The thoughts and imaginations of unregenerate people are evil. (Gen. 6:5,12).

3. The carnal mind is at enmity with God. (Rom. 8:7,8).

4. The whole moral and intellectual life of unregenerate man is corrupt in the sight of God. (Titus 3:3; Eph. 2:3; Col. 3:5,7).

5. The unregenerate person, while walking about in the flesh is spiritually dead in trespasses and sins (Eph. 2:1).

One could go further, but it is not necessary. The Scriptures declare that unsaved people are hopelessly depraved people, having not a single spark of spiritual life. The common theory to the contrary is that all have a "spark of divinity" and that all that is needed is that such spark be fanned into flame. The truth is, members of the human race walk about as "walking corpses." They live physically, but they are dead spiritually, and only the Spirit of God can quicken into life. That is why the new birth is absolutely necessary.

The Practical Effect
Two Views Along This Line

Those who deny the total depravity of the natural man, seek to cultivate human nature and to make it better. A recent Metho-

dist editor stated that at least 60 per cent of his people knew nothing of what he calls a "crisis experience conversion." He indicated his belief that such is not necessary. What is needed is education and training in proper behavior and conduct. Evangelists who do not believe in total depravity, resort to all sorts of tricks and stunts to get people to stage professions of faith. They feel that the main thing is the use of proper techniques in making propositions, and in "drawing the net" as they call it.

Preachers who hold to total depravity, believe that special techniques are powerless to save souls. They believe that sinners are completely dead spiritually and hence that the quickening power of the Holy Spirit is necessary. They believe that the mere teaching and cultivating of human nature is worthless so far as salvation is concerned. A cultivated, educated, refined sinner, is just as much a lost sinner as is the most vile and uncouth.

"He's A Good Boy!"

Parents are often deceived. Like the one who said, "My boy is a good boy—all he needs is just to join the church." Yes, John was a nice, pleasant, moral, clean obedient son, but he was a total stranger to the saving grace of God in Christ Jesus. All that parent's hope was in human nature, and human nature is depraved nature. All of us do well to adopt the attitude of the apostle Paul who said, "Have no confidence in the flesh."

I Should Like To Know

(Continued from page one)
name of the Lord and be baptized shall be saved." Fifth, Paul taught that the gospel is the power of God unto salvation, and baptism is not a part of the gospel. Rom. 1:16; I Cor. 15:1-4; 1:17; Sixth, the penitent thief and others mentioned in the Gospels were saved without baptism; and God has never had but one way of salvation. Rom. 3:19-31; 4:1-16; 9:30-33; John 14:6; Acts 15:11. Seventh, believers today are saved in the same way Abraham was saved; and that was before the institution of baptism. Rom. 4:1-25. Eighth, one must believe before he can be baptized properly; and when one has believed he is already a child of God. I John 5:1.

The language of Acts 22:16 is figurative, symbolic language, with which the Jews were familiar. This is perfectly clear to all except the blinded followers of Alexander Campbell (who died without having been baptized with a view to the actual washing away of his sins) and Roman Catholicism.

6. How do we know that the thief on the cross had not been baptized?

Because he did not believe on Christ until after he (the thief) was crucified. Any baptism administered before he believed would have been null and void.

7. Is there any difference between a baptized Christian and an unbaptized Christian as far as his spiritual condition and welfare of his soul is concerned? Will there be any difference in his reward in Heaven?

With respect to being a child of God and being sure of Heaven, there is no difference between a true believer before he is bap-

tized and after he is baptized. But if a believer refrains from obeying his Lord in baptism, he will miss some temporal blessings and will not have the fullness of reward in Heaven that he might have had if he had been obedient in baptism.

8. Is the story of the rich man and Lazarus a parable or an actual happening?

It is an actual occurrence. The mention of the name of Lazarus shows this. Nothing is said about it being a parable.

9. What is the purpose and interpretation of those who regard this as a parable?

Their purpose is to get rid of torment for the wicked immediately after death in favor of the theory of soul-sleeping. They allege that the account is descriptive of the Jewish nation in figurative language. But to accomplish their purpose they would have to prove that Christ misrepresented facts, or in other words that He lied.

10. Is there any kind of church other than a "true" church?

The English word "church" is the translation of "ekklesia" in the Greek. This Greek word means "assembly," and was used generally of any kind of assembly. In the Bible it is applied to Israel in the wilderness (Acts 7:38) and to both an orderly and disorderly gathering in Ephesus (Acts 19:32, 39). However, there is but one kind of New Testament church or "ekklesia." When Christ said, "I will build MY church" (Matt. 16:18), He spoke of His New Testament pattern. This is the only kind of church Christ has. But since there are false churches, the adjective "true" or some similar designations, often seems necessary to distinguish a New Testament church from its counterfeits.

