

MISSIONARIES
IN BRAZIL

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

Mission Sheets

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Colombia Since 1947

In Brazil Since 1923

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

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

MISSIONARIES
IN PERU

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

BRO. LEWIS AND FAITHFUL NATIVE WORKER
PAUSE IN WORK TO BE PHOTOGRAPHED

Don Simon and Don Mitchell. This is a recent picture of Missionary Mitchell Lewis and Missionary Simon Guima, taken in Iquitos, Peru. Two faithful servants of the Lord Jesus Christ.

Overbey To Visit Brazil And Peru
This Summer In Behalf Of Mission

EVERY CHURCH THAT SUPPORTS THE MISSION WORK IS URGED
TO SEND A CONTRIBUTION TO ESPECIALLY PAY HIS EXPENSES THERE

We are thankful for the offerings received toward our trip to visit the mission fields this summer. We have begun to take the shots and vaccinations that are required. The Lord willing, we plan to leave for Brazil the first week of June and then after a two month stay in Brazil, we plan to go to Peru about the first of August for a stay of one month. We believe that this trip to the mission fields will be worth a great deal to the cause of missions. We have had this mission work on our hearts in a very definite way since we first began to support it in 1935, nineteen years ago. For more than ten years now we have put our all into this work for the glory of God. When we accepted the call to pastor the church we have been with for the past ten years we did so with the understanding that we could devote the time necessary to do the work as sec-

retary of the mission. So we pastor Canfield Avenue Baptist Church in Detroit, Michigan, with a Bible teaching program. At present we are taking the church through three books of the Bible: Psalms, Luke and Romans, chapter by chapter, and verse by verse. We edit the MISSION SHEETS and also the LIGHT AND SHIELD. The LIGHT AND SHIELD is a monthly paper of the Detroit River Association. There are eleven Baptist churches in this Association. This is a full time job for any one man. In fact the pastoring of the church is a full time job. The work of the mission is a fulltime job. The Lord has blessed us with good health and enabled us to do the work and we praise Him for it. The Lord willing we hope to live to see this mission with missionaries in several other foreign countries. It is a faith work from beginning to end. We have no

paid officers. We have no office rent. We do not interfere with pastors or churches. If a church votes to support missions through Baptist Faith Missions, that is her God given privilege and authority to do so. If she votes to quit supporting the work, that too, is her God given right, and no one will interfere. Likewise this trip to Brazil and Peru is on faith. We do not have the money ourselves to go on, but we firmly believe that the Lord will provide for the trip. We believe that it is the Lord's will for us to go, so we have prayed about the matter and have told the people. Now it is our business to wait upon the Lord with faith, believing. If you believe this trip will help the cause of missions and the Lord leads you to have a part in it, then we thank you and praise the Lord for it. Our God is faithful. II Tim. 2:13; I Thess. 5:24; Psalms 89:33; Rom. 3:3.

Paul Calley Is Learning The
Language & Getting Ready

Dear Brother Overbey:

I received your letter dated Mar. 4th yesterday, and also a few days ago I received the one dated Feb. 24th. We were very glad to know that our household things were on a boat and on the way, and that everything was in order to ship the car from New York. We appreciate the way you have taken care of everything for us, and also to Bro. Gilbert Clark who drove the car to New York.

We are all well and happy in the Lord's work here. The attendance at the services has been fair and the fellowship good, but no professions of faith here lately. We have all of the new seats in the church now, and they are nice and comfortable. I will take pictures of the church inside and out and send to you as soon as my camera arrives. The attendance at the new preaching point has been good so far. It is located in a good place that is thickly populated. We preach from the porch in front of a small store run by a widow woman. When we first arrive for a service the people are few, but after we sing a few songs the people gather around and we have a good crowd for preaching services.

We are doing fair in learning to speak the language here. We take lessons each morning for one hour, Monday through Friday and have a very good teacher. The brethren in the church here have

been very kind to us and have also been a great help to us in learning this language. They never seem to tire in explaining to us how to say the words and their meaning. We thank the Lord for their brotherly love. All the natives here tell me that Brother Royal speaks this language exceptionally well. I hope that I can do as good. The native brethren in the church enjoy Bro. Royal's preaching and teaching and will take the truth when it is preached. Bro. Royal and I are thankful and give God the honor and glory.

They have been taught and continue to be, to observe the "All things whatsoever I have commanded you," just as our Saviour commanded in Matt. 28:20. Last Sunday I partook of the Lord's Supper for the first time since I have been here, and my heart was glad that the ordinance of remembrance of our Lord and Saviour was taken scripturally to the letter.

Bro. Royal and I plan on going to Cruzeiro do Sul as soon as my household things arrive, the Lord willing. We have moved into the house we rented a month ago and set up housekeeping once again. We had first planned to stay with Bro. Royal until our refrigerator and stove arrived, but someone got into the house we had rented and went through the furniture that we had already moved in. They did not damage or take anything, but we thought it best to occupy the house before someone did. We bought a small one-burner kerosene stove, and borrowed a few things from Royal and Helen, until our things get here. We are making it just fine.

We join with that good soldier, Bro. Lewis in fond anticipation of your visit here. Truly it is needful that one of you brethren who have been so faithful in this work throughout the years have an "on the scene knowledge" of this great mission work, that is

(Page four, Column one)

Edward Overbey To
Be Ordained To
Gospel Ministry

Edward Overbey is to pastor Bro. H. H. Overbey's church the three months that he is to be in South America. He is also to handle the detail work as secretary of the mission. He is to be ordained to the full gospel ministry on Thursday night, May 27, 1954, by Canfield Avenue Baptist Church, corner East Canfield Avenue and Helen Avenue, Detroit, Michigan. By request, his father is to preach the ordination sermon. Some are coming from Illinois, some from Indiana, and some are coming from Kentucky. Come thou with us and we will do thee good. This is your invitation. It will be worth the trip just to see our new church building.

