

God put the church in the world. The Devil put the world in the church.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# 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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## Ministerial Etiquette -- How Badly Needed Today!

The essence of ministerial ethics and etiquette is taking thought for others, graceful tenderness and Christian courtliness, for every minister should be a Christian gentleman. As a spiritual leader he should not lend his name to any organization or movement to which he cannot give himself, should shun involvement in financial speculations, should not take the lead in "putting over" cultural affairs of the community; but give himself without reservation to his calling to preach the unsearchable riches of Christ.

Since he can only preach well or serve well when his body, mind and heart function well, he should have definite times for rest and recreation. One day a week should be given for

this purpose: personally we prefer two afternoons to one whole day. A month's vacation to rebuild body, mind and spirit, to plan the next year's work and catch up on needed reading, is an imperative; hence, preaching in other pulpits during vacation is generally unwise.

The artist has a studio, the businessman an office, and the preacher should have a study, which we prefer to be in the home beyond the reach of casual callers and the telephone so that the morning may be given to uninterrupted study.

It is tragic when a wife can say that the only way she can get her husband to study is to get him into the room and lock the door, or when deacons ask a pastor to stay off the streets

more and give them something to think about when he occupies the pulpit.

Nowhere does the minister show himself a Christian gentleman better than in his attitude toward his predecessors, fellow ministers and sister churches. When a minister who had founded a church and served it for forty years died, a friend of ours succeeded him. Everywhere he turned he met with the praise of his predecessor until he became irked and wrote out his resignation to be read at the Sunday morning service, but just before entering the pulpit it dawned on him that people who could love a former minister like that, could also love him, so he tore up his resignation and had a glorious—  
(Continued on page three)

### GOD'S WHISPER

Ruby Haines Wagner

As I open my eyes to the wakening dawn,  
The yoke of the day I am loath to put on--  
A warning voice whispers, "No time for a sigh,  
Your Lord is soon coming--the time draweth nigh!"

Then I rise filled with rapture,  
A song fills my heart;  
Like the midst of the morning  
My sighings depart.

Midst the rush and the turmoil of each day's long strife,  
I pause and despair of the battle of life--  
A loving voice whispers, "The throng passes by,  
Your Lord is soon coming--the time draweth nigh!"

I push on with new courage,  
New faith, a new song!  
For His promise is steadfast,  
My doubtings are gone.

When I sit in the evening and think of the world,  
Its wretchedness, crime, its mad chaos ad swirl,  
That blessed voice whispers, "The time draweth nigh--  
Your Lord is soon coming." And then I reply,

"Blest Saviour, give courage  
To work and to pray,  
Till the whisper's a shout, 'Come!  
Up here it is day!'"

## An Invitation To An Old-Time Baptist Meeting Of Rich Fellowship, August 3

T. P. Simmons, Pastor  
First Baptist Church  
Coal Grove, Ohio

I wish to take this means of extending a cordial and urgent invitation to all the readers of THE BAPTIST EXAMINER in the tri-state region to attend the August meeting of the Tri-State Baptist Bible Fellowship which is to be held with us. This is the first time for the fellowship to meet with us, and we want to see our church filled to capacity for it.

The speaker for the occasion is to be Pastor W. H. Greene of Gallipolis, Ohio. So far as I know this is Brother Greene's first appearance on the fellowship program, and we are happy to have him as our speaker. All the readers of the Examiner in southern Ohio are especially

urged to be with us. A special musical program is being arranged for the devotional part of the service. We are expecting a capacity crowd, and a great time of fellowship.

Our church is located on Marion Pike, one block off of High St. Buses from Ironton and Ashland will bring you to the corner of Marion Pike and High Street. They leave both Ironton and Ashland on the half hour. Another bus leaves Ironton about fifteen minutes before the hour coming around our way enroute to Deering. They are Blue Ribbon buses.

The date is August 3rd, and the time is 7:45. COME.

Putting out helps so much more than putting on!

The man who has the uplook, has an outlook!

### AN APPRECIATED LETTER

Carrsville, Ky.

