

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 894

ARE YOU A CUSSER?

"But above all things, my brethren, swear not. Neither by Heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, lest ye fall into condemnation."—James 5:12.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."—Ex. 20:7.

Eight Reasons Against Profanity

1. It is unnatural.
2. It is irrational.
3. It is without excuse.
4. It is unholly.
5. It is unmanly.
6. It is ungentlemanly.

Ten Things One Does When He Uses Profanity

1. He breaks the commandment of God.
2. He violates the laws of the land.
3. He transgresses the rules of good manners.
4. He outrages decency.
5. He insults good people.
6. He profanes sacred things.
7. He shows bad breeding.
8. He dishonors his parents.
9. He does what, if he had a conscience he would be sorry of.
10. He does what he will regret.

sanity, and he who does so should be under the care of a psychiatrist.

He who takes God's name in vain has a limited vocabulary, and if he has to use such languages he should leave society; go to the hills and find a hollow tree. Then he should crawl up in the tree as far as he can. Then turn his cussing loose, and when he finishes he should quickly come out, so as to permit the polecat, if it should be in the same hole, to come out and take a bath.

A professor once remarked that a man who will cuss in the presence of his mother, wife or sister will steal.—Selected.

1. Are Pink, Scofield, Torrey and Henderson among the greatest Bible commentators of the day?

No! They are unionists of the worst type, and all unionists are traitors to the Truth. Any one who will unionize and fraternalize with all denominations, thereby compromises all Bible truth relative to the church, and becomes an enemy to the church which Jesus built. Many of their writings are worthwhile, but they are far from being "great" commentators. Read Jesus' word, Matt. 5:19.

2. Years ago when Truett was in Huntington, I heard him say, "I'm a denominationalist, but not a sectarian." What do you think of it?

It was a shrewd play on words for popularity's sake. I heard the same utterance. It was misleading to Protestants as well as Baptists. A preacher should be exceedingly careful as to his implications in his message. Cf. I Cor. 14:8,9.

3. Is the Scofield Bible to be trusted?

No, there are plenty of errors

in it, as follows:

The universal church.
The invisible church.
The Pentecostal origin of the church.

The Bride of Christ being composed of all the saved.

Two kinds of churches — local and universal.

The branch church theory.

Open communion.

His notes on the church in Ephesians and Revelation.

He denies the New Testament origin of Baptist churches.

He denies the perpetuity of Baptist churches.

In these instances and perhaps in others, Scofield and the Scofield Bible are as rotten as the Devil.

4. Then why do you use it?

In spite of its heresies, it is the best Bible with helps on the market today. I realize the Scofield Bible is dangerous and misleading, yet despite its errors, it is a helpful Bible for anyone to read and study.

5. Which is next to happen — the world war, or the rapture?

I don't know. Thank God, we (Continued on page four)

LEPROSY, A TYPE OF SIN --- AND ITS CLEANSING

By I. M. HALDEMAN

For almost 50 years pastor of First Baptist Church, New York, N. Y.

II Kings V

Leprosy is the terrible disease of Eastern islands. It is inherited; it shows itself as age advances. The hair falls off; the eyes fall out; the limbs drop off; it is a living death; it is a daily dying. It is a fitting type of sin, beginning at birth, developed day by day, growing with our growth, it ends in the destruction of the soul that is cursed with it. Rank, nor power, nor wealth, cannot ameliorate it nor hide it.

Naaman was a great captain and honorable, and yet he was a leper. You may be a king on the throne, the blood of generations may course in your veins, nevertheless you are a leper; you are a sinner; and this the Scriptures teach; they teach that all men are sinners, both by nature and practice; and with the same loathing

that men look upon the leper, so does God look upon the sin and sinfulness of men. But mercy was being brought to Naaman. There was a little captive maid who brought to the leper the good news of a remedy for his disease. She told him about the man from God: the man's name was Elisha, and that signifies "the salvation of God." Though she was only a child, she brought the leper into contact with the prophet. This is our mission as Christians, to bring the sinner into contact with Christ, who is the salvation of God. This is to be done as the little maid did it. She told the news of it. So are we to work; preach the Gospel; tell the good news that Jesus saves.

The prophet commands the leper to go wash in Jordan seven

times. Jordan signifies judgment; seven is perfection, that which is complete or finished. To go into Jordan under its waters seven times, signifies to go down under the finished work of judgment on the cross. The water sets forth the Word. Through the Word we are brought into contact with Christ. Washing in Jordan seven times is, therefore, accepting the Word of God, concerning His Son Jesus Christ. Accepting the judgments against Him as against us, and, therefore, presenting them unto God as the payment for our sins.

It seemed too simple to Naaman. He wanted matters to take very different shape. He came with thundering steeds and rolling chariots; he expected Elisha to clap his hands over him and looked with intense desire for some mighty convulsion in

Heaven and earth. There are many like him; they come prancing to the gospel feast and roll up on the chariot wheels of their self-complacency, bedecked and bespangled with the pride of flesh, and they expect when they are converted that Heaven and earth shall quiver in their course. They expect concussion both in soul and body. Many are not willing to be converted unless they can be blind and dead for three days; then they want to awake to the sound of rolling thunder and the lightning's flash. Naaman's difficulty was unbelief. He wanted evidences before he obeyed. He was not willing to take the simple testimony of the prophet and make it his law. This is the trouble now; so many want evidences before they believe. They want feelings and realizations first; in

fact they want to enjoy salvation before they get it. Finally Naaman takes the prophet at his word; instantly he is made clean; his flesh comes upon him like a little child. All this resulted from Obedience to the word spoken. You must obey the word first; that word is, "Believe on the Lord Jesus Christ and thou shalt be saved." The moment you do, God rolls the Jordan waves of Christ's death over your sin. He imputes His sufferings and death upon the cross as though you had suffered and died, and this frees you from the law's demand, and at once you are legally clean. Then our Lord Jesus Christ imparts His own life, His own nature; it is begotten within you as a little babe, the new nature from God; you are no longer a leper, but washed whiter than snow.

Wash, friend, in the blood, the Jordan of the New Testament, and thou shalt be clean "every whit."

GETTING EVEN WITH GOD

An eight-year-old boy, in Milwaukee, Wisconsin, started a fire in a church to "get even with God."

Deputy State Marshal William Rositer said the boy told him his father had been drinking heavily and staying away from home.

The boy said he prayed, but his father didn't come home, so he decided to "get even with God." The fire caused damage amounting to \$200 before it was extinguished.

Such action on the part of an 8-year-old boy is understandable. Possibly he was never taught how God answers prayer.

He was not like the little girl who had brown eyes, and who prayed one night that they might be changed to blue such as her mother had. In the morning, she looked at herself in the mirror, and discovered her eyes were still brown. Instead of doing something drastic, she said: "Well, God said 'No!'"

Years afterward she went as a missionary to the Orient where people have dark eyes, and where the blue eye is looked upon as an "evil eye." She was deeply thankful then, that the Lord had not changed the brown to blue.

Sometimes we have a wrong motive in asking the Lord for things. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (Jas. 4:3).

(Continued on page four)

A Visit With Saints At Rosedale, W. Va.

On the weekend of July 9 and 10, your editor, wife, and daughter Ruth had a most enjoyable visit with the Rosedale Baptist Church and pastor, A. S. Reed, of Rosedale, W. Va.

The services had been well announced and there were representatives from twelve churches present, including folk who had driven better than 100 miles to be in the services, and accordingly, the Lord gave us opportunity to speak to large audiences, both on Saturday night, and Sunday morning.

Brother A. S. Reed and wife took us to their home on Saturday evening after the services,

and for the noon day dinner on Sunday, we ate with Deacon Hardman and family. It will be a long, long time before we ever forget the fellowship which we enjoyed, and the hospitality which was extended in both these homes.

At the Sunday morning service,

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it was my privilege to present the work of Baptist Faith Missions. The church at Rosedale and some of the others have been giving small contributions toward our mission program. Their response following the services, led me to believe that the churches will be putting their "shoulder to the wheel" in a very substantial way in the future.

It was truly a joy to have fellowship with these folk. We pray God's blessings upon Bro. Reed, who is one of God's greatest men, and the church of which he is pastor.

The Baptist Examiner Pulpit

"CONSIDER YOUR WAYS"

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jeremiah 6:16.

"Now therefore thus saith the Lord of hosts; Consider your ways."—Haggai 1:5.

This passage of Scripture was spoken by Haggai, the prophet, about 550 years before Jesus Christ came to Calvary. It was spoken at a time when the children of God had forgotten about

God, and were thinking about their own houses and their own homes, and were forgetful about the things of Almighty God. Haggai, in speaking to the people, is telling them that they are living in ceiled houses, and that they have forgotten about the house of the Lord. Therefore, he said, "Consider your ways."

This text ought to be a very, very pertinent text to everyone of us. Regardless of your age, whether young or old, it is always an appropriate text to remember when God said, "Consider your ways." I'm wondering if it isn't true of a great many of us, per-

haps all of us, that we many times forget the things of the Lord and are just like the children of Israel. Maybe we think in terms of our houses and our homes and our property and our possessions, and we forget about the things of Almighty God. I'm wondering if not the things that were true in the days of Haggai are not true in your respect, and in my respect today. We are prone to forget about God's things and about God's house. We are prone to forget about spiritual truths and spiritual verities. We are prone to think in terms of material

(Continued on page two)

JUST ONE YEAR TO LIVE

Mary Davis Reed, Hagerstown, was awarded second prize of \$25 in the contest 25 years ago conducted by the Baltimore Evening Sun. She received the prize for the following answer to the question, "What would you do if you had only one more year to live?"

"If I had but one year to live; One year to help; one year to give; One year to love; one year to bless; One year of better things to stress; One year to sing; one year to smile; To brighten earth a little while; One year to sing my Maker's praise; One year to fill with work my days; One year to strive for a reward When I should stand before my Lord, I think that I would spend each day, In just the very self-same way way That I do now. For from afar The call may come to cross the bar At any time, and I must be Prepared to meet eternity. So if I have a year to live, Or just one day in which to give A pleasant smile, a helping hand, A mind that tries to understand A fellow-creature when in need, 'Tis one with me—I take no heed; But try to live each day He sends To serve my gracious Master's ends."

—Literary Digest.

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"Consider Your Ways"

(Continued from page one)
things. In view of that fact, God says through His prophet Haggai, "Consider your ways."

I

THERE ARE TWO WAYS LAID OUT IN THE BIBLE.