HUNTERS SOON
LEAVING FOR PERU

Bro. Carroll Hunter and family have been waiting patiently for their entry permit so that they can go to Peru to work with Bro. Mitchell Lewis. Bro. Lewis advises that he has received word from Lima that the "entry permit" will be granted in a few days. We are thankful for this good news. It has been a long wait, but there has been nothing we could do but pray about the matter. Several have made this a definite matter of prayer. As soon as the permit is received, then application will be made for a passport and as soon as the passport is received the Lewises will visit a Peruvian Consul and apply for a permanent visa for Peru. Their things will then be shipped to a seaport, perhaps New York City and from there by boat to Iquitos, Peru. The Hunters will go by air and arrive in Iquitos after two days of flight. Pray for them.

Royal Calley Reports Real
Progress In Brazilian Work

Dear Bro. Overbey:

We have received the checks for April, but as yet the checks for February have not arrived. I doubt very much that they ever will arrive now. We are using the April checks for the month of March. If the February checks should arrive we will use them for the month of April. I am glad to know that there is no way that we can lose the money they represent.

I cashed them for 53 Crs to the dollar. Paul could not cash his check at the same time that I did due to his blisters. He had to be there personally to sign. When he did get down there a couple of days later he had good fortune for the exchange had gone up a half cruzeiro, so he got 53½ for his check. I'm glad that it didn't go the other way, sometimes it does. It is best to try and find the best price that you can get as soon as they arrive for they always fall faster than they rise. When they raise the price, it is by a half cruzeiro at a time, but when it drops it drops two or three cruzeiros at a time.

Our meetings have been holding up well. We have new faces quite often at the present time. Since I have gotten better I get to do a lot of visiting. All of us average about two hundred visits a day. The only thing is that when I get sick they won't visit alone. As long as I am with them they work very well. I have put in a great deal of time visiting since I have been here. I visit six days a week. Almost all of our visits are futile as far as attendance is concerned, but there are a few that visit, and of them there are a few of God's elect waiting to hear the Word.

Our church seems to be enamored. I pray that it will stay thus. I have had many ups and downs with this church since I have come here, they have all been mad at me at times, but lit-

tle by little they changed their minds as to the doctrines that they were holding. Looking back now, it only makes the church seem that much dearer to me. I can see what a change there is in them from a year and a half ago.

I heard from my brother today that you have already driven the car to New York to be shipped. That certainly will be good news to Paul. It will not be long until I will be returning home on furlough, but he still has his three years to put in. He will really use the car the time that he is here. It has been hot here for the last few days. It has not rained much for the past week and the weather gets a little hotter with each passing day. When it rains it gets cooler. It seems like that when it does rain it rains right at the hour that we have our meetings. I have gotten soaked to the skin so many times since I have been here that I don't think anything about it anymore.

There has been quite a bit of sickness among the members lately. I'm just about half a doctor here. The minute one of them gets sick he runs to me, and sometimes they keep me busy. I have read the Merck Manual all the way through since I have been here, but I find that the only way to recognize the different diseases and sicknesses that they have here is to see them over and over again.

We have opened up a new (Page four, Column one)

NEW MISSION FIELD
IS OPENING UP

We now have letters from a Brother who wants to go as a missionary to the foreign field. It is a field in which we do not now have a work. The prospects look good for opening a new work on a new mission field. Pray with us about this that the Lord's will may be done and not ours.

REMEMBER BFM
IN YOUR WILL

If you want your money to do real New Testament Baptist Mission Work after you have gone on to glory, then remember Baptist Faith Missions in your will. The Lord will bless you for it and the money will reap dividends for many years to come. Remember Baptist Faith Mission in your will.

Missionary Lewis Is Striving To Give Truth To Catholics

Iquitos, Peru
Mar. 23, 1954

Dear Friends,

Our Sunday school and church services have been down this month on account of rain. We are now teaching a class Tuesday night on the differences between the Baptist faith and the Catholic religion. Wednesday night our regular prayer meeting. Thursday night a children's class and Friday night I preach in a home at the port of Belem.

A wonderful opportunity is opening for us at Astoria, a small place two hours from Iquitos. A good sized oil refinery is being constructed and many workers with their families are moving into the area. Don Simon is well known there and many have expressed a desire to have more frequent preaching services. I would like to leave Iquitos on Monday about noon so that I could do some visiting in Astoria, preach at night and return to Iquitos early Tuesday morning. At present I cannot do this as Ruby does not have any help around the house and I would have to leave her alone with the children.

I have not made a river trip for over five months now due to the birth of Ronny and engagements that I have made in and around Iquitos. We have moved into a large two-story house which has a large back yard. We have finished the garage that joins the church and we are pray-

How To Have A Real Missionary Spirit In A Baptist Church

The way to have a real missionary church is to preach missions, teach missions, talk missions, and sleep missions. The more a church gives for missions the more she will give for every other purpose. It is not enough to shed a few tears and tell how you love missions. The preaching and tear shedding must be followed up by real mission giving. You cannot outgive God. Three years ago this month of April, we broke ground and began to build a new church building on the corner of East Canfield Avenue and Helen Avenue in Detroit, Michigan. We started to build on faith. We asked the church to give more for missions than she had been giving before. The mission offerings increased and the offerings for the new building increased also. Each time we were ready for more materials the Lord supplied the money. The church was finished and the offerings averaged over \$134.00 per member last year. When the MISSION SHEETS come, the pastor places them on a stand at the rear of the church and announces from the pulpit that the paper has come and tells about the letters in it and urges the people to take home a copy and read it. There is no let up, missions is kept before the people all the time. In addition to giving to Baptist Faith Missions, this church gives to Mexican mission work, to mission work in the mountains of Kentucky, and to two preachers' schools that operate by faith and from time to time we help with an offering to Bro. John R. Gilpin for THE BAPTIST EXAMINER. Finally, to have a real missionary church, pray much about missions. Sincerely ask the Lord to bless the missionaries. Call each missionary by name before the throne of grace when you pray daily. Call them by name when you pray in your pulpit. The pastor should lead the way in mission giving and mission praying.