Dear Bro. Gilpin:

Am enclosing a one dollar donation toward the publishing of the eight-page Examiner.

Bro. Gilpin, I have become a stronger Baptist and a better Christian since I've been getting your paper. I read every word and always wish there were more.

Yours in Christ,  
Mrs. Merrill Thompson

### A NEGRO'S PRAYER

"O, Lawd, give Thy servant dis mawnin' de eye of de eagle and de wisdom of de owl; connect his soul with de gospel-teleform in de central skies; 'luminate his brow with de sun of Heaven; saturate his heart with love for de people; turpentine his 'magination; grease his lips with 'possum; loosen  
(Continued on page four)

## A Study Of Various Musical Instruments Which Are Mentioned In God's Word

There are more than ninety verses between Gen. 1 and Rev. 22 that make mention of music, musical instruments, or that which accompanies the voice. If placed consecutively these verses would make a very long chapter. The many kinds of musical instruments mentioned in Scripture can be classified into three general groups, namely, stringed, wind and percussion instruments, and in each of these groups were many varieties, some having specific purposes such as supplying the bass or the treble, etc.

The first mention of musical instruments is in Gen. 4:21, "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." With verses 20 and 22 concerning Jabal and Tubal-cain, we are given some information as to how mankind was to occupy his time while on this

earth. In a broad sense, Jabal may be said to represent rural life with its occupation with cattle, and the dwelling in tents suggests the nomadic life necessary to find pasture for the flocks. Tubal-cain may be said to represent urban life with its manufacturing, commerce and institutions. Jubal may represent the social, cultural and what may be termed the religious life of both of the former.

God Himself is the creator and originator of the sounds that produce melody and harmony and made man's ear the receptive organ of sound. He also placed in man the ability to understand, use and develop the laws of melodies and harmonics He had created, and  
(Continued on page four)

### MOVIE MORALS GROWING WORSE

A tabulation of crimes committed on movie screens in a medium French city over a recent period showed that in 400 crime films there had been 310 murders, 104 holdups, 74 cases of blackmail, 43 instances of arson, 182 different perjuries, 192 cases of adultery by women and 213 cases by men and 643 disloyalties, betrayals of trust and so forth.

It also was noted that such pictures are becoming increasingly popular.

Just another reminder of the divine accuracy of the Holy Scriptures in describing the conditions to prevail in "the last days."

After the long, black catalog of evils mentioned in II Tim. 3:1-5, we have the prediction in verse 13 that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

### BRO. SCANTLAND APPEALS FOR HELP

Brother H. S. Scantland, is missionary pastor in Harrison County, Indiana, and is located at Corydon, Indiana.

At Corydon, he has established a small church—the only Baptist Church in Harrison County.

He is also doing work at Elizabeth, near Corydon. He says he has several there who want to be baptized and organize a church. These have secured a lot, and are having open air services at night.

He has secured the school house and is holding services at Palmyria, Indiana too. He says, as to his work there:

"There is a rich field for Baptists. People are hungry by the multitudes but don't know what they are hungry for. I do hope you do help us establish a Baptist church at Elizabeth, Indiana. If it is done  
(Continued on page four)

## The First Baptist Pulpit

### "THE TABERNACLE IN THE MIDST OF ISRAEL"

#### "THE TABLE OF SHEW BREAD"

Read Ex. 25:23-30; 37:10-16; 40:22; Lev. 24:5-9; Num. 4:7.

In this study of the tabernacle, I have been impressed particularly by one thing—namely, that all the pieces of furniture, curtains, and everything that pertained to the worship of the Jews, were according to divine appointment. Moses and the priests who served with him were not left to their discretion and human ingenuity to work out their plans and devise their own method of

worship. Instead, beloved, everything was given to them as a revelation from the Lord. God told them exactly how to make the tabernacle, the size of it, and the materials out of which it was to be made. God told them how to make the courtyard and the fence around the courtyard, and the size and the materials of it. God told them how to make the various articles of furniture—the laver out of brass, and all the rest of them out of shittim or acacia wood, overlaid with gold.