"Enter ye in at the STRAIT GATE: for WIDE IS THE GATE, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Mt. 7:13, 14.

In the light of these two verses, you can see that there are two ways that man may take. My text says, "Consider your ways," so let's consider which one of these ways that you are on. The Bible talks about the broad way and the narrow way. These are the two ways that all are traveling.

Several years ago, I was holding a revival for a country church near Covington, Kentucky, and one afternoon I went out to see a man who was working on his farm. He was an elderly man, and I wanted to talk to him about his soul. His wife said that he was out in the tobacco patch, so I went out there and waited until he worked his way to the end of the row and sat down, so I could engage him in conversation. He had been attending services most every night of the first week of the revival. He took his finger and drew a little furrow in the dirt. Then he drew another one along side of it, and he said, "Brother Gilpin, if I have understood you correctly, as you have been preaching this week, there are just two ways that a man can travel—one, the way to Heaven, and the other, the way to Hell." I said, "Brother, that is exactly right. Now, let me ask you a question, which one of these ways are you on?" As we sat there talking in the tobacco patch, he said, "Brother Gilpin, in the light of what you said this week, I guess I am on the way to Hell."

Beloved, there are only one of two ways so far as you are concerned. You are either saved, or else you are lost. You are either a child of God, or else you are a child of the Devil. You are either right, or else you are wrong. You are either on the road to Heaven, or else you are on the road to Hell.

There isn't any middle ground. There isn't any possibility of you being partly right and partly wrong. There isn't any possibility that you might go to Heaven after a while. Beloved, in the light of this text, I insist that there are only two ways that you can consider. One of these ways is right, and the other is wrong, and you are on one of these ways today.

II

GOD'S WAY IS NOT MAN'S WAY.

"For MY THOUGHTS ARE NOT YOUR THOUGHTS, neither are your ways my ways, saith the Lord."—Isa. 55:8.

Beloved friends, unless you are saved, your way and God's way are entirely different. I dare say that if I should go out on the streets today and ask every man that I meet if he wants to go to

Heaven, he would answer very emphatically in the affirmative, and when I ask him what is his hope for Heaven, he will have a way worked out by which he thinks he is going to Heaven.

One will think he is going to Heaven because he is good; one will think he is going to Heaven because he is not very bad; another will think he is going to Heaven because of his benevolence and his gifts to charity; another will think he is going to Heaven because of his church membership; another will think he is going to Heaven because he has been baptized; another will think he is going to Heaven because he partakes of the Lord's Supper; another will think he is going to Heaven because he gives to missions; and another will think he is going to Heaven because he tries to keep the Golden Rule. In other words, beloved, every person will have his way whereby he thinks he is going to Heaven, but man's way and God's way are entirely different.

Several years ago, I was talking to a lawyer, who said, "Brother Gilpin, don't worry about me. I have my way all mapped out. I know I am all right, because I have my way entirely planned." I said to him, "My brother, is your way God's way?" He said, "Well, in the light of what you have been preaching on Sunday night, it isn't."

Beloved, I insist that God's way is not man's way, and man's way is not God's way. Regardless of which way you may be going today, if it isn't God's way, you are in a bad spiritual state this very hour.

III

LET'S NOTICE MAN'S WAY.

First of all, man has corrupted God's way. If you will turn to the early chapters of the Book of Genesis, to the story of Noah, you will find that one reason why God destroyed this world with a flood of waters was because man had corrupted God's way.

"And God looked upon the earth, and behold, it was corrupt; for all flesh had CORRUPTED his way upon the earth."—Gen. 6:12.

I tell you, beloved, man's way is nothing else but a corruption of God's way.

Some few days ago, I was talking to a man and he told me about an individual who had died. He said it was true that this man had never professed faith in the Lord Jesus, but he was a good man. He was a rich man, and he had used his money wisely for the Lord. He said that this man had given many books to the public library and that he had given liberally to the poor and had helped everybody along that he could with his money. He said, "It is true that he wasn't a saved man in the sense that you speak of people being saved, but he was a good man and used his money to do good thereby." I said, "Brother, that reminds me of a counterfeit five dollar bill. A person may take a five dollar bill and give it to someone and that person use it to buy a pair of shoes or some clothing for a needy child. It may be used to buy food for a hungry family. It may help to pay for curing a crippled child. It may buy a warm dress for a poor old lady. That's all right, but one day that five dollar bill will come into the bank and the banker will look at it and say that that five dollar bill is no good. The bill has done a lot of good while

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RUSSELL, KENTUCKY

JOSEPH'S DREAM AND ADVERSITY

I. What Caused Joseph To Be Envied and Hated.

1. He brought in an evil report. Gen. 37:2.
2. Israel (Jacob) loved Joseph more than other sons. Gen. 37:3.
3. Israel made him a coat of many colors. Gen. 37:3.
4. Joseph's first dream. Gen. 37:5-8.
5. Joseph's second dream. Gen. 37:9.

1. Sowing and Reaping. Gen. 37:28-34.

Years before Jacob had deceived his father with goat skins. Cf. Gen. 27:16-23. Now his sons deceive him by the use of goat's blood. Cf. Gal. 6:7, 8.

III. The Protecting Arm of God.

Joseph had many tests of adversity. In them all the Lord delivered and blessed him. As a child, when his brothers would have slain him, God saw to it that he was put in the pit rather than slain. (Gen. 37:22). As a servant, God still cared for him (Gen. 39:2). In prison it was the same (Gen. 39:21).

So with God's elect today. Regardless of our trouble or what trouble may be ours, God is our refuge—His arm is about us. Cf. Deut. 33:25; II Cor. 12:7-9; Is. 32:2; Is. 40:31; Is. 26:3.

IV. Joseph As A Type of Christ. Rom. 15:4.

1. His occupation was that of Shepherd. Cf. Ps. 23 & John 10 for pictures of Christ as our Shepherd.
2. His opposition to evil. Gen. 37:2. Cf. John 7:7.
3. The object of His Father's love. Gen. 37:3. Cf. Mt. 3:17 & Phil. 2:9.
4. The hatred of his brethren. Gen. 37:4. Surely all remember the story of the way Jesus was hated.
5. He was hated because of his words. Gen. 37:8. Cf. John 5:18; Jn. 6:44; Jn. 7:7; Jn. 8:40.
6. Joseph foretold his future sovereignty. Gen. 37:9, 10; Cf. Mt. 26:64.
7. Joseph was envied by his brethren. Gen. 37:11. Cf. Mk. 12:6, 7; Mt. 27:17, 18.
8. Joseph is sent by his father. Gen. 37:13. Cf. I Jn. 4:10 and Heb. 10:7.
9. Joseph became a wanderer. Gen. 37:15. Jn. 7:53 and Jn. 8:1 taken together. Mt. 8:20.
10. He was conspired against. Gen. 37:18. Cf. Mt. 12:14.
11. Joseph was insulted. Gen. 37:23. Cf. Mt. 27:27, 28; Jn. 19:23.

it was in circulation, but the bill itself is no good."

Listen to me, beloved, regardless of how much good a rich man does with his money—irrespective of how many poor people he may help with his money, he is no good himself. He is just as bad as a counterfeit bill, without Jesus Christ as his Saviour. Man, in his way, has corrupted God Almighty's way.

Not only has man corrupted God Almighty's way, but man has gone the wrong way.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."—Rom. 3:12.

"They are all gone aside, they are all together become filthy: there is none that doeth good, no not one."—Psa. 14:3.

In other words, beloved, man's way is the wrong way. Your way without the Son of God as a Saviour is the wrong way. The way that you have gone, the way that you have lived, the things that you have done and the years of your life have all been on the wrong way—the way that leads away from God.

Man's way also is that of by-passing Almighty God. If you are unsaved, that is what you have done. You have attempted to by-pass Almighty God.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but CLIMBETH UP SOME OTHER WAY, the same is a thief and a robber."—John 10:1.

Beloved, if you have turned away from God's way and have climbed up some other way, you are just the same as a thief and a robber, for the man who rejects and spurns God's way, who turns to his own way—the Bible says that that man is a thief and a robber in God's sight. Man's way is not only a corruption of God's way and the wrong way, but it is by-passing Almighty God. I can

give you an illustration of that.

If you will go back to the early chapters of the Book of Genesis, you will find that two boys, Cain and Abel, came to bring their offerings unto the Lord. One of those boys came in God's way and brought a blood sacrifice. When Abel came into the presence of the Lord, he brought a bloody lamb. Of course, he didn't look to that lamb for his salvation, but as he looked down the avenue of time, he saw the Lord Jesus Christ suffering for his sins. He saw that Lamb as a type of his Lord whereby he was saved. But, beloved, Cain didn't come in that manner. Cain came in a different way. The Bible tells us that Cain brought some garden vegetables, or something that he had grown. He was a tiller of the ground, and he brought something that he had produced out of the ground to offer as a sacrifice to God. God had but one way that men were to come to Him, and that way was the way of the Cross. Abel came God's way, but Cain by-passed the way of God, and from that time down to this, men have been by-passing God's way, just like Cain did.

When Jude was speaking of Cain, he said:

"Woe unto them for they have gone the WAY OF CAIN, and ran greedily after the error of Balaam for reward."—Jude 1:11.

Now what was the way of Cain? Beloved, it was to by-pass God. It was the way of religion and good works. It was the way of believing in God, but it was by-passing the Lord Jesus Christ, and that has been man's way down to this hour. He has tried to by-pass the Lord Jesus Christ over and over again.

I want you to notice also that the way man works and plans his salvation is a way to perish.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall PERISH."—Psa. 1:6.

12. Joseph was cast into a pit. Gen. 37:24. Cf. Mt. 12:40.
13. Joseph was sold. Gen. 37:28. Cf. Mt. 26:14-16. Note that it was Judah who suggested selling Joseph (V. 26, 27). It was Judah who sold our Lord.
14. Joseph was sorely tempted, yet sinned not. Gen. 39:7-12; Cf. Mt. 4:1-11.
15. Joseph was falsely accused. Gen. 39:16-18. Cf. Mt. 26:59, 60.