MISSIONARY DEPARTMENT

PAGE TWO

APRIL 24, 1954

ing that some day we will need it for Sunday School rooms.

I subscribed to "The Christian Truths," a weekly publication of the Catholics here in Iquitos. This week they tell of an Adventist who whipped a fifteen year old boy in order to make him go to church. They went on to say that whipping is not the way to make proselytes, etc. Anyone who knows anything of world history is familiar with the way that the Church of Rome makes converts where they have control, not with a whip but with the sword of persecution even unto death.

Again we are preparing our lesson on "Three Days and Three Nights." This time we plan to put announcements in the paper. I sold the Ecuadorian Consul a 45 sole Bible and told him about our lecture and he became very interested and said he would be certain to come.

The field is large and humanly speaking hard in and around Iquitos. There is plenty of room for all who are called of God to take the glorious Gospel of Jesus Christ to the heathen, be they savages in the jungle or lawyers in their dens.

May the Lord bless each and every one.

By His Grace,
Mitchell Lewis

"Giving Your Heart To God" Is Shown To Be Unscriptural Talk

I am going to say something else too that I want you to think about. I noticed the expression here tonight (I know the brother will forgive me for drawing attention to it, but I thank God when I had it drawn to my attention), the Scriptures do not talk about the sinner giving his heart to God. That is not the way of the Gospel. The only passage in the Bible that uses this phrase is in Proverbs, where it says: "My son, give me thine heart." That is not the sinner, it is "My son," and those who are already sons of God, can yield their hearts to be cleansed and filled by the Spirit of God.

What is the Gospel? It is not me giving anything at all. I can give nothing. I am a poor bankrupt sinner, not a cent to my name. How can I give anything? Then what is the Gospel? "God so loved the world, that He gave His only begotten Son, that whosoever gave his heart to God should be saved?" Is that how it runs? Then I must have misquoted it. How does it run? "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." That is it—nothing that I can give, but something that I can take, and it is in John 1:12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Beloved, salvation from start to finish is something I receive, and the sooner I get into that line, the better for me. It is taking from His blessed hand what He offers, nothing that I can give.

You know it leads to a false impression, and it leads folk to think it is something on their part after all that they have accomplished; and many a young convert has gone away with the idea that he has made a contract or bargain with God, and he has been blinded to the fact that salvation is a gift and that it is in the person of the Lord Jesus, and he has been more occupied with his giving his heart than he has been with what Jesus has to give him.

I want everybody to get this straight, and I ask you this question: Not, have you given your heart to God, but have you received the Lord Jesus Christ? You see that is the Gospel. It is (Page four, Column four)

The Need For True, Sane And Scriptural Evangelistic Efforts

Evangelism may be defined as the doctrine and preaching of evangelical principles. In short then, evangelism is the Gospel in action; or Christians cooperating with Christ, for the salvation of the lost. It is not a part of the Gospel but the very heart of the Gospel.

The Importance of Evangelism. In the very nature of the case, it would indeed be difficult, to over-estimate the necessity of New Testament evangelism. In the last analysis, and we may as well face this incontrovertible fact, it is evangelize, or perish. The keynote of the Commission is evangelism, and a church that will not carry out the Commission, is minus a commission, and should go out of commission.

Of all people Baptists should be the last to neglect evangelism. By evangelism God has made them what they are, by neglecting it, they will sign their own death warrant, and go the shadowy way.

Discrediting Evangelism. It will hardly be denied, that even among Baptists, evangelism no longer occupies its proper place. In many churches it is no longer magnified, but rather regarded as a matter of secondary importance. Voices are being heard among us denying both the necessity and wisdom of evangelistic services, and it is being discounted and discredited in the house of its supposed friends. Several causes have contributed to this tragic situation. Chief among these, perhaps, has been the stressing of financial needs and methods. Several years ago, there was a general awakening among Baptists that their gifts were not in proportion to their financial ability. Being rightly aroused on the question of finances, it was but natural, that for a season, they should neglect the weightier matter of evangelism. The failure therefore to emphasize evangelism was not surprising.

Denominational Evangelism must be Christian Evangelism. Better none, than a spurious evangelism. Alas, we have fallen upon times when even the Gospel is counterfeited. If there were a pure food law in the spiritual realm much of the current evangelism would be prohibited as impure, and many evangelists would have to seek other employment. Even faith is being counterfeited. In some quarters the bare belief of a bare fact, is substituted for a saving faith. Faith in Christ involves a trusting in, and submission to Him. Devils believe and tremble but certainly they have no saving faith. The basis of all evangelism, worthy of the name, is Christ crucified for our sins. The full recognition of the fact of total depravity, that the best of men and women, without Christ, are, at best, but lost and Hell-deserving sinners is absolutely essential to Christian evangelism. Any evangelism that does not preach salvation by grace through faith, as the one and only possible plan of salvation, cannot be correctly called Christian evangelism. Salvation by works, or water, cannot constitute Christian evangelism. Repentance toward God, and faith in the Lord Jesus Christ are indispensable in the Christian scheme of Redemption. The greater the pity, thousands are being lured into our churches, who have never really repented toward God, and are without a genuine faith in Christ. "Ye must be born again," is as true today as it was in the first century. Would that we might be permitted to see the old-time conviction of sin, and hear as of old the cry, "What must I do to be saved?"

It goes without saying, if the evolutionists, who are now blasting at the foundations of our Zion, are correct in their beastly conclusions, there is absolutely no need for Christian evangelism.