11. Is there any kind of church other than a "local" church?

No. Since the church is a body composed of human beings, it necessarily must exist in a place. Since, therefore, it has location, it is necessarily local. But all do not understand this. Therefore, in order to distinguish a New Testament church from the imaginary universal, invisible church, it often seems necessary to use the adjective "local." This is a pardonable use of redundancy for the sake of emphasis, just as we read of the "free gift" in Rom. 5:15,16.

12. What do you think of a pastor reading the New (so-called) Bible (Revised Standard Version) in our churches?

I think such a pastor has either been misled by this new translation or he is unaware of the evils of it and needs to have them pointed out. There is not space here for a full discussion of this modernistic perversion of the Scriptures, but here are a few facts about it: (1) So far as I have been informed, every one of the translators is a modernist, that is, one who denies the deity of Christ, the virgin birth, the bodily resurrection, the miracles of Jesus, and the verbal inspiration of the Scriptures. (2) This translation represents a bold and blasphemous attempt to foist modernism upon the Bible; and is, therefore, the most subtle piece of modernistic propaganda that has ever been published. (3) It translates the Hebrew word (almah) in Isa. 7:14 "young woman" instead of "virgin," in spite of the fact that this is its manifest meaning, as shown by Matt. 1:23, where the Greek word is "parthenos," the usual word for "virgin." The whole controversy about the meaning of the Hebrew word is resolved by the following statement from The International Standard Bible Encyclopedia to the effect that the Hebrew word "means simply 'young woman' and only the context can give it the force 'virgin.' This force, however, seems required by the contrasts in Cant 6:8 . . . The controversies regarding Isa. 7:14 are endless, but LXX took 'almah' as meaning 'virgin' (parthenos)." The translators of the modern perversion of the Bible had no reason for their transla-

tion of "almah" except their own dastardly purpose to do all in their wicked power to get rid of the virgin birth. (4) The sacred forms of the pronoun (thou, thee, thine) were retained in the New Testament when referring to the Father, but were dropped when reference is to the Son. Much more could be said about the evils of this deceptive translation (and much more has been said in these columns), but the foregoing will suffice for this occasion. Personally, if I had to choose between this new Bible and a translation by the Devil himself, I should readily choose the latter; for the Devil is not a modernist. This new Bible should be anathematized.

13. What about sweetheart parties in the church building?

They are out of place. Neither the church as a body nor the church as a building exists for entertainment or social activities.

14. What about having cooking and eating going on continually in the church building?

This is out of place also and contributes to irreverence for the church building. If there is real need for a church to serve meals to a group, as in a Bible conference, then this should be arranged in a separate building.

15. Should we pray for the lost?

Most certainly. Rom. 10:1-3; John 17:20. A preacher who denies this is affected by Hardshellism, and is badly in need of getting himself straightened out. The doctrine of unconditional election does not rule out our praying for the lost and using all Scriptural means in evangelism. However, let it be understood, that the passages given do not authorize, suggest, or even hint at the mourners' bench, which deserves to be condemned unreservedly by all who love the Word of God in its purity.

16. Should one allow any of his tithe to go to the support of the Cooperative Program of the Southern Baptist Convention?

No. He should so designate his tithe or send it directly to Scriptural mission enterprises that none of it goes for the support of this program as a whole, even though this involves withholding his tithe from the treasury of the church he is a member of. However the more excellent way is to get out of such a church and into one that supports Scriptural missions work.

Identifying Himself

(Continued from page one)
appearance of Harold Jarvis, 48, cried, "That's me!"

Police were informed, and upon checking up, discovered the patient was right. It was not long after that before he was home with his loved ones.

The incident caused us to recall the experiences of many spiritually "lost" persons. They did not know their true names until given the Word of God to read.

Perusing, or listening to such words as "Christ Jesus came into the world to save sinners" (I Tim. 1:15), more than one person has exclaimed, "That's me!" They found themselves sinners and trusted the sinners' Saviour, who died for our sins and rose again.

With many others, it was such a passage as John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." They found themselves as part of the world of mankind, whom God loved and for whom He gave His beloved Son. They also found themselves in the "whosoever," and personally cried, "That's me!" They believed and rejoiced in the possession of everlasting life.

Here is the best possible news for all who are "lost!" "The Son of man (the Lord Jesus Christ) is come to seek and to save that which was lost" (Luke 19:10).

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