V. Jewish History in Type. Gen. 38:1-30.

Chapter 38 pictures the history of the Jews after rejection of Jesus. The word "Canaanite" means merchantman and "Shuah" (V. 2) means riches. Surely these two words give us the leading characteristics of the Jews; this side of the cross. Notice the three sons; "Er" means enmity; "Chan," iniquity; "Shelah" sprout. Certainly the Jews have enmity against Christ. "Iniquity" describes this people for they are noted for their lying and dishonesty. "Sprout speaks of the remnant who preserved by God shall sprout forth and come to maturity. The story of Tamar's twins speaks of the end of the age condition of the Jews. "In the time of her travail" (V. 27), speaks of the tribulation. "Pharez" means a "breach" and typically tells how the majority of the Jews will break completely from God and worship the Anti-Christ. The second child, "Zarah" points to the godly remnant who shall be saved, as was Rahab (Josh. 2:21) of old by the scarlet cord.

VI. Lessons To Be Learned From Joseph's Life.

- (1) Whom the Lord loveth He chasteneth (Hebrews 12:6).
- (2) Blessed are the pure in heart for they shall see God (Matthew 5:8).
- (3) When thou passest through the water, I will be with thee (Isaiah 43:2).
- (4) Fret not. He shall bring forth thy righteousness as the light (Psalm 37:1, 6).
- (5) All things work together for good to them that love God (Romans 8:28).
- (6) If any man have a quarrel against any, even as Christ forgave you, so also do ye (Colossians 3:13).
- (7) Chastening . . . afterward yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Hebrews 12:11).
- (8) Rest in the Lord and wait patiently for Him (Psalm 37:7).

IV

IN CONTRAST TO MAN'S WAY, LET'S NOTICE GOD'S WAY.

First of all, I would like to say that God's way is the right way. "Moreover as for me, God forbid that I should sin against the Lord in teasing to pray for you; but I will teach you the good and the RIGHT WAY."—I Sam. 12:23. Beloved, what Samuel said back there is true today. God's way is the good and the right way, and God's way is also a way of escape. In I Corinthians 15:3, God tells of a way that you can escape Hell, in that He said, "Christ died for our sins." That way is Jesus and Jesus only.

I often think of the story which I read years ago when I was in high school, Lord Byron's "Prisoner of Chillon." There was a perfidious, lying old jailer who would tell the prisoners in the dark that there were only three steps to liberty. When they took those three steps, they would fall down into a pit that was lined with spears and spikes, and would fall one hundred feet into a sea and to their death. Instead of those three steps leading to liberty, it meant certain death, and those prisoners would go into eternity thus to meet God.

I say to you, beloved, the way of escape is not the way that men may offer to you. Men may say that you can go by the way of (Continued on page three)

MISSIONARIES IN BRAZIL
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 ELD. AND MRS. PAUL CALLEY
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 (Spanish Language)

LET'S BUILD A NEW CHURCH AND SCHOOL ON THIS SITE



By H. H. OVERBEY

This is a picture of the large lot in Manaus, Brazil on which we hope to build a new church building and preacher's school combined. Bro. Royal Calley had to take two pictures to get all the front of the lot in the picture. The shack will be torn down and a new brick building with tile roof, or aluminum roof, will be built, the Lord willing. A fine

Baptist layman in Detroit, Mich., who is a church architect is drawing the plans for this new building. Baptist Faith Missions is registered in Brazil and this lot has been paid for for several years and is now in the process of being put into the name of Baptist Faith Missions, so that it will be safe and not confiscated and taken away from us after the new building is completed. We estimate that it will take \$10,000

to build this church and school combined. It may take less and it might take more. The only cost will be for materials. Bro. Jose Rodrigues, one of our Brazilian missionaries is an expert builder, capable of directing and building the building. So he with the help of others under the direction of Bro. Royal Calley will build the building and we will have no labor cost. To build this (Continued on Page 4, Column 1)

East Maine Church Plans Special Missionary Offering

We are looking forward to the Missionary Conference in November at Canfield Avenue Baptist Church. My family and I are thankful for the opportunity to attend such a conference and are expecting great blessings from the Lord.

We have read with pleasure of how Canfield Avenue Baptist is going to take a special mission offering Thanksgiving Day morning towards the purchase of a new church building and school for preachers in Manaus, Brazil.

We like the idea so well that the East Maine Baptist Church has decided to do the same. We are going to have a great special missionary offering on the Sunday morning before the conference. Part of the offering will go towards several independent missionaries we have been wanting to help; but the great bulk of the offering will go towards the church and preacher's school in Brazil.

The goal that has been set for that mission offering is \$1,000.00. That is far more than we have ever been able to take up in one offering in the past, but we be-

lieve that we can make it. We have a plan whereby we think we can make it and wherein everyone will be giving somewhat proportional to their means. The plan is this: To lead the way the pastor and family will give two weeks pay to the offering. Then every wage earner in the church is to plan on giving one week's salary to this offering. This will be giving proportional to our means and since the offering is still nearly five months away we believe we can do it. We will bring our report on this offering when we come for the conference Thanksgiving week.

The idea of erecting a new building to be used as a church building and a preacher's school building is really a tremendous idea. East Maine Baptist reads the reports from Brazil and knows that Royal Calley is a great missionary and an unusually great teacher. We are always in favor of supporting Baptist Faith Missions, but even more so do we like this idea of a preacher's school in Brazil to train the native preachers.

(Continued on Page 4, Column 4)

A Brief Statement Of Doctrine And Policy Of Baptist Faith Missions

By H. H. OVERBEY

From time to time we receive letters asking what Baptist Faith Missions believes doctrinally and what the policies of the mission are. We are printing herewith an

answer to these inquiries for all to read and know:

A Brief Doctrinal Statement

Baptist Faith Missions is a Baptist work. It is not Protestant. It is not unionistic, nor interdenominational. It is separate from all isms of all kinds. We believe the Bible is the inspired Word of God without error as originally written. We believe in the Genesis account of creation and the fall of man. We believe in total depravity. We believe all are lost unless born again. We believe that we are saved by grace through faith and without works on the part of man. We believe that repentance and faith are inseparable graces and that all who do not repent and believe are lost.

We believe in the security of the believer. We believe that after one is saved that he should be a Baptist. We believe that Jesus Christ organized a church while here on earth during His personal ministry (before Pentecost) and that He gave that church a commission, Matt. 28:19,20. We believe that there are two church ordinances, baptism and the Lord's Supper. Baptism is the immersion of a saved person in water upon the authority of a true Baptist church. We believe that the Lord's Supper is restricted to each local church and that the elements are wine and unleavened bread.

We believe that the church is local, visible and that she has the Bible for her one and only and all-sufficient rule of faith and practice and that the decisions of a church are final and that no other church or organization of any kind has any right to interfere with her decisions. We do not believe that there is any such thing as an "invisible" or "universal" church.

We believe that the way to finance the Lord's work is by

tithes and offerings. We believe that each church can give her mission money where she chooses to do so and that without interference from anyone.

We do not believe that mission money should be used to support unsound missionaries or unsound seminaries or unsound colleges. We believe that all churches should be missionary. We believe that the ordaining of preachers is to be done by a local church and not by a mission or association, etc. We believe that a mission is for the purpose of meeting the requirements of the various governments and an organization through which a church may do mission work if she so desires. This mission is not a boss of

churches and does not interfere with any church or pastor. It is only a mission through which churches who choose to do so may give to the support of sound Baptist missionaries.

We believe in the sovereignty of God, in foreknowledge, predestination, election, effectual calling, justification and glorification and that whosoever will may come and that these do not contradict each other.

We believe that women should keep silent in public mixed assemblies and that God calls only men to preach. We believe in the premillennial second coming of Christ, we believe that Heaven is a real place and that Hell is a real place. We believe in the Trinity of God and that the Devil is a person, and that there will be two resurrections, one of the just and one of the unjust.

INFORMATION ABOUT POSTERS

By H. H. OVERBEY

We have several sets of posters. One of these posters shows a map of the northern half of Brazil and Peru with the location of our mission work with pictures of the churches and preaching points. The other poster has the pictures of all the missionaries and their families as of the beginning of 1955. These pictures are sent free in a mailing tube for the asking. We recently had a letter from one who loves this mission work and has been supporting it for many years. Her pastor is opposed to this work and of course the church does not have the posters. This person wanted them but was wondering if they were for individuals as well as for churches. Any one who supports this work and wants a set, write to us and ask for them. Write to:

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

Operating Policies Of The Mission

All offerings are received by mission treasurer and deposited in the bank in the mission account. The treasurer keeps a daily ledger listing all offerings as they come in day by day for the month one under the other as received. Then he keeps another ledger with a page or pages for each church or each individual which shows the date the offering was received and each offering from the first one sent in. All funds are paid out by numbered check without exception. On the end of each check and also on the check stub is written what the check is for. All offerings are used 100 per cent for missions. There are no paid officers or secretaries, the only ones who get a salary are the missionaries. Bro. Z. E. Clark is the mission treasurer and he spends time each day of the year on the mission work, but he does not receive any pay. He serves as a work of love. Bro. Clark is

dean and teacher in the Tri-State Baptist Bible College, Evansville, Ind. H. H. Overbey is pastor of Canfield Avenue Baptist Church, Detroit, Mich. Bro. Overbey is the secretary of the mission and he (Continued on Page 2, Column 3)

Bro. Lewis Is Soon To Return To Peru

Dear Friends:

This month (June) we visited with Bro. Homer Crain and the Gethsemane Baptist Church, Taylor Township, Michigan, also with Bro. Leonard Varner and the Flat Rock Baptist Church, Flat Rock, Michigan. I also preached one Wednesday night for Bro. Malcolm Roberts and Emmanuel Baptist Church, Centerline, Michigan and one Sunday morning for Pastor Hafford Overbey and the Canfield Avenue Baptist church, Detroit, Michigan, and over the radio for Pastor Eugene Clark and my home church, Grace Baptist Church, Baseline, Michigan. I am writing this letter from the Mt. State Schools, Inc., Alderson, W. Va. We are having a wonderful fellowship with the Lord's people in the missionary conference here. These people are our kind of Baptists. I have spoken three times at the conference before coming down sick with a virus infection and I am still in bed. God's truth will prevail. Some of the preachers here said, "We didn't know that there was a mission board in the world that teaches the truths that you say Baptist Faith Missions teaches." From here we plan to go to Ft. Scott, Kansas, to visit Ruby's people and bid them farewell and return to Detroit and prepare to leave for Peru.