Hallum Says The Heathen Need Jesus, Not Masonry

Dear Brethren:

I wish to write about a phase of the mission work in eastern Peru that I have never written about before.

A subject that usually provokes a certain class of men to wrath, although they be professed believers in Christ who are supposed to "bear all things and endure all things and believe all things."—I Cor. 13:7.

We often hear the subject discussed, "Are the heathen lost

If we are only educated apes, trained dogs, fumigated fowls, refined reptiles, and tamed beasts, then why spend time and money in trying to evangelize the soulless progeny of beasts. Even the evolutionists who claim that we have souls are unable to tell at what point, in our ascent, or descent, the soul enters. It is worthy of note that no great soul-winner has been an evolutionist. God has not and will not honor the preaching of the destructive critic and evolutionist. Every theory of evolution is of the earth, earthy, of the beast, beastly, of the Devil, devilish. It denies the creation and fall of man, as given in Genesis, it denies sin, and therefore all need for a Saviour from sin; it regards Jesus Christ as an exalted brute; and has no place for prayer, or providence; it is half Godless, and wholly Christless—it is God's worst enemy and the Devil's best friend.

It Must be Denominational Evangelism. Every denomination should institute and control its own evangelism. Strictly speaking, undenominational evangelism is both absurd and impossible. It may be non-descript, but not undenominational. It would be well nigh impossible to preach, without preaching the doctrine of some denomination, and to the extent such doctrines are preached, the meeting smacks of denominationalism. Certainly the denomination that furnishes the doctrinal basis for the meeting should direct and control the meeting. The evangelism that does not originate with the denomination, and is directed and controlled by the denomination, starts nowhere, and leads to a blind alley.

Sometime since, an evangelist who holds membership in a Baptist church was holding a "union" meeting in Union, South Carolina. In reply to the question, "What denomination do you belong to," said, "That does not make any difference," refusing to tell his denominational affiliation. His questioner further inquired, "Are you a Mason?" To this the so-called Baptist evangelist replied, "Yes." It will be noted that he was not ashamed to let it be known that he was a (Page three, Column one)

without the Gospel?" We know the answer to that question which is YES.

I raise the question, "Are the heathen lost with Masonry?"

The circumstances that raised this question were these. The first missionary that went to Peru under the support of A.V.B.F.M., had a faithful follower named Santiago Ruiz Vasquez. Don Santiago admired that missionary, mentioning his name many times to me. He told me that this Missionary was a Mason. He left the field after 16 months on the field due to his wife's sickness. I do not know how much help he got from the Masons as a missionary.

There is a Masonic Temple standing in the same square in which the Baptist church stands. This Temple was standing there when I arrived in Iquitos. I believe it was there before any missionary arrived in Iquitos.

During my stay in Iquitos as a Gospel preacher, I have worked from one end to the other three or four times, visiting practically every house, and I have never heard one person at any time say that any Mason had ever said anything to any one about the Gospel. I have never heard of any person being converted by the testimony given by a Mason, in fact I have heard scarcely any thing said about Masonry.

I doubt the name of Jesus ever being used in Masonic meetings as here are Jews, Germans, Englishmen, Chinese, Japanese, Americans, etc.

Masons, Oddfellows, etc., say that a man cannot reach certain degrees in their fraternities without believing in God and the Bible. Jesus is the central figure in all the Bible. The Gospel is the one great theme of the Bible.

The Gospel is the Gospel of grace, is unselfish, is for every one who is willing to hear and receive.

Masonry is selfish, and deceiving, for only a select few, those who are qualified as Masons.

Masonry can do nothing for a person that the Lord Jesus cannot and will not do for the person who asks, and trusts in Him. I had much rather by far, to trust the promises of Jesus than to depend on Masonry, the secret sign of the Christian is Faith.

I dare say that regardless of how many Masons or Oddfellows there are in Peru, or any other place, for that matter, the heathen is lost without a gospel minister to preach the Gospel to him.

A Mason told me a few days ago that most of the Masons in this town are members of Baptist churches, regardless of the fact that the Bible tells us not to be "unequally yoked together with unbelievers," and to "call no man master for one is your Master even Christ."

R. P. Hallum

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

DECEMBER, 1953

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

FEBRUARY, 1954

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

MARCH, 1954

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

Total \$567.00

The above offerings were included in the regular report by the month. It is estimated that it will take about \$1600.00 for the three months trip to the mission fields in South America. Brother Overbey will keep a strict accounting of expenses and any left over will be turned into the mission treasury. If you would like to have a part in this trip, send your offering to:

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

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

God cannot have His way while we are in the way. He asks us to let Him put us out of the way.

Evangelism

(Page two, Column four)

Mason, but was ashamed of being known as a Baptist. This backboneless "Baptist" has done more than any evangelist of our acquaintance to hinder the work of Baptist churches. His name will be given on request.

Strictly construed, a Union Meeting is impossible, and if possible impracticable and unwise. You can only unite things of a like nature. Things that are dissimilar cannot be united. Two cows and two horses do not make four cows and four horses. You cannot add a man and a monkey, and if you could there would be nothing to carry, but a "missing link."

It will be admitted that the various denominations hold radically different doctrines. The very fact that there are different denominations imply different doctrines. These differences are not, as some suppose, slight and immaterial, but radical and fundamental. Admittedly, the most important doctrine in the Bible is the plan of salvation; for the plan of salvation must decide the eternal destiny of the soul. In spite of this, Methodists and Congregationalists declare that salvation is by grace and works; Episcopalians affirm that salvation is by church and character; Presbyterians hold that salvation is by grace and infant baptism; the Disciples of Alexander contend that salvation is by immersion, while Baptists are unalterably committed to the plan of salvation by grace, through faith. Just how two or more of these several denominations can conscientiously enter into a joint effort for the salvation of souls is past all understanding. At best, such an effort can only be an honest "make believe," that can neither deceive a righteous God, or thoughtful men and women.