It has been interesting to me to notice that God told them how all of this was to be made, which would lead me to this conclusion, that anything and everything that God does, He does according to the predetermined and foreordained plan which He Himself has made.

In the realm of salvation, everything that God does, is according to His own plan. I am convinced more and more of this truth as I study the Bible, that everything that God  
(Continued on page two)



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tion unless renewed or special arrange-  
ments are made for their continuation.

## "The Table Of Shew Bread"

(Continued from page one)  
does in the realm of salvation,  
is according to a predetermined,  
foreordained plan which  
originated in the mind of God,  
and God only.

When we say that God planned  
how and who, were to be  
saved, some people would say  
that is Fatalism. No, no, be-  
loved, it is not Fatalism. Sup-  
pose I propose to build a house.  
If I am a wise man I will have  
plans drawn concerning that  
house, and when I draw the  
plans I will build according to  
the plans. You wouldn't say  
that it was Fatalism to make  
the plans of a house and then  
build according to the plans;  
rather, beloved, it would be  
fatal to start to build without  
a plan.

Likewise, it isn't Fatalism for  
God to draw the plans and to  
elect men unto salvation before  
the foundation of the world,  
and then work according to  
that plan. Instead of election  
being Fatalism, I would insist  
that Arminianism is the worst  
kind of Fatalism. Arminian-  
ism without any plans on the  
part of God would be as bad as  
for a man to try to build a  
house without making plans in  
advance.

Beloved, everything that God  
has given to us by way of sal-  
vation in Jesus Christ, and  
everything that we have per-  
taining to our method of wor-  
ship comes according to a well  
defined, predetermined, fore-  
ordained plan made by God  
Himself.

This was true of the table of  
shew bread, which was made of  
acacia wood and overlaid with  
pure gold. On it were twelve  
loaves of bread, arranged in  
two rows of six loaves to the  
row. Those loaves of bread  
were replaced every Sabbath  
day, or Saturday, of every  
week. Then it was after the  
bread was a week old that the  
priests were allowed to eat  
thereof, and twelve more loaves  
were put in their place as a  
reminder to them of the com-  
ing week.

I

WHAT IS THE MEANING  
OF THIS TABLE OF SHEW  
BREAD AND THE TWELVE  
LOAVES THAT WERE PLAC-  
ED UPON IT? Is there any  
significance spiritually for you  
and me? Can we learn anything  
from the study of it? I think,  
beloved, if we come reverently  
unto the Word of God that we  
will find that God has a mes-  
sage for us in this table and  
also in the twelve loaves of  
bread that were placed upon it.

First of all, the table itself  
was a type of our Lord Jesus  
Christ. It was made of two ma-

## CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

### RECENT CHANGES

CHRISTIANITY had its revelation closed during apostolic  
days and its Bible has not been increased or diminished since its  
canon was arranged. God put a warning at the close of the book  
of Revelation for those who dare to change His prophetic utter-  
ances.

BRAHMANISM. The educational facilities now afforded in  
India are having a revolutionary effect upon the ideas of the rising  
generation of Brahmans. Many are shaking off the grave clothes  
of heathenism and are looking for the true light. With many it  
means the adoption of atheistic views.

HINDUISM. Changes in India come slowly and against great  
opposition. However, the age of child marriages has been raised  
from eight to ten years to twelve; the suttee and human sacrifices  
have been abolished; mothers have ceased to throw their children  
into the sacred Ganges river; death by falling under the wheels  
of the temple cars has been stopped. Over twenty laws against  
heathen practices have been enacted.

IT IS EVERY CHRISTIAN'S DUTY TO PRESENT HIMSELF AT THE DIVINE  
REGISTRATION OFFICE AND ASK GOD TO WHAT LIFE-TASK  
HE HAS ASSIGNED HIM.

BUDDHISTS have awakened to the fact that Christianity is  
a powerful, uplifting force and that it threatens the speedy doom  
of their religion. They have plied their old trick of absorbing and  
imitating and have introduced Christian methods in order to re-  
tain their followers.