Mitchell Lewis

Calleys To Rest And Visit The Churches

Missionary and Mrs. Royal H. Calley and their five children arrived in the U. S. on June 8, 1955 for a year of furlough after spending three years on the mission field. Bro. Calley is available to visit your church and tell you about the mission work in Brazil. He will be a help to your church and make them more missionary. He will come without obligation. Any offerings given to him, he will use to help pay for his new Ford, four-door, three-seat, station wagon that he has bought to use while home and then take back to Brazil next year when he returns. About fifty churches have had Bro. Lewis come and tell them about the work in Peru. Now you will want to hear about the work in Brazil first hand. Bro. Calley has already spoken to and Grace Baptist Church in Detroit, Michigan and is now in Calumet, Michigan, in the upper peninsula of Michigan visiting Mrs. Calley's mother. Her father died while she was in Brazil. Upon his return he is to speak in the New Hope and Gethsemane Baptist churches and then Bro. John Hatcher has several churches in Illinois who want to hear him. Write to Bro. Calley and invite him to come and speak to your church. Address him:

Royal H. Calley
 1210 E. Grand Blvd.
 Detroit 11, Michigan

Paul Calley Sees Brother Royal Off To The U. S

Dear Brethren:

Greetings to you in the churches there in the name of our Saviour, the Lord Jesus Christ. We are happy to give you the good news that more souls have been saved in the past month and that the Lord continues to greatly bless the work here for which we are thankful and humble before God. At the present time we are in Manaus, but first we will tell you about the work in Cruzeiro do Sul before we left for our visit here.

On Friday, May 26, only four days after we returned to Cruzeiro do Sul from our four weeks journey that I told you about in my last letter, my wife, son and I and a few that hitched a ride, left for a week end visit to Japiim. Bro. Mario, Pastor of the church there had requested that I come at this time to be at the wedding of his oldest daughter, and to perform a church ceremony after they were married by civil authorities and to do some more preaching. We arrived about 4 o'clock that afternoon during a heavy rain which continued for hours, so we did not have service that night. Saturday, was beautiful and the wedding of Bro. Mario's daughter came off just fine and I performed the ceremony as planned. The young man she married is also a Christian and a member of the church there. I preached to a large crowd Saturday night and also on Sunday morning and Sunday night, but there were no visible results.

On Monday, May 9th, we returned to Cruzeiro do Sul. Bro. Mario and wife returned with us to visit a few days in our home and to be with us on another journey to Parana dos Mouras, that we wanted to make before leaving for Manaus to see Bro. Royal and to make arrangements with him and the preacher brethren there concerning the work in his absence. We had services in the mission hall for the next few days, although we have torn out the partitions and have a lot of lumber and heavy stringers inside to make extensive repairs when I return. Also we are having comfortable benches with back supports made and will be able to seat 200 people or more when the hall is finished.

When we returned from Japiim, "old soldier," Bro. Eufrazio was in town after my small motor that I gave him to use to make his rounds on the rivers. He has rowed so much that his arms are about worn out, but he is still a mighty worker for the Lord. When he rows a lot his arms swell and get infected. He is very happy and thankful to have this motor and he also has a boat large enough to have a palm roof to shelter him from the sun and rain. He can't get over how good the Lord is to him. After he had the motor and boat and had used it for a short time, he said to me, "Bro. Paul, the Lord sure is good to me, I know that the Lord put it in your heart to do this for me because I needed it, and when I come to certain places where I before was so tired when I reached there that I had to always stop and rest, I pass by all refreshed and in the shade and I say 'Thank you Lord.'" Brethren it made me realize a little more how good the Lord is to me and I too said, "Thank you Lord."

On Friday, May 13th, we left Cruzeiro do Sul for Parana dos Mouras. Bro. Cido, Bro. Mario and wife were with us. We planned on arriving at a good preaching point early enough that we could have time to let all the people nearby know about the service, but we misjudged the time needed and it was dark before we arrived. It was a cloudy night and very dark with no moon

or stars, so we cut our powerful Penta motor down to slow speed having only a flashlight for lights. We thought we were making it fine when we ran into a sand bar and that is when we found out how heavy the Embaixador really is. After working for some time to free it from the sand bar we stopped at the first house we came to. It was a one-room house with a porch with several children in the family. The man of the house made us welcome and after Leslie Paul, my son, played several hymns on the accordion, several more people who lived nearby came to see what was going on, I preached the gospel to them.

The next morning we started out early and arrived at Parana dos Mouras about 4 o'clock that afternoon. As usual, we were greeted warmly by the old "Patriarch" and family and had a good service and a good crowd for a Saturday night. Bro. Mario doing the preaching. Sunday morning we had a large crowd and some came as far away as Tatajuba, several hours journey farther up river. Many of them stayed for dinner at Bro. Anastacio's house, but every one had plenty to eat. The day before he had killed a large hog. In the early part of the afternoon many were gathered in his home and Bro. Cido opened his Bible and began to preach Jesus to them, and one elderly woman about 60 years old professed Christ as her Saviour. Later Bro. Cido returned with those from Tatajuba and held service there Sunday night. At Parana dos Mouras Bro. Anastacio's oldest son, Subastion and I both preached Sunday night to a fair crowd, but no visible results.

Monday, May 16th we left early for Cruzeiro do Sul and picked up Bro. Cido at the mouth of the Parana dos Mouras River where we had made arrangements for him to meet us. He reported a large crowd attended service at Tatajuba Sunday night and good fellowship. The Lord willing, we will be returning to Parana dos Mouras the first of July to help with the organizing of a church there. Bro. Cido said in a letter to me that the believers there now have their letters to be organized, for which they have been waiting for some time.

Back in Cruzeiro do Sul we resumed work on the mission hall and had services at night until Saturday, May 21st when we went to Mourapiranga. Early in the morning a young couple, both members of the church in Mourapiranga arrived at our house and wanted us to go to Mourapiranga for a wedding dinner they were having that day in one of the members' home near the church, and to perform a church ceremony that night and preach the sermon after. Bro. Cido also requested that I come, so we all went together in the "Embaixador." This couple had already been married by civil authorities because you are not legally married here until you do so. When we arrived there, just about everybody from the church was there for dinner, and everyone had plenty to eat.

We had a good crowd Saturday night and before the marriage ceremony I read from Eph. 5: 22-33 and used the same for my text. The people liked the sermon and thought it was very appropriate and good for the whole church. Sunday morning I preached two sermons. First I preached on a woman's place in the church, and after, I preached from Rev. 21st chapter and it pleased the Lord to save the mother of a large family, about fifty years old. That afternoon I baptized her in the creek near the church and preached to a fair crowd that came to the baptizing. After the baptizing we returned to Cruzeiro do Sul and arrived at dusk dark, and had service in the mission hall that night.

Early Wednesday morning, May the 25th, we left for Manaus and

A Brief Statement

(Continued from Page 1, Col. 5)

too serves without pay as a work of love. His duties are to edit the mission paper (MISSION SHEETS), to correspond with the missionaries and help them in every way possible in getting passports, visas and things ready and shipped to the foreign fields. Then there is much red tape that must be handled in connection with the work in foreign countries that must be handled from time to time. Bro. Overbey has a first-hand knowledge of the mission work and he prints the letters from the missionaries for all to read. MISSION SHEETS are sent out each month in bundles to the supporting churches so that each church can have a free copy for each family of the church. This enables each supporter of the mission to know first hand, direct from the missionaries on foreign fields just how their mission money is being used and what it is accomplishing through the missionaries. The offerings are used to pay the salaries of the missionaries, to pay their passage by boat or plane to and from the foreign field, and to pay for sending their refrigerator, kerosene stove and other household items and things needed by boat, and to get the things through customs. To send these things costs a great deal of money. There is so much red tape that we must have a forwarding company in New York or New Orleans to handle the matter for us. Then there is the expense to get the things out of customs when they arrive in Brazil or Peru. Sometimes this takes weeks in time and work and sometimes it is even necessary to get a lawyer to get the things out of customs. The expense of getting shots, vaccinations, passport, visas. The cost for gas and oil for the missionaries to use in operating their motors for their canoes and boats, and traveling expenses on missionary journeys.

The expense for printing and mailing out MISSION SHEETS and the expense for postage, telephone and telegrams and cablegrams, Post Office box rent, etc. This is how the mission money is used that you send in. There is no office rent and there is none used by the secretary or treasurer for any traveling expenses. When we have traveled in the interest of the mission we have done so at our own expense. When a missionary proves to be faithful and it is needed, boats and motors are purchased for them to use on their journeys. The money for the boat, motor, parts, etc., is designated for that purpose and the boat, motor, etc., belongs to the Mission. It is for the missionary to use as his own, but he may not sell it and keep the money as has been done by some in the past. If it is necessary to sell the boat and motor to get a new one or for any purpose the funds are turned back into the mission treasury. Also new church buildings are built from time to time. These are built with funds designated for that purpose. Any building built by this mission is in the name of the mission for protection. We believe that church buildings should be in the name of the local church where and when possible to do so. But it is absolutely necessary in some places on the foreign fields that property be in the name of the mission for protection. For example Misisonary Hallum went out to Peru 20 years ago and he built a church building out of his own salary. A few years ago we received a cablegram advising that he needed power of attorney to register the mission in Peru and to put the property in the

after a good flight arrived at 3 o'clock that afternoon. Bro. Royal and family were at the airport to greet us and we had a good week of fellowship before we left for home. We were happy that he was going home to see the folk and brethren there, and for a well earned furlough, but it was sad

(Page four, Column one)

name of the mission. This power of attorney was sent to him and he registered Baptist Faith Missions in Peru and put the property in the name of the mission. Had he not done so the authorities would have confiscated the property and taken it. Bro. Royal Calley has also registered the mission in Brazil, and lots and buildings that the mission buys and builds with designated funds are in the name of the mission for protection. Also in Manaus, Brazil, and Codajaz, Brazil, we have a school for the children of Baptist parents to attend and get a grade school education. After taking care of the children of Baptist parents, Catholic children are taken in until the enrollment is all that the teacher can handle. In Manaus there are two public school teachers with certificates required for Brazilian schools. One teaches in the morning and one in the afternoon. In Codajaz there is one teacher who teaches in the morning. These children are taught like grade school children in the U. S. by the teachers, then one or more of the Brazilian missionaries goes in each day and teaches the Bible to the children. These three teachers get \$15.00 a month each. The money to pay these teachers is designated and does not come out of regular mission offerings. Without these schools the children of Baptist parents would not get any education at all (and the Catholic children would not get the Bible teachings) unless they are sent to a Catholic school to be taught by priests and nuns. The missionaries we have are sound and faithful. They go out to stay three years for the first time out and then come home on furlough, then they go out for four years before returning to the U. S. on furlough. They preach the gospel faithfully and without compromise and without unionizing and when people are saved and baptized and enough are in one place, a church is organized. Missionaries are sent out by the authority of their home church in the U. S. When they get on the field they unite with the church on the mission field and baptize on the authority of that church. This mission is operated the simplest that we know how. There is nothing to join or unjoin. A church can vote to send their mission offerings to Baptist Faith Missions and have a part in the support of all the missionaries or she may designate offerings for boats, motors or buildings. The work then is the work of that supporting church as much as it is of another church. A church may give or not give and she will not be interfered with by this Mission.