The differences concerning the mode and design of baptism, are equally as great as those concerning the plan of salvation. It may be replied that those, who for a season, engage in a united effort "lay aside their differences." This is equivalent to saying that for a season, they lay aside what they believe to be the Gospel and the once delivered faith. Surely no Christian can conscientiously consent to this.

The motive that prompts Christians generally to engage in a union meeting is a desire to make themselves believe, and to impress the world with the belief of the unity of professed Christians, concerning the plan of salvation. Keeping up appearances, at the price of dissimulation, is a costly and desperate experiment. "How can two walk together except they be agreed?"

If all the professed followers

of Christ can ignore their distinctive doctrines for a few weeks, or months, why not for all the months and years? Doctrines that are buried even for a season are not likely to be again for those who buried them.

The motive that not infrequently prompts the Union Evangelist, is a financial one. In a union meeting, Jew and Gentile; saint and sinner, alike, contribute, for business, political, or social reasons. That some of these union-tarian evangelists are good money getters, will be readily admitted by those acquainted with their methods. For example, a few years since, a noted evangelist was holding a Union meeting in Baltimore. The local financial manager asked the evangelist's business manager if he had any suggestions to make concerning the finances of the meeting. One of the suggestions was, that since many had asked the evangelist for his autograph, if those who wished his autograph would send the evangelist a check, he would personally endorse the check, and they would thus secure his signature. This announcement was duly made, and the spiritual profiteer was greatly profited thereby.

Another illustration of ecclesiastical "high finance" may be seen in inciting rivalry in giving, between certain classes of business men. For instance, a real estate firm, usually the largest is solicited, and others "jacked up" accordingly. Countless other objectionable schemes are resorted to that are contrary to New Testament teaching and unworthy of Christian gentlemen. The truth is, and the greater the pity, commercialized evangelism has brought the subject of evangelism into disrepute and discredited, with many, even Scriptural evangelism. The question with many of the undenominational evangelists is not how many souls will the Lord give, but how many dollars will the people pay. It is true of them, as of the pagan judge before whom Paul was arraigned—they hoped that money would be given them. Better bear the mark of Cain, and the name of Iscariot, than give God for gold and exchange Christ for cash.

It is an undeniable fact that an overwhelming majority of our pastors, are at heart opposed to union meetings, but are coerced into them through fear of the hurt that may come to their churches by not joining in them. In the last analysis, it is a fear of the steamroller. For our part, we would rather be run over, than to run with the crowd contrary to truth. Such pastors need to realize that one man with God, is in a majority. Before joining the procession we wish to know whether it is headed

What The Name Baptist Stands For And Means To Any Truly Scriptural Church

The Baptist name is as divine as the Baptist church. Both came from Heaven. Both came from God. John was the name given the fore-runner of Jesus at His birth. He was called "The Baptist" because of his mission. These facts are very clearly stated in the Scriptures about his official name, "The Baptist." That name came from Heaven. God gave it to him. It was given to him because of the work God gave him to do. He was "sent from God" (John 1:6). God called him "The Baptist" before he started to preaching (Matt. 3:1). He was not called "The Baptist" because he baptized: for God called him "The Baptist" before he came to Jordan or preached or baptized. God gave him the name. God sent him. God sent him to preach. God sent him to baptize (John 1:33). God sent him to baptize only one class of folk, namely, those who were made disciples or Christians before their baptism (John 4:1). That those, whom he disciplined, were saved before their baptism is clearly proven by his demanding "fruits meet for repentance" (Matt. 3:8). The axe was laid to the root of the tree. They died to their old or past lives of sin. They confessed their sins (Matt. 1:6). John taught them to believe on Christ (Acts 19:4). They received Jesus as God's Lamb to bear away their sins. That was faith in Christ (John 1:11-12). Then, having a new heart, a new life, they bore fruit. Luke tells in Lu. 3:8-14 the character of fruit John demanded before he would baptize them. In His opening sermon, called the sermon on the mount, in Matt. 6-8, Jesus Himself, made it very clear and plain, that only those, who had been born anew and were fruit-bearers could get His sanction and approval as subjects of baptism. Having had some understanding of why God chose this name and gave it to the fore-runner of His Son, who was to prepare the material, out of which Jesus was to organize His own church, let us now see if the Bible gives us any reasons as to why that name was chosen. You will find that there are a good many Scriptural reasons, laid down in God's infallible and inerrant word, as to why God called John "The Baptist."

1. The name Baptist is the only name in the New Testament that stands for a Baptized disciple.

All who have received Jesus as their Lord and Saviour are brethren (Matt. 23:8). All true believers are His disciples. Dis-

cipline comes before baptism (John 4:1). All who have believed on the name of Jesus as their Saviour and Lord are God's children (John 1:12; Gal. 3:26). All the elect are called sheep. Before their salvation they are called lost sheep (Matt. 10:6; John 10:16). All the blood-washed are called saints (Heb. 10:10,14; 13:12). All disciples are Christians (Acts 11:26). Every one of these titles may be Scripturally applied to unbaptized believers. Not so with the name Baptist. Webster's latest unabridged dictionary defines a Baptist as "one of a denomination of Christians, who maintain that baptism should be administered by immersion and be administered to believers only." The name Baptists is Scriptural and is the only name that is Scriptural, that is used as a denominational name or can be so used. The name Baptist came from God: the name Christian came from the heathen. The name Baptist is a denominational name. The name Christian, according to Webster's latest and best, includes all believers in Christ. Note what he says. "One who believes or professes or is assumed to believe in Jesus Christ." According to the lexicons as well as according to the Scriptures, all of God's children are Christians. The only name in the New Testament that stands for baptized disciples or believers is the name Baptist.