TAOISM. The worship of demons will change slowly and any  
change for the better will be born of the cunning craftiness which  
characterized Pharaoh, when God said to him: "Let my people  
go." Taoists have no desire for improvement and must be forced  
to it before they awaken to the inevitable.

CONFUCIANISM. For a long time the three religions of  
China waged a bitter war against each other. At last, they became  
united in a system known as "Sankaio," in which they divided the  
dominion of three worlds among themselves; heaven being as-  
signed to Buddha, hell to Taoism, and the world to Confucius.

THERE ARE FEW MORE FATAL MISTAKES THAN FOR A PERSON TO  
GET THE IMPRESSION HE CAN THINK AND  
PLAN FOR HIMSELF AS GOD WOULD.

ZOROASTRIANISM was compelled to undergo certain  
changes because of the persecution of Mohammedans and Hindus.  
Under this new form, it is known as Parseism which has been  
in vogue since the eighth century, A. D.

PARSEEISM. Formerly the priesthood was hereditary and  
belonged to a certain tribe, as Levi in Israel. It has, however,  
undergone a change which makes it possible for an outsider to  
acquire this sacred office.

SHINTOISM. When Emperor Mutsuhito ascended the throne,  
he granted a constitution, opened the country to commerce of the  
world and brought educators from all lands to instruct his sub-  
jects. This enlightenment undermined Shintoism which, in 1899,  
was finally disestablished and is now governed by a secular bureau.

MOHAMMEDANISM is experiencing many changes under  
the influence of the Gospel. The freedom from tyrannical rule in  
Turkey and Persia is awakening the Mohammedan women to de-  
mand their rights from their husbands and from society. They  
ask that their veils be done away with, that they be educated and  
given proper marriage rights.

materials — incorruptible acacia  
wood overlaid with pure gold  
—and those two materials are  
a type in themselves of our  
Lord Jesus Christ, being typi-  
cal of the perfect humanity and  
the glorified divinity of the  
Lord Jesus Christ. That incor-  
ruptible acacia wood reminds  
us of the incorruptible, pure,  
undefiled, perfect human na-  
ture of the Lord Jesus Christ  
Himself, and the gold is a type  
of the divine nature of which  
Jesus Christ was the possessor.

The loaves of bread had a  
two-fold meaning. First of all,  
they represented the twelve  
tribes of Israel.

It is rather significant that  
those twelve loaves were all  
made the same size. It is like-  
wise rather significant that all  
twelve tribes were thus equal-  
ly represented. The less im-  
portant, as well as the stronger  
of those tribes, were equally re-  
presented. There was the big  
tribe of Judah and the wee  
tribe of Ephraim. All twelve  
of them, regardless of their  
size, were equally represented  
by these twelve loaves of  
bread.

This would tell us that each  
believer in the Lord Jesus

Christ is continually before the  
watchful eye of God. It  
doesn't make any difference  
whether you have been a child  
of God for fifty years, or whe-  
ther you have been a child of  
God for just one hour's time,  
beloved, you are continually  
under the watchful eye of God.  
The Word of God makes it  
clear in this respect.

"Thou compassed my path  
and my lying down, and art ac-  
quainted with all my ways. For  
there is not a word in my ton-  
gue, but, lo, O Lord, thou knew-  
est it altogether. Thou hast be-  
set me behind and before, and  
laid thine hand upon me. Such  
knowledge is too wonderful for  
me; it is high, I cannot attain  
unto it. Whither shall I go  
from thy Spirit? or whither  
shall I flee from thy presence?  
If I ascend up into heaven, thou  
art there: if I make my bed in  
hell, behold, thou art there. If  
I take the wings of the morn-  
ing, and dwell in the uttermost  
parts of the sea; Even there  
shall thy hand lead me, and thy  
right hand shall hold me."

—Psa. 139:3-10.

I say then, beloved, as these  
twelve loaves of bread repre-  
sented the twelve tribes of

Israel so that all twelve of these  
tribes, irrespective of size, were  
equally under the observing  
eyes of God, so every believer  
in the Lord Jesus Christ is  
equally looked down upon by  
the watchful, observing eye of  
God Himself.