This Mission does not interfere with churches and pastors. To support this work a church does not have to withdraw from any association or convention, all she has to do is to vote to support Baptist Faith Mission and then the work becomes a part of her work and she knows from the letters in MISSION SHEETS how her mission money is spent. All missionaries go out on faith trusting the Lord to send in enough offerings for their regular monthly salaries, with the understanding if enough does not come in that all are reduced alike. So far the Lord has provided each month. Each month in the MISSION SHEETS a list of all offerings are printed as a public receipt. Also from time to time the cost to get missionaries and their things on the field is printed. We do not print the salaries because the paper goes into many foreign countries and it would not be best for some to know what the salaries are, but any supporting church will be sent a list of names and salaries paid upon request to the mission secretary. There are other faith missions, but this one is different as our doctrinal statement shows. That is why we have Baptist Faith Missions. If we are going to be the same as those who wear the name Baptist and who believe in the invisible and universal church theory and who practice and receive alien immersion and who unionize with others, then there would be no reason for this mission to exist. We have no apologies to make for being sound

Baptists. Now a word about our needs for the future.

Needs For The Future

Soon Brother John Hatcher and family will be going out to Brazil the Lord willing. Then it will require about thirty-five hundred dollars (\$3500.00) each month just for salaries and for gas, oil and traveling expenses on the foreign fields alone. With the Hatchers we will have twenty-one (21) men as missionaries preaching the gospel of the Lord Jesus Christ faithfully and soundly. Now we ask you where is there a mission that can equal it either doctrinally or financially. In addition to this regular monthly expense of about \$3500.00 we need the funds to send the missionaries out and bring them back on furlough and to ship their things and get them through customs. Soon we will have the expense of—1. Sending out the Hatchers to Brazil, 2. the Lewises to Peru and 3. to bring the Hallums home from Peru. 4. Then a year from now we will have the expense of sending the Royal Calleys back to Brazil, and 5. in a year and a half from now the expense of bringing the Paul Calleys home from Brazil. Now to send out a family, it costs about \$3000.00 on the average and about half as much to bring them home. The difference being the cost to get things on the field when they go out.

Since the begining of 1954 (in one year and a half) we have had the expense of: 1. Sending the Paul Calley family and things to Brazil. 2. To send the Hallum family and things to Peru. 3. The cost to bring the Lewis family home on furlough. 4. The cost to send the Hunter family to Peru. 5. The cost to bring the Royal Calley family home on furlough. This expense is all over and above the regular monthly salaries and operating expenses on the field. To take care of all these needs with the missionaries we have, we estimate that we need an average of \$5000.00 in offerings each month. This means we need the supporting churches to increase their offerings as the Lord leads and new churches to join in the help of the support. This is the need, and how it is needed, and how used, and how to be used. Also there is the need for boats, motors, and new buildings from designated funds over and above. To get new supporters you must tell others about the work and get others to help and to increase your own offerings. Grace Baptist Church, Baseline, Mich., recently increased her mission offerings to Baptist Faith Mission \$100.00 a month. Liberty Baptist Church, Toledo, Ohio, increased her offerings 3 per cent of the total church offerings. Canfield Avenue Baptist Church, Detroit, Mich., has increased her offerings. Will you join us in prayer that the Lord will lead others to do likewise and that the Lord will lead other churches to join with us in the support of this work regularly each month?

Now it is only four months until the Thanksgiving Nationwide Missionary Conference at Canfield Avenue Baptist Church in Detroit, Mich. All out of town guests will be furnished bed and meals. Plan now to come and fellowship with us. The time is: November 21 through 24, 1955.

If you would like to have a bundle of the Mission Sheets each month for your church, write and tell how the name and address to send them to and the number of members and we will know how many to send. Write to:

H. H. OVERBEY
1210 East Grand Boulevard
Detroit 11, Michigan

The best compliment to pay your minister is to bring a friend to hear the next one.

The Bible doesn't need to be re-written but re-read.

When you find you do not like to hear another praised, it is time to stop and examine yourself.

The first essential in all moral reformation is to call sin SIN.

PICTORIAL NEWS CONCERNING OUR MISSION WORK IN BRAZIL



Efrazo Soraes standing in his small canoe holding the paddle that he has rowed with for many years. Brother Paul Calley gave him his own small outboard motor to use that he took to Brazil from the U. S. This is our oldest missionary. Faithful for years, he is on the go every day on the Jurua river and the small streams that flow into it.



Paul Calley and Francisco Lima. Two preachers that make a good team. One time the boat got hung up in alligator waters on some logs where a large alligator was seen. Brother Lima insisted that Brother Paul stay in the boat. Brother Paul said we share our joys and we will also share our dangers together, so both preachers went into the river and got the boat off the logs.



Paul Calley baptizing the mother of fifteen children near Mourapiranga. She was saved in the morning service and was baptized that afternoon. Note the dense jungle in the background.

FOUR NEW BRAZILIAN MISSIONARIES

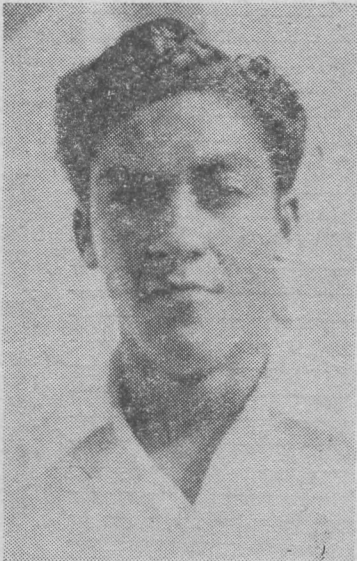


JOSE RODRIGUES

Here are four new Brazilian Baptist preachers that are sound and faithful.



FRANCISCO ARGIMIRO
Manaos, Brazil



MANUEL SARMENTO
Manaos, Brazil



MANUEL de AGUIAR
Manaos, Brazil



New building at Petropolis in Manaos, Brazil. This is a new preaching point opened up by Brother Royal Calley and this building was built under his direction by Calvary Baptist Church in Manaos as their own mission point. The Lord willing we hope to have a church organized here some day.



Pastor Francisco Santiago baptizing six people. Brother Santiago is the pastor of Tabernacle Baptist Church, Manaos, Brazil. He is getting old, perhaps seventy now. He is a faithful Baptist preacher. He has been saved and baptized about 26 years.



This is the church building and congregation at Japiim, about a day's journey from Cruzeiro do Sul. This is the crowd that came to church to hear Missionary Paul Calley preach the Word of God. Brother Paul is making good use of the new houseboat and Penta motor.

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.

Let's Build

(Continued from Page 1, Col. 3) building we need special offerings for same. Canfield Avenue Baptist Church has voted to have a special Thanksgiving Day offering for new buildings in Brazil. We hope to give several thousand dollars Thanksgiving morning.

Several of our members have told us that they plan to give at least \$200 towards this offering. Some already have the money in hand. You will note in the letter in this issue from Pastor Louis Maple that East Maine Baptist Church, Des Plaines, Illinois plans to have a special offering the Sunday before and bring the offering with him to the Thanksgiving Conference. This is a small church of about 40 members and they have set their goal as \$1000 for this special offering. Pastor Maple is leading the way with an offering of two weeks salary and has asked each working member to give at least one weeks salary. This small church has a new church building, a new parsonage and a full time pastor and two missions in Chicago. May the Lord lead many other churches to join with Canfield Avenue and East Maine Baptist churches in a special offering for the new buildings that are needed in Brazil. Pray about this and set your own date and have a special offering. Can we raise \$10,000 for new buildings by the time of the Thanksgiving Conference? The new brick church building is about completed in Codajaz, Brazil. This town is on the Amazon River about 300 miles up the river above Manaus. Also on the same lot with the church is a new frame building being built as a parsonage. This property is in the name of this mission for protection, otherwise it might be taken away from us, which has been done in the past. We need two new buildings in Manaus, the first one on the lot pictured above for Tabernacle Baptist Church and school, and then one for Calvary Baptist Church, so if more is raised than necessary to finish paying for the church at Codajaz and the building on the above pictured lot, it will go towards the purchase of a building site and a new building for Calvary Baptist Church in Manaus. We hope to have this money all raised by the time Bro. Calley returns to Brazil in June, 1956. Want a blessing? Then have a part in it and you will be blessed. We hope to hear that many churches who love and support this mission will be having a special offering for the new buildings needed in Brazil. Write us and let us know.



Paul Calley

(Continued from Page 2, Col. 3) for the brethren and I when it came time for him to leave. The brothers here love Bro. Royal very much and showed it when it came time to say goodbye. The night before he left, Calvary and Tabernacle churches met together at Calvary church to hear him preach one more time before he left for home. It was a service we will long remember and the presence of the Lord could be felt. When we gave him the right hand of fellowship and sang "The Lord Take Care Of Thee," it was a time of joy and happiness in the Lord, and yet sorrow in our hearts to see our brother leave that only the Lord's people can understand.