2. The only New Testament name, that conforms to the Great Commission is the name Baptist. In John 4:1 we are told that "Jesus made and baptized more disciples than John." John made disciples and then baptized them. Jesus made disciples and had the twelve baptize them. When He went to leave His last and final orders to the church He had established, He said: "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). What John began and Jesus continued, His churches were ordered to carry on and carry out without the changing of one jot or tittle until the end. The first Baptist made and baptized disciples. Jesus and the twelve and the seventy made and baptized disciples. When Jesus was going away He commanded His churches to make and baptize disciples until He comes again. The name Baptist is the only name that is a constant reminder of the commission given by the Lord Jesus to His churches until the end of time. It is a church name because it stands for a church program, the very program, that Jesus gave to His churches to do and to keep until He gets back. According to Mr. Webster, the name Baptist stands for the how and the whom of baptism, namely, the baptism of saved people by immersion. All others baptize babies or baptize sinners to save them or baptize in some other way besides immersion.

3. The name Baptist is a differentiating name. It differentiates and distinguishes all who hold it from all other sects and denominations. It marks out the people who wear it. God said His people are a peculiar people. The name Baptist marks out the peculiarities of those who wear it. It distinguishes those who practice immersion only from all those who do not. It distinguishes those who baptize saved people from those who do not. It distinguishes those who are baptized Christians from those who are not. It distinguishes those who have Baptist baptism from those who have not. It distinguishes those who reject infant baptism from those who follow Rome and receive it. It even goes further than that. The name Baptist is so distinguishing a name, that heretical Baptist sects, such as Hard-

shell Baptists or Free-will Baptists or Seventh Day Baptists have to use a pre-fix of some kind in front of their names to mark them as "sick" Baptists, who are following a stranger. The only sheep that will follow a stranger is a sick sheep. So with Baptists. The pre-fixed Baptist is a sick Baptist or his prefix is a nickname. Like the Israelites in Old Testament days, Baptists have had many names; but they have always been the same people. The prefixes are soon dropped; but the name Baptist abides. God gave that name to the first one because of the work He sent him to do and it has been here ever since.

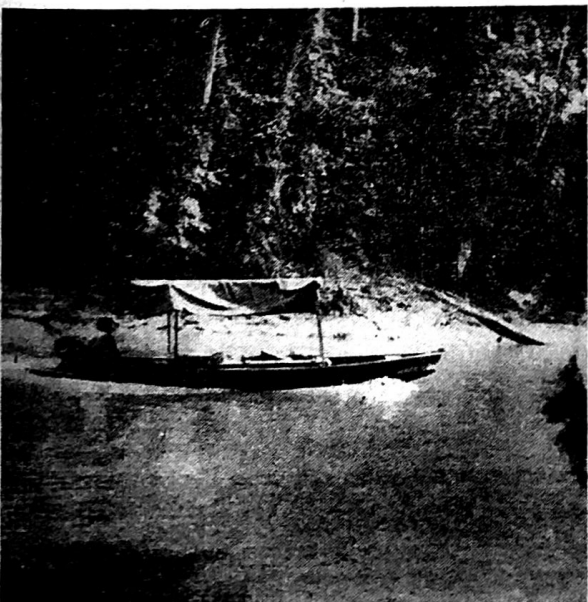
4. The name Baptist a divisive name.

The Lord Jesus said: "Suppose ye that I am come to give peace on earth? I tell you, Nay but divisions" (Luke 12:51). The Lord Jesus intended that His people should be a separate people. In New Testament days they were the sect everywhere spoken against (Acts 28:22). The Lord Jesus foretold the night of His betrayal and crucifixion, that His people would be a despised and a rejected people. The name Baptist is divisive in any community or crowd. He said they hated Him and they would hate His people (John 15:18-25). Everything that makes for unity among Baptists makes for division between Baptists and all other people. Baptist churches are never united unless they are separated from everybody else. There are no exceptions to that rule. The Lord Jesus sees to that. If Baptists are friendly and obedient to Christ, Christ's enemies are not friendly to them. "Friendship of the world is enmity with God." There is no straddle or compromise. You are wholly on Christ's side or wholly on the world's side. The Baptist name meant separation from the world in the first man who wore it. John the Baptist lost his head because he would not compromise on the divorce question. Paul declared: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all" (Eph. 4:4-6). Seven ones to make one. No unity unless agreed upon those seven ones. What are they?

"One body" — a local church. Each local church the body of Christ in that community and He has no other. "One Spirit"—the Holy Spirit. Each Baptist church built for a "habitation of God in the Spirit" in the community where located. "One hope"—the finished work of Jesus Christ. Not a dozen or an hundred ways to Heaven. Jesus is the way. "One Lord"—the Lord Jesus. No human lords over God's heritage. The Lord Jesus head over all things to each of His churches. "One is your Master—all ye are brethren." The Lord Jesus the one and only Lord of Baptists. "One faith"—which the Word calls "the faith once-for-all delivered to the saints." No new truth. If new it isn't true: if true it isn't new. "One God and Father" — the Father of our Lord and Saviour Jesus Christ and our Father through Him. No universal fatherhood of God. He has no Ishmaels no "bastard" children, no "wood's colts." Every child of God like Isaac, a child of promise and supernaturally born (Eph. 1:19-21). The name Baptist has always been a divisive name because it stands for the whole truth without compromise. All Baptists have not so stood, but the name stands for division and separation. And God blesses and prospers them when true to their name. That is why the blood of the

(Page four, Column one)

HOW MISSION WORK IS CARRIED ON IN FAR OFF PERU BY GOD'S MEN



Our native Peruvian Missionary, Simon Gaima steering Bro. Lewis' boat with outboard motor in the Mamon River near Iquitos, Peru. He is on the way to witness to his people, of the saving grace of Christ.