I'd like for you to notice that  
those loaves, representing the  
twelve tribes of Israel, were  
borne up by the table. They  
didn't support themselves in  
mid-air, but rather were held  
up by the table.

Brother, sister, do you know  
who it is that holds you up, and  
do you realize how it is that  
you are supported? As that  
table is a type of the Lord  
Jesus Christ, so, beloved, it is  
the Lord Jesus Christ who  
bears us up and holds us up  
this very day. Thank God,  
there is never a trouble, there  
is never a temptation, there is  
never a problem that arises but  
what He is able to bear us up.  
All of you have had problems  
and temptations and troubles.  
Who is it that has held you up?  
Who is it that has strengthened  
you? Who is it that has suc-  
cored you? Who is it that has  
lifted you when the things of  
this world would pull you  
down and pull you away from  
God? Beloved, it is none other  
than the Lord Jesus Christ. As  
that table upheld those twelve  
loaves of bread, so the Lord  
Jesus upholds you and me day  
by day.

"Wherefore he is able also to  
save them to the uttermost that  
come unto God by him, seeing  
he ever liveth to make interces-  
sion for them."—Heb. 7:25.

Thank God for the table that  
upheld those loaves of bread.  
Thank God for the Christ that  
it typifies, who holds us and  
supports us day by day.

II

THERE WERE TWO  
CROWNS ON THE TABLE OF  
SHEW BREAD. The purpose of  
the crowns was to hold the  
loaves of bread on the table.  
Sometimes the camp settled for  
a long period of time, and at  
other times they moved every-  
day. Now as the table was be-  
ing moved with those twelve  
loaves upon it, suppose a priest  
might stumble. It is only hu-  
man to think that such might  
take place, and if a priest were  
to stumble, that crown round  
about it would keep those  
twelve loaves of bread in place,  
and keep them from falling.

I am glad that in this world  
when you and I would stumble,  
there is someone to hold us and  
to keep us. Haven't you heard  
folk pray and talk about hold-  
ing out faithful to the end?  
That is unscriptural language.  
That isn't the language of the  
Word of God, for the Word of  
God doesn't say one word  
about holding out faithful to  
the end. Just as there was a  
crown round about the table  
to keep the bread from falling  
off, so, beloved, it is the Lord  
Jesus Christ who has been  
crowned with glory and hon-  
our and preeminence, having  
been made head over all things,  
who holds us and keeps us from  
falling day by day.

I have heard preachers and  
laymen in prayer, pray that  
they might ultimately be saved  
in Heaven. No, no, beloved. I  
am saved right now just as  
much as I will ever be when I  
get to Heaven, and if you are  
a child of God you are just as  
much saved now as when you  
get to Heaven. Even though we  
are already saved, I am glad  
that when we stumble there is  
one that holds us and secures  
us and supports us—the Lord  
Jesus Christ Himself.

There wasn't any glory in the  
fact that this bread didn't fall

off the table. There was no  
glory nor praise for the bread;  
the praise was given to the  
table.

Beloved, there is no glory to  
you, that you haven't fallen.  
There is no glory to you that  
you are still a child of God.  
The glory is to God that He  
keeps us from falling day by  
day.

"Now unto him that is able  
to keep you from falling, and  
to present you faultless before  
the presence of his glory with  
exceeding joy."—Jude 1:24.

"For the which cause I also  
suffer these things: neverthe-  
less I am not ashamed; for I  
know whom I have believed,  
and am persuaded that he is  
able to keep that which I have  
committed unto him against  
that day."—II Tim. 1:12.

Brother, sister, you don't  
keep yourself. As that bread  
didn't keep itself on the table,  
but rather was kept by that  
crown around about it, so you  
don't keep yourself spiritually.  
You are kept by the power of  
God. You are saved by God,  
you are kept by God, and you  
are in God's hands, supported  
and upheld day by day.

III

LET'S NOTICE THE  
FRANKINCENSE THAT WAS  
SPRINKLED UPON THE  
LOAVES OF BREAD.