MISSIONARY DEPARTMENT

PAGE FOUR

JULY 23, 1955

FINANCIAL REPORT FOR JUNE 1955

Bible Missionary Baptist Church, Marietta, Okla.	\$ 20.00
Faith Missionary Baptist Church, Royal Oak, Mich.	8.73
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
New Hope Baptist Church, Dearborn, Mich.	115.28
Emmaus Baptist Church, Fancy Farm, Ky.	10.82
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Mt. Pleasant Baptist Church, Chesapeake, Ohio	48.24
Liberty Baptist Church, Toledo, Ohio	40.92
Mount View Baptist Church, Watauga, Tenn.	63.55
Bellview Baptist Church, Paducah, Ky.	36.15
Ocoonita Baptist Church, Ocoonita, Va.	15.59
Bethel Baptist Church, Mconfield, La.	12.40
Seven Springs Baptist Church, Dycusburg, Ky.	56.19
Pleasant Heights Baptist Church, Indianapolis, Ind.	45.33
Grace Baptist Church, Cincinnati, Ohio	36.76
Seventh Street Baptist Church, Cannelton, Ind.	11.79
Hopewell Baptist Church, Arlington, Ky.	18.30
Liberty Baptist Church, Central City, Ky.	24.49
Calvary Baptist Church, Richmond, Ky.	8.84
Faith Baptist Church, Lowtey, Fla.	11.00
Emmaus Baptist Church, Fancy Farm, Ky.	10.32
First Baptist Church, Stilwell, Okla. (Mr. and Mrs. C. Lewis)	15.00
Willisburg Baptist Church, Willisburg, Ky.	50.00
Madison Street Baptist Church, Rochester, Pa.	9.00
Pleasant View Baptist Church, Morris, W. Va.	24.50
East Sligh Avenue Baptist Church, Tampa, Fla.	6.00
Emmanuel Baptist Church, Bristol, Tenn.	15.00
Newby Baptist Church, Richmond, Ky.	9.18
Myrtle Tree Baptist Church, Everman, Ky.	20.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
Southside Baptist Church, Paducah, Ky.	44.10
Julien Baptist Church, Gracey, Ky.	17.98
Kirbyton Baptist Church, Bardwell, Ky.	39.28
First Baptist Church, Iquitos, Peru	10.00
Bethel Baptist Church, Sugar Grove, N. C.	10.00
Cleaton Baptist Church, Cleaton, Ky.	75.00
Franklin Road Baptist Church, Memphis, Tenn.	23.60
Liberty Baptist Church, Toledo, Ohio	105.03
Liberty Baptist Church, Toledo, Ohio (for Paul Calley's boat)	100.00
Bethel Baptist Church, McCamey, Texas	40.00
Lucasville Baptist Church, Lucasville, Ohio	77.50
Naborton Baptist Church, Naborton, La.	23.89
Buffalo Avenue Baptist Church, Tampa, Fla.	20.00
Pleasant Grove Baptist Church, Hickory, Ky.	6.37
Liberty Baptist Church, Flint, Mich.	16.65
First Baptist Church, White Plains, Ky.	15.00
The Baptist Tabernacle, Columbus, Ga.	1.00
Salem Baptist Church, Samaria, Ky.	17.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
Goodwill Baptist Church, Tampa, Fla.	121.38
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Mt. Hebron Baptist Church, Lancaster, Ky.	81.20
First Baptist Church, Greenup, Ky.	25.00
Calvary Baptist Church, Richmond, Ky.	4.42
Hampton Baptist Church, Hampton, Fla.	25.00
Hopewell Baptist Church, McLeansboro, Ill.	20.00
Second Baptist Church, Marion, Ky.	34.02
Newby Baptist Church, Richmond, Ky.	13.59
Mt. Zion Baptist Church, Buchanan, Ky.	7.00
Zoar Baptist Church, Fancy Farm, Ky.	11.11
Bryan Station Baptist Church, Lexington, Ky.	34.15
Temple Baptist Church, Evansville, Ind.	9.28
Canfield Avenue Baptist Church, Detroit, Mich.	400.00
\$182.09 of the above is designed for Calley's boat.	400.00
Grace Baptist Church, Base Line, Mich.	10.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	3.95
Grace Baptist Church, Base Line, Mich. (B. Y. P. U.)	20.00
Mountain Dale Baptist Church, Reese, N. C.	40.81
First Baptist Church, Russell, Ky.	10.85
Dawson Baptist Church, Greenville, W. Va.	34.00
The Lone Oak Baptist Church, Eatonton, Ga.	5.00
Rosedale Baptist Church, Rosedale, W. Va.	50.00
Harmony Baptist Church, Pine Bluff, Ark.	7.00
Appalachian Mountain Missionary Baptist Fellowship of Churches, Bristol, Tenn.	43.90
First Baptist Church, Arabia, Ohio	50.00
Members of Port Norris Baptist Church, Port Norris, N. J.	5.00
Miss Maude Hunt, Franklin, Ky.	5.22
Spencer Randolph, Chicago, Ill.	1.00
Mrs. Lance Lavigne, Mansfield, La.	10.00
J. H. Kain, West Cape May, N. J.	15.00
Paul and Edna Owen, Calvert City, Ky.	10.00
Mr. and Mrs. C. R. Coffey, Newton, Ala.	3.00
Baptist in Philadelphia, Pa.	20.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	15.00
Clinton H. Craig, Robertsburg, W. Va.	15.00
L. A. Gupton, McLeansboro, Ill.	4.66
Spencer Randolph, Chicago, Ill.	10.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	1.00
A Friend in Villas, N. C.	5.00
A Friend in Marion, Ky.	2.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	10.00
Mrs. Jack Henry Ray, Memphis, Tenn.	6.00
Spencer Randolph, Chicago, Ill.	12.00
L. W. Page, Lawtey, Fla.	25.00
Ronald E. Hall, McLeansboro, Ill.	100.00
Pedigo Lumber Company, Sweetwater, Tenn.	50.00
Pedigo Lumber Company, Sweetwater, Tenn. (for Calley's boat)	5.51
Spencer Randolph, Chicago, Ill.	100.00
Calvary Baptists, Ashland, Ky.	
TOTAL	\$3372.83

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

ELDER Z. E. CLARK, Treasurer
BAPTIST FAITH MISSIONS

P. O. Box 551
(Please note the zone number 3)

Evansville 3, Indiana

Bro. Royal has accomplished much in the work here and we thank the Lord for him and give God all the honor and glory. Since arriving here we have been preaching often and we have services somewhere every night and three services on Sunday, one at 3 o'clock in the afternoon. One night recently I preached in the front yard of a house at a preaching point and one man about 35 years old professed faith in Christ. Also tonight a young man about 25 years old professed Christ as his Saviour at a service in Calvary Church, Bro. Rodrigues do-

at 3 o'clock in the afternoon. One

Bro. Rodrigues is one of the preachers that you have recently begun to support and is a hard worker and preaches well. He has been working on the new church building in Codajaz and will be returning there in a few days along with the materials that he needs to finish the church building. Bro. Argimiro, another of our new preachers, and from all outward signs, a consecrated and hard worker, is helping him and so is Bro. Miguel, who is pastor of the church there.

In the last week I received a letter from Bro. Cido from Cruzeiro do Sul with the good news that two more souls had been saved at Mourapiranga since we left for our visit here. The Lord willing, we will be returning to Cruzeiro do Sul this coming Monday, June 20th. We covet your prayers that God give us grace for the work there. Before closing we wish to thank each of you

good brothers and sisters for the way you have responded to our needs in the work here. Like Bro. Eufrazio, we know that the Lord put it in your hearts to do what you have done. We thank the Lord for you and may you be rewarded in Grace to build more treasures in Heaven. To God be all the glory.

Paul M. Calley

East Maine

(Continued from Page 1, Col. 3) It would be a great Thanksgiving Day if a lot of our churches would have a special offering the Sunday before and report it Thanksgiving, wouldn't it?

We are looking forward to seeing you and the other brethren Thanksgiving week.

Louis A. Maple, Pastor
East Maine Baptist Church

PAUL CALLEY'S HOUSEBOAT



Inside this new houseboat are Missionary Paul Calley, Mrs. Calley and their son, Leslie. They are traveling up the Jurua river in the far off territory of Brazil taking the Gospel to the lost. They have on board food and other supplies to last a month. The only way to get where they are going is by a boat like this or a small canoe. Large boats do not go up this river above Cruzeiro do Sul because of the logs and limbs in the river. When it comes the boat is tied up and missionary and wife and son sleep in this boat. So the boat serves for two purposes, one to get to the place with the Gospel and the other to live on while on the trip.

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.	49.00
Grace Baptist Church, Cincinnati, Ohio	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	88.50
FEBRUARY, 1955	
Faith Baptist Mission, Chicago, Ill.	31.75
New Hope Baptist Church, Dearborn, Mich.	15.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	250.00
A Friend, Sweetwater, Tenn.	5.00
Mrs. Martin C. Leonard, Worthington, Minn.	21.00
Canfield Avenue Baptist Church, Detroit, Mich.	
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)	7.50
Canfield Avenue Baptist Church, Detroit, Mich.	
MAY, 1955	
Canfield Avenue Baptist Church, Detroit, Mich.	159.50
Mr. W. E. McKinney, Memphis, Tenn.	15.00
JUNE, 1955	
Liberty Baptist Church, Toledo, Ohio	100.00
Canfield Avenue Baptist Church, Detroit, Mich.	182.00
Pedigo Lumber Company, Sweetwater, Tenn.	50.00
TOTALS	\$ 1452.76

Cost for boat, motor, public address system with loud speakers—\$ 311.00
Cost for smaller motor for a spare with parts and parts for loud speaker

Total Cost to Date
Received to date
Balance needed

If you want a part in this boat, send your offerings marked for "Paul Calley Boat." Any over and above the cost of this boat will apply on a boat, motor, etc., for Bro. Mitchell Lewis in Iquitos, Peru.

No one ever backslid on his knees.

MABEL CLEMENT

(Continued from last week)

"They cannot allude to baptism," replied Mabel, "1. Because there was no baptism in the days of David, Ezekiel and Jeremiah. David did not pray for baptism, nor did God speak through the prophets, telling them He would baptize them. But David prayed for a washing from sin and God said through the prophets that He would wash, cleanse, forgive the sins of the people. 2. Nicodemus had only the Old Testament to learn from. Jesus censured him for not knowing what 'born of water' signified. Now the Old Testament does not say one word about baptism; Nicodemus could learn nothing about it. So if it means baptism, Jesus administered an undeserved and unjust reproof. Therefore we conclude it cannot refer to baptism. 3. Baptism is an act of righteousness which we do. See Matt. 3:15. But we are told that God does not save us by works, or acts of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost. See Titus 3:5. Therefore baptism cannot possibly be alluded to. 4. Regeneration is something God does. It is not what men or ministers, priests or popes, angels or devils do. To be born again is to have God do something for us. Those born again are born of God. See John 1:13. Now it follows that 'born of water and of the Spirit,' which is an explanation of 'born again,' is also the work of God. Therefore baptism is entirely out of the question, for God does not baptize. 5. The Holy Spirit is the author of this washing. See I Cor. 6:11. But the Holy Spirit never administered water baptism; therefore this cannot mean baptism to fair-minded people. 6. The Saviour pardoned and saved *without baptism*. See Mark 2:5 and Luke 7:50. Now Jesus would not enact a law, say one must be baptized before he can enter the Kingdom, and then violate that law by taking persons into that Kingdom and into God's family without baptism. This He did. See John 1:12. Now in saving us God both cleanses us from sin and renews us in the spirit of our mind. These two truths are included in 'born again,' but expressed in 'born of water and of the Spirit,' also in 'the washing of regeneration and renewing of the Holy Ghost.' All this is just as plain to my mind as it can be. If people will look these facts candidly in the face, I do not think they will see them in any other light."