MISSIONARY DEPARTMENT

PAGE THREE

APRIL 24, 1954

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.

Royal Calley

(Page one, Column five)
preaching point in Educandos. We had over a hundred persons the first night. I don't know how it will be the second meeting that we will have there. They always come the first time out of curiosity, then after that they stay away in droves.

Now is the time of Carnival here, or so they think. All you see at night is love making and drunkenness. They sure did name this season right, for carnival means fleshly in Portuguese. They go real strong right up to Ash Wednesday, and then they have their time of penitence. Such is Catholicism. I talked with one ardent Catholic man here, and he said that he was perfectly faithful to his wife except at carnival time, when he got drunk every night and committed adultery with some prostitute for the whole month of February. I told him just how disgusting that sounded to me. He just laughed and said that he made up for it all during Lent.

I suppose that the Hunters will be coming out here soon. I know that Bro. Lewis and his wife must be anxious for their arrival. The month before they come out here I would like for you to take a hundred dollars out of our salary for them as a gift from Helen and me. I have never forgotten the kindness the Lewises showed us by their gift to us, and we would like to follow their thoughtful example.

There is not much more I can tell you at the present time. Remember me to your family and to the church you pastor. May God bless you.

Your Brother in Christ,
Royal H. Calley

Paul Calley Writes

(Page one, Column two)
second to none in soundness in carrying out the great commission. We salute Grace Church and her good pastor in the name of our Saviour for the interest they have taken in your endeavor to make this journey. May the Lord lead others to do likewise. May the Lord bless you and the brethren there.

Your Brother in Christ,
Paul M. Calley

The Baptist Name

(Page three, Column five)
martyrs is the seed of the church." Separation means persecution and persecution means multiplication and growth. A compromising church is always a dying and waning church. God so wills it and He works all things after the counsel of His own will.

5. The name Baptist an Exclusive name.

The Lord, who founded the first Baptist church, never aimed for them to take in everybody and his dog. "Without are dogs." Baptists have no fellowship for lots of folk and lots of things. They are not inclusive, but exclusive. In I Cor. 11: 19-21 R. V., Paul said these wise words: "For there must be heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together it is not possible to eat the Lord's Supper." God never intended for Baptists to be a "mixed multitude." Through all their history when the "mixed multitude" have corrupted our churches,

MISSIONARY DEPARTMENT

PAGE FOUR

APRIL 24, 1954

FINANCIAL REPORT FOR MARCH, 1954

Chattaroy Baptist Church, Chattaroy, W. Va.	\$ 15.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	22.60
Emmaus Baptist Church, Fancy Farm, Ky.	32.12
Harmony Baptist Church, Pine Bluff, Ark.	51.35
Faith Baptist Church, Lawtey, Fla.	5.00
New Hope Baptist Church, Dearborn, Mich.	87.27
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	7.65
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
First Baptist Church, Alexandria, Ky.	25.00
Faith Baptist Church, Royal Oak, Mich.	7.35
First Baptist Church, Arabia, Ohio	44.26
North Ballard Baptist Church, Wickliffe, Ky.	200.00
Hopewell Baptist Church, Arlington, Ky.	12.41
Bellview Baptist Church, Paducah, Ky.	37.89
Southside Baptist Church, Winter Haven, Fla.	25.00
Sylvania Hills Baptist Church, New Brighton, Penna.	6.38
Calvary Baptist Church, Richmond, Ky.	18.70
Naborton Baptist Church, Naborton, La.	28.19
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Water Valley Baptist Church, Water Valley, Ky. (Adult S. S. Class)	7.00
Seventh Street Baptist Church, Cannelton, Ind.	10.15
Bible Baptist Church, Marietta, Okla.	20.00
Liberty Baptist Church, Toledo, Ohio	19.58
Seven Springs Baptist Church, Dycusburg, Ky.	35.00
Hopewell Baptist Church, Mayfield, Ky.	60.00
Westwood Baptist Church, Toledo, Ohio	21.80
Immanuel Baptist Church, Dayton, Ky.	25.00
Second Baptist Church, Marion, Ky.	24.88
East Main Baptist Church, Des Plaines, Ill.	10.00
Zoar Baptist Church, Fancy Farm, Ky.	28.50
Little Obion Baptist Church, Wingo, Ky.	36.69
First Baptist Church, White Plains, Ky.	15.00
Pleasant Grove Baptist Church, Hickory, Ky.	8.54
Dawson Baptist Church, Glenville, W. Va.	6.95
Kirbyton Baptist Church, Bardwell, Ky.	52.43
South Bristol Baptist Church, Bristol, Tenn.	5.00
Mt. Zion Baptist Church, Buchanan, Ky.	9.82
Repton Baptist Church, Repton, Ky.	15.00
Mt. Hebron Baptist Church, Lancaster, Ky.	51.81
Rosedale Baptist Church, Rosedale, W. Va.	6.00
Temple Baptist Church, Evansville, Ind.	25.25
First Baptist Church, Greenup, Ky.	25.00
Lucasville Baptist Church, Lucasville, Ohio	37.44
Canfield Avenue Baptist Church, Detroit, Mich.	148.50
Canfield Avenue Baptist Church, Detroit, Mich. (Passage for H. H. Overbey)	50.00
Hampton Baptist Church, Hampton, Fla.	25.00
Newby Baptist Church, Richmond, Va.	8.00
Julian Baptist Church, Gracey, Ky.	34.56
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
New Hope Baptist Church, Chicago, Ill.	54.00
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B.T.U.)	6.24
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class Passage for H. H. Overbey)	50.00
Liberty Baptist Church, Flint, Mich.	15.00
Bryon Station Baptist Church, Lexington, Ky.	15.00
Mt. Pisgah Baptist Church, Boaz, Ky.	15.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Shady Grove Baptist Church, Wickliffe, Ky.	33.91
First Baptist Church, Russell, Ky.	175.59
Ocoonita Baptist Church, Ocoonita, Va.	18.98
Liberty Point Baptist Church, Cadiz, Ky.	32.02
Good Will Baptist Church, Tampa, Fla.	135.76
J. H. Kain, West Cape May, N. J.	10.00
Miss Marguerite Hallum, Hammond, La. (For H. H. Overbey's Passage)	15.00
Members of Port Norris Baptist Church, Port Norris, N. J.	150.00
Miss Maude Hunt, Franklin, Ky.	5.00
L. W. Page, Lawtey, Fla.	15.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	10.00
Mrs. Lillian Barker, Covington, Ky.	5.00
Mrs. Mable Pasqual, Vineland, N. J.	10.00
Mrs. A. B. Harris, Texarkana, Ark.	7.00
Ronald E. Hall, McLeansboro, Ill.	20.00
Mr. and Mrs. Elton Bush, Grayson, Ky.	25.00
Mr. and Mrs. J. M. Moore, Ft. Gibson, Okla.	10.00
Clinton H. Craig, Robertsburg, W. Va.	10.00
W. E. McKinney, Memphis, Tenn.	50.00
Miss Emogene Kiger, Webbville, Ky.	10.00
Total	\$2784.57