"That's so, sure," chimed in Brother Jones; "It's all mighty plain to me now, sure."

Here was a pause. The spectacle man shrugged his shoulders and grinned, while his spine curved like a rainbow. All disputants seemed convinced, unless it was the Doctor, who looked grimly into the fire. He was soured and sullen from the dish of unpalatable food Mabel had forced him to swallow silently.

"Our time is out," said Arthur, "and I move we adjourn till Wednesday evening. I have some urgent business on hand that demands all my time and attention; and I am so reasonably and deeply interested in this discussion I cannot afford to be absent a single meeting. I shall be obliged if my request is granted. It will furnish time for rest and sleep and thought."

turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 3:17-19.

No one can read this Scripture without the realization that Ezekiel was truly God's watchman in behalf of the spiritual interests of Israel. What was true of the prophet Ezekiel is true of every God-called preacher today. His business is to warn the wicked of the error of his way.

A preacher may have many duties. He is to teach the Word of God. He should direct the missionary and benevolent work of the church of which he is pastor. He certainly should be a personal worker. He needs to visit the sick and comfort the dying. Multitudinous are the tasks that preachers are called upon to perform. Nevertheless, let no preacher ever forget that in addition to all other tasks which are imposed upon him, he is always to warn the wicked of the error of their way.

Sometimes the wicked resent the warning and consider the preacher is nothing more nor less than a meddler. Sometimes because of the religious error into which men are steeped, they will become angry with the preacher when he faithfully warns them of their religious errors. In fact, there is more enmity growing out of religious heresies than any other type in all the world. In spite of the fact that many may become angry with the preacher, it is his business to faithfully warn them of the error of their way, trusting in God to take care

of the results.

VI

SOME PREACHERS HAVE FORSAKEN THE RIGHT WAY.

"Which have FORSAKEN THE RIGHT WAY, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."—II Pet. 2:15.

Peter was speaking of the false preachers of his day. He compared them to Balaam and other individuals of the Old Testament who turned away from the truth unto false ways. Many are the preachers who do the same today.

I do not say that they have been called of God. In fact, the Devil has far more preachers in this world than the Lord Himself. The man whom God sends may flounder in his early ministry until he gets his feet on solid rock and comes to understand God's Word. However, any man whom God calls is ultimately going to preach God's message. Listen:

"For he whom God hath sent speaketh the word of God: for God giveth not the Spirit by measure unto him."—John 3:34.

I am definitely and positively convinced that the man who is preaching heresy and error and religious falsehood is not preaching God's message, but rather his preaching is of the Devil.

Preachers ought to be going in the right way themselves. They ought to be leading others in the right way and they certainly should be warning the wicked of the error of their way. In spite of

"I do not object," said Mabel; "let us learn if it suits the Doctor."

"I have no objection," said the Doctor, gruffly.

The audience dispersed, feeling that Campbellism had lost another battle and had one of its main pillars taken away.

On the following day Arthur Manly was kept in his room preparing for a case in court, which was to come up early next morning. At 3 p. m. he made a speech before a jury and in the presence of over a thousand people, against a man charged with the crime of murder. For sagacious shrewdness, soundness, the speech was never surpassed in Sterling. He seemed to have jury and audience in his power to sway them as he wished. This speech elevated Arthur in the estimation of the people and added laurels to those he had already won as a brilliant lawyer.

The colloquy of Jeems & Company, after the foregoing discussion was amusing. They glided out into the darkness, for the moon was buried in a sea of clouds. George pressed close to the side of Mr. Morgan and inquired:

"What's your mind now, Mr. Morgan?"

"I'm not a man as talks much"—he generally introduced what he had to say in this way, especially when he felt he had something telling and irresistible to say—"George; but hang me ef I couldn't head off that ere girl far more completer than the Doctor. Why, I'd a clome right over that subject in a way that would have astonished all Sterlin'."

"I know it, Jeems," interrupted the little wife. "There's never a man in Sterlin' would a routed that lass quicker."

"I tell you, George," continued Jeems, "that girl turns and twists the Scriptur' orfully, she does positively. She garbles and mutilates and tortures it. She puts jist sich pieces of Scriptur' together as stamps her theory as Scriptural, and—and—why George, what couldn't I prove by follerin' sich a line uv argument?"

"Nothin', Jeems, nothin' airthly," said the wee wife.

"I could prove oxen are in heaven," continued Jeems without heeding his little wife, "I can prove it, George, positively."

"Certainly, Jeems, certainly," said Mrs. Morgan.

"Can you, Mr. Morgan?" asked George.

"Thou shalt not muzzle the ox that treadeth out the corn, for of such is the Kingdom of heaven," replied Jeems.

Jeems appeared to think this very wise and George thought it the summit of wisdom, and evidently believed Dr. Stanly never could have proved such an absurdity, that is, if it was an absurdity. George was somewhat puzzled to know how to prove it was not true. He was not at all conversant with the Scriptures, and yet he knew Jeems had quoted Scripture. There it was; the Bible said it undoubtedly. George said nothing but wondered if it was true. Jeems moved rapidly, gesticulating and speaking very positively:

"Uv course our doctern's true, George, uv course it is. Do you s'pose I've been readin' and talkin' and thinkin' and disputin' twenty years on what wasn't true? I'd be a purty fool, wouldn't I?"

(Continued Next Week, D. V.)

this fact, many preachers have even forsaken the right way themselves. Sometimes it is because of ignorance, in that they know no better. Other times it may be that they refuse to accept the teachings of God's Word because of the cost that it will entail. Still others are just plain hypocritical.

All those who are preaching salvation by works or salvation by the city's waterworks have plainly forsaken the right way. The Lord Jesus Christ is the only way to Heaven. Salvation is by Jesus, plus nothing, minus nothing. The man who insists that we must work to be saved or that we must be baptized to be saved, has forsaken the right way and is plainly on a par with Balaam.

CONCLUSION

God's way is a way that is past finding out. You don't understand God's way with your own mind. God has to make a revelation to you. The only way that man can understand God's way is to find it out as a revelation from Almighty God.

"How unsearchable are his judgments, and HIS WAYS PAST FINDING OUT."—Rom. 11:33.

Beloved, you don't find the way to God through your mentality. If it were left up to your mentality to find the way to God, every last one of us would go to Hell. Men don't find the way to God because of their smartness or their mentality or their mental acumen. Men find their way to God not because of any intelli-

gence on their part, but because it comes as a revelation from Almighty God.

That's why it is that God can save the most ignorant individual in this world, just the same as He can save the smartest. That's why it is that God can save the worst man in this world, just the same as he can the best. That's why it is that God can save one who has never gone to church and never heard the Bible, just the same as he can save one who has sat under a godly preacher and heard the Word of God all of his life. The reason why God can save men apart from any human strength is because God's ways are past finding out other than by a revelation from Almighty God.

I wonder if God might be talking to somebody just now. If God is speaking to you, I beg you to listen to that still small voice of the Lord.

"And thine ears shall HEAR A WORD behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21.

Beloved, you may say, "I would like to have a revelation of God. I wish that God would reveal Himself to me. I wish that God would reveal Jesus Christ as my Saviour. I wish that God would hold up Jesus on the Cross and help me to see that He died for my sin, and that if I'd only trust Him—if I'd only believe on Him—if I'd only receive Him, that Jesus Christ would pay for all of

(Continued on page four)

"Consider Your Ways"

(Continued from page two)

church membership. Men might tell you to join a church and be baptized. Men might tell you to turn over a new leaf and quit your meanness. Men might tell you to reform your ways. Beloved, that would be just like that old jailer. Our God does have a way of escape, but that escape is not the way that man might offer.

I dare say that if I would ask some of you what is your hope for salvation, some of you would say, "Well, I've been pretty bad, and I am going to quit my meanness. I am going to turn over a new leaf and live a little better life, and I hope that I will go to Heaven after a while." Beloved, you might just as well make ready for Hell, for that is exactly where you are going. God, my brother, has provided the way of escape. It isn't for you to provide another way, for God has already provided the only way, in the death of Jesus Christ on the Cross. I tell you, God's way is not only the right way, but it is the way of escape.

I will show you why and how God's way is the way of escape. God demands that sin be paid for. Every sin that you have ever committed has to be paid for. Somebody has to pay for that sin. Either you go to Hell and pay for it, or else somebody else has to pay for that sin. Beloved, that somebody else, the only other person who can pay for that sin is Jesus Christ, who went to the cross of Calvary 1900 years ago and paid for your transgressions and mine.

There are two ways that your sin can be paid for. You can go to Hell and pay for them or Jesus Christ paid for your sin on the cross of Calvary.

My brother, I thank God that back yonder as a lad of seventeen years, I believed on the Son of God as my Saviour, and He bore my sins on the Cross. I thank God that from that day on I found a way of escape, and that way of escape for my sins was through the Lord Jesus Christ, who had become my penalty on the Cross.

I want you to notice also that God's way is the only way to Heaven.

Jesus saith unto him, I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER, BUT BY ME."—John 14:6.

Beloved, God's way is the only way to Heaven. Jesus didn't say, "I am A way," as if to indicate that there were other ways, but He said, "I am THE way," to indicate where there were no other ways.

God. My brother, when Jesus said, "I am THE way," He shut off every other avenue of approach whereby men might come to God, and He closed His statement by saying, "No man cometh unto the Father, but by me." I tell you, beloved, God's way is not only the right way, and it is not only the way of escape, but God's way is the only way to Heaven. You can try all the rest of the ways of your world, but they won't save your soul. God has the only way whereby that a man can go to Heaven, and that way is by and through the Lord Jesus Christ.

V

A PREACHER'S BUSINESS IS TO WARN THE WICKED OF THE ERROR OF HIS WAY.

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at mine mouth, and give them WARNING from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet will I require at the wicked, and he

THE BAPTIST EXAMINER

PAGE THREE

JULY 23, 1955

"MY LORD IS REAL"

BY
RUTH GILPIN

"And His name shall be called
WONDERFUL!"—Isa. 9:6.