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

ELD. Z. E. CLARK, Treasurer
Baptist Faith Missions
P. O. Box 551
Evansville, Indiana

they have sloughed off the heretical and the worldly. The name Baptist stands for cleanness and separation. The Lord Jesus sees to it that they are true to their name. About 100 years ago Baptists sloughed off the Hardshells and Campbellites. We are now in the process of sloughing off the Modernists and Unionists and Highbrows. Heresies are permitted to crop out among Baptists that the approved may be made manifest, Paul said, that is the only way for Baptist churches to rid themselves of the worldly and the heretical. If the churches do not put out the heretics and the worldly, the indwelling Spirit, who abides in each local body of Christ, causes that crowd to get out, because He has no fellowship with them. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us:

but they went out that they might be made manifest that they were not of us" (I John 2:19).

The very name Baptist stands for separation. By instinct and tradition and teaching and creation and history and love they are a separate people. The Lord Jesus their head, the Holy Spirit their life, the New Testament their rule of faith, their individualism one of their fundamentals — all combine to make and keep them an exclusive rather than an inclusive people. 1900 years of teaching and of persecution by all other sects has served to accentuate their exclusiveness. It will always be so. The Lord Jesus started them that way. And they get more so, rather than less so if possible. You can not make Baptists like anybody else. They are a free people and you can not bind them. And their freedom and their one-ness in Christ and doc-

Calling All Mission Lovers . . .



If you believe in a missionary program that is free from modernism, is strictly Baptist, and which is free from heresy, then we invite you to share and work with us.

God's Sufficiency Enables Us To Face Any Difficulty

"Who is sufficient for these things?"—II Cor. 2:16.

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God."—II Cor. 3:5.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work."—II Cor. 9:8.

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

No program is big enough for any man or any church that they can do themselves. That is Paul's statement in the second Scripture quoted above. He was not sufficient to think anything that he wrought, though he labored more abundantly than they all, was of himself. I Cor. 15:10. Either of two things will be true of any man who thinks he can do his task; either he will fail or the task is one that requires no faith and gets God no glory. If there is anything written large upon the pages of Bible history it is that God gives to all men of faith a bigger task than they can perform in order to make them trust in Him. Out of 32,000 men God told Gideon to send 31,700 back home, after testing them out, because He had too many for the victory to be one that would glorify God. When David went out against Goliath he went "in the strength of the God of Israel, whom Goliath had defied."

When Sennacherib sent word to Hezekiah that his God was not big enough to deliver him, God sent word by Isaiah for Hezekiah to trust Him, He would attend to the job. He did and like all things God does, He did it well. The death angel destroyed 185,000 in one night of the flower of Sennacherib's army. When the 12 spies came back from their 40 days' tour through the promised land, ten had so little faith, as to say the task God gave them was an impossible task. God killed them by a plague at once. Then He cursed all Israel that agreed with them to wander for forty years in the wilderness, a year for each day, until all of them died. The two men of faith, Caleb and Joshua, that said that God was sufficient for any task that He ever gave His people, were the only men over 20 years of age, when they came out of Egypt, that entered the promised land. More frequently than for any other single sin did the Master censure the 12 for their little faith or unbelief. Mark you He called them "fools," "slow of heart" or dullards, "wicked," "perverse" and asked "how long He should bear with them" because of their little faith.

God gives to every man and every church a task which it requires faith to undertake and God to work out, because He wants His people to be in fellowship with Him and depend upon Him in all His work. What is wholly impossible to mere man, is not only possible but easy for the faith-filled man, who counts on God. Jonathan and his armour-bearer routed the whole Philistine army, when Saul was terrified and all Israel scattered and in hiding in caves and mountains because their confidence was in themselves and the job was an impossible one for them; but Jonathan started out with the postulate that God was able to deliver by many or few and God did for two believing men, what the whole army of Israel could not do. Our God is the God of impossibles. All any man needs is to find out what God wants him to do and then to put himself in God's hands and it shall be done. "All things are possible to him that believeth." God is looking for men to trust Him that He may do the impossible through them to His own glory. Will you be such a man or woman?

"Giving Your Heart"

(Page two, Column Two)
something to be received for, "He that hath the Son of God hath life." It is not your giving, it is your receiving. And believing in the New Testament, is receiving. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." You see receiving is believing and believing is receiving, exactly, because faith is but a hand that is stretched out to take what is there.—Pelsham.

trine, because they all believe the same Book, make them throw off all ritualism and formalism and tradition of men and seek the heights of freedom and fellowship in the heavenlies.—Taylor.