Within our ourselves, we as weak human beings find it very difficult to explain and understand the fulness of God's great love and mercy toward us daily. We really can't fathom these deep precious truths except by diligent study with prayerful guidance accompanying it. If we are truly the Lord's child though, and are earnestly desiring to learn more of Him, He will reveal His Word unto us and will give us understanding whereby to interpret it.

Someone might say, "Do you really mean that I can understand the deep hidden truths of the Bible if I study? But, I've always been such a lame-brain; never very brainy in school! Besides, I thought the Lord gave the ability to study only to the preachers and teachers of His Word, and they in turn are to teach us."

Now wake up, dear Christian friend, if this describes you! The term used to describe your condition is rationalization; that is, you are putting up a defense for your inadequacy instead of trying to find a solution for your problem. This means that either you feel you are too busy for deep study in God's Word, or else YOU ARE TOO LAZY to do so! Why, Christian, if this condition describes you, there certainly should be a sense of guilt in your heart before the Lord.

I am no preacher, of course, but the Lord tells us that we are to study to learn. In II Tim. 2:15, we read:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

This isn't exhorting preachers only, to study. I believe it is a general command for all of God's own. So, in my daily study of the Word, I am beginning to clearly see and understand some precious truths that our Lord presents to us. Indeed, some thoughts are very dear to me! This is why I speak of my Saviour's name as being Wonderful. I believe you will fully agree with me after a brief study together in the following.

As I previously stated, the wise, all powerful, and Sovereign judgment and wisdom of our Lord is deep in discerning its full meaning. You recall that He said, "Jacob have I loved, but Esau have I hated." This is just one example where, humanly speaking, we would question why the Lord didn't love Esau. But, dear friends, we sinful creatures are not to doubt the Lord's wisdom in the performing of His will. We are just to accept and believe, and He will control the rest.

So the Lord God didn't love Esau? Well, why could that have not been me that He hated? Why is it that my Lord loved me, a sinful depraved being, and gave His life for me on Calvary's cross to pay for all of my sin debt? Why, I ask you, did He so love me as to elect me to salvation?

I can give no answer to these questions, Christian friends, except to say that my Lord looked down the Avenue of Time and predestined my salvation, so that on July 20, 1948, at the age of 9 years, I would see the light and would accept the Lord Jesus as my Saviour. In Eph. 1:5, we read:

"Having PREDESTINATED us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

See, as it pleased the Lord, so did He. And in I Pet. 1:20, we also read:

"Who verily (the sinner) was FOREORDAINED before the

foundation of the world . . ."

Yes, friends, the Lord foreknew me long before the earth was formed and elected me to salvation. This is predestination.

Now, after I was predestinated, the Lord called me. In reading Hebrews 9:15, we quote:

"... they which are CALLED might receive the promise of eternal inheritance."

We see from this Scripture that the reason for my calling was to receive eternal life through salvation. Again, in II Tim. 1:9, we read:

"Who hath saved us, and CALLED us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Aren't these precious thoughts! Now after predestination, I was called.

Let us now read in Romans 8:30:

"Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Yes, friends, I was predestinated and called, and then the Lord justified me. This means I trusted in the blood of the Lord Jesus to cover over my sins, He forgave me of my iniquities, and I became "just as if I'd" never sinned. Let us read in Eph. 1:7:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

In Gal. 3:13:
"Christ hath redeemed us from the curse of the law, being made a curse for us."

Col. 1:14:
"In whom we have redemption through his blood, even the forgiveness of sins."

Now in Titus 2:14:
"Who gave himself for us, that he might redeem us from all iniquity."

Also in I Pet. 1:18,19:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

The Lamb of God in the fulness of His glory, but in the person of a man, came that he might be a sacrifice for all my sins. He died for me, a sinful creature devoid of any goodness and purity at all. Oh, how I praise the Lord's name, and if you have been justified through His blood, you, too, feel your weakness and short-coming before the Lord in view of His marvelous Gift of salvation He has given to you. This wonderful Gift is justification.

As for glorification, we as God's own will be glorified and have bodies like unto our Lord when we go to be with Him in Glory. In I John 3:2, we read:

"Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

And in Phil. 3:21:
"Who shall change our vile body, that it may be fashioned like unto his glorious body, ac-

"UNTO HIM THAT LOVED US"

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cording to the working whereby he is able even to subdue all things unto himself."

Yes, friends, the Lord is going to change me and give me a glorified body such as His. So I shall be (in the future) glorified.

Christian friends, my Lord is very wonderful to me as I ponder and think on these precious truths found in His Word. Not only was I predestinated and called, but He also justified me and will glorify me someday in Glory. Doesn't this make you extremely happy in His service and cause you to desire to serve Him more fully and yielded? When we realize all that He has done for us, we certainly ought to long to be more like Him and to serve Him daily, wholly submitted to His will.

This isn't all, though. Another cause for rejoicing is the eternal security of the believer as was given to us the very minute each became the Lord's child. In Rom. 8:35,38,39, we read:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What could be any dearer in times of persecution and distress!

Now, last of the Lord's promises to us is that of a heavenly, eternal home with Him in Heaven forever. Listen, in John 14:3:

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In closing, from this rather lengthly study of the Lord's precious promises in His Word, I pray that you understand and are agreeable with me in the truthfulness of our subject. His name is Wonderful to me, and to you also if you have humbly yielded your life to His service. Praise His name as you tell others of your happiness in His service. I pray that you will witness for Him daily, telling others of our Wonderful Lord.

I Should Like To Know

(Continued from page one)
shall be raptured. If it please God, I hope we won't have another world war.

6. Does II Pet. 3:10 take place at the close of the Tribulation, or at the end of the Millennium?

At the end of the Millennium.

7. How far can a Baptist church depart from the faith and still be a New Testament church?

Regardless of what heresies a church holds, it must hold to two doctrines, viz., salvation by grace, and Baptist baptism. Whenever an organization repudiates either or both of these doctrines, it ceases to be a Baptist church, except in name.

There's hardly a church in the Northern Baptist Convention that deserves the name "Baptist." Better than 99 44/100 per cent receive alien immersion. Every person who comes from a Northern Baptist Church into fellowship in the south, should be baptized if the church from which he comes, receives alien immersion.

8. If a church has folk in its membership who have gotten in on alien baptism, what steps should the church take?

Talk to the individuals whose baptism is in question, and try to personally show them the Truth, and then Scripturally baptize them. If this fails, exclude them.

9. If a church member who has been immersed is later saved, what should be done?

First, withdraw the hand of fellowship. Receive him as a candi-

"Consider Your Ways"

(Continued from page three)

my sins and I wouldn't have to pay for them in Hell. I wish that I could have a revelation like that." My brother, this text of Scripture says, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Is God saying to you that this preacher is preaching the truth? Is God saying to you that this is the way, and is God telling you to walk in it? Is God speaking thus to you? Beloved, if He is, God may be revealing Jesus Christ to you as your Saviour just now.

Oh, I am saying to you that man's way is a false way and that God has given to us the right way. The only way that any man can be saved is by and through the Lord Jesus Christ—God's way of salvation. Let's get an illustration.

Go back to the Old Testament and you will find the story of Moses. Moses, as you remember, was born a Jewish baby, but he became an adopted son of Pharaoh's daughter and lived in the home of Pharaoh until he was forty years old. During all that time his mother was his nurse, and he doubtlessly learned through her that he was a Jewish lad, and he never got away from that truth. When he was forty years old, there came a day in his life when he had to decide whether he was going to be a Jew or be the adopted son of Pharaoh's daughter. Listen:

"By faith Moses, when he was come to years, refused to be called

date for baptism, and immerse him on the authority of the church. Be sure you withdraw the hand of fellowship first; otherwise, you'll be baptizing one into the fellowship of the church who is already in full fellowship.

10. Is the tithe binding on Christians today?

Yes, if a man under grace gives less than a Jew under the law, he isn't under grace; he's in disgrace. Read Matt. 23:23.

Melchizedek was a tithe receiving priest. Cf. Gen. 14:20. Jesus is a priest after the order of Melchizedek. Cf. Heb. 7:21: Therefore, Jesus is a tithe-receiving priest today.

Getting Even

(Continued from page one)

Sometimes the Lord in answer to our prayer says, "Not just now." He kept godly Abram waiting years for the fulfillment of one of his earnest petitions. (Gen. 15:2-4).

NO TIME FOR GOD

No time for God?
What fools we are to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and life itself—
Our God.

No time for God?
As soon to say no time
To eat or sleep or love or die.
Take time for God
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor, mishappen thing you'll be
To step into eternity.

No time for God?
Some day you'll lay aside
This mortal life and make your way
To worlds unknown,
And when you meet Him face to face,
Will He—should He
Have time for you?

—Author Unknown

"Draw nigh to God, and he will draw nigh to you."
—James 4:8.

the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than treasures in Egypt: for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:24-27.

Moses came to the place where he was standing at the crossroads of his life. He had to choose which road he would take: whether he would remain the adopted son of Pharaoh's daughter or whether he was going to align himself with the Jews. As he stood there and weighed the matter, he thought, "Here's sin, and plenty of it; plenty of pleasure in sin, but it's temporary. If I remain the adopted son of Pharaoh's daughter, when Pharaoh dies, I will be king of Egypt, but after a while, out of Egypt, I am going to have to go down the other road. He thought, "Suppose I turn my back on Egypt and take my stand for Jesus? I will acknowledge God's people, will I have? As he looked down that second road, he saw there were going to be hardships and heartaches. This road did look very promising in the beginning, but there was a bright promise in the future, for he realized that a reward was going to be in the end. He saw that the reproach of Christ was going to bring real riches after a while. Moses looked down those roads, he saw that one of the roads began well but ended poorly. The other road began poorly but ended well. As he stood there and weighed the matter, he chose his stand, choosing to suffer reproach with the people of God, rather than enjoy the pleasures of sin for a season.

Now listen, my brother, my sister, my text says, "Consider your ways." I wonder if you will pause for a moment and consider your ways. Look back across your life, all the way from the beginning to the end—the sins of your life, the things that you have done—done—the sins of your life, you know is wrong in the eyes of Almighty God. What is your life? What choice are you going to make in your life, going through the years? Are you going on with your sin, knowing that out yonder there is a Hell waiting for you, or will you now turn to the Son of God as your own personal Saviour and begin walking with Him, knowing that there is an Angel's Paradise waiting for you? Oh, may God help you to see the truth, and may you turn from the way of man and turn to the way, trusting Him and making Him the Lord of your life. May God bless you!