Those loaves, though they  
were perfect, had no fragrance,  
of themselves. They had no  
fragrance until they had been  
sprinkled with frankincense.

A person who is saved has  
nothing in himself whereof to  
glory before God. No individ-  
ual, regardless of how righteous  
he may be, has anything where-  
of to glory before God. There  
is no fragrance about us until  
that which is typified by the  
frankincense is applied to us.  
What does it typify? That  
frankincense was secured by  
making an incision in the tree,  
which tells us of Christ's  
atoning work which is imputed  
to us. There is nothing of any  
fragrance about us, but rather  
it is only through Jesus Christ  
that the sweet fragrance of  
Christianity comes upon any  
child of God.

What is there about you and  
me whereof to glory before  
God? You can't glory in any  
works, for the Bible says that  
all of our works are but filthy  
rags in the sight of God. You  
can't glory in anything that you  
have ever done. All that you  
can do is to say, like Paul,  
"But God forbid that I should  
glory, save in the cross of our  
Lord Jesus Christ."

Beloved, it was the frankin-  
cense that was sprinkled on the  
loaves that gave to them their  
fragrance, and it is that which  
is imputed to us through the  
Lord Jesus Christ which gives  
to us the sweet fragrance and  
the sweet Spirit that is found  
in the child of God.

IV

THERE IS A SECOND  
TYPICAL MEANING OF  
THESE LOAVES OF BREAD.  
They were typical of the Lord  
Jesus Christ. These loaves of  
bread were made of fine flour.  
To be fine, that flour had to be  
crushed between the mill-  
stones. As the grain was  
crushed between the millstones  
in order that they might have  
this fine flour, so the humanity  
of Jesus Christ was crushed at  
Calvary.

"But he was wounded for  
our transgressions, he was  
bruised for our iniquities: the  
chastisement of our peace was  
upon him; and with his stripes  
we are healed."—Isa. 53:5.

(Continued on page three)



MISSIONARIES  
IN BRAZIL

Eld. J. F. Brandon  
Eld. and Mrs. Billy Parrott  
Eld. and Mrs. L. M. Smith  
Miguel Ibernnon  
Cicero Bicipo  
Maio Dutro  
Eufrasio Soraes  
Francisco Santiago  
John Dias  
Zacharias Nunes de Abriu  
Gabriel Seraphin  
Walter Fernandes  
(Portuguese Language)

## Missionary Department

## BAPTIST FAITH MISSIONS

In Peru Since 1935    In Columbia 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 Gaima  
Don Juan Castro  
(Spanish Language)

## IN COLUMBIA

Jose Tomas del Castillo  
(Spanish Language)

Parrott Tells Of Trials, Persecutions,  
And Blessings In Work At Manaus

Manaos, Brazil  
June 15, 1951

Dear Brother Overbey:

Pardon me for not writing sooner to acknowledge our check. We received our check on the sixth and were very thankful to get it. I have been extremely busy getting my Bible classes organized and also working on the church building in addition to my regular work. Shortly after the first of May I got an infection in my toe and for the most of the month was hardly able to walk. I continued with my service as I could and was able to have services only six times in the month and that was a sacrifice because I had to hobble about so. Not having anyone to help me I had to discontinue my services completely.

My report follows for the month of May:

Houses visited, 57; persons invited, 166; present in services, 242; conversions, 1; services held, 6; sermons preached, 3.

As you see my report is very poor but the main thing is that I had to discontinue my services for this time. When I got ready to start back it was just like starting in a new field almost. In one of the places, Sao Raimundo, I was not able to start back at all because the people who were having the

service moved to another place where we can't have services and there is no one in the area who wants to have them. The woman who was converted last month lives near there in a good location, but her family won't allow her to have services there. There was nothing for us to do but to get out until the Lord might open the way for another point there. In the other place we have started back and now we have started another service in the same general area. In this particular area I have investigated carefully to see that we have not moved in on any other Baptists because we did that in Sao Raimundo although we did not know it at the time. I asked the people in the house if the other service was near them and they said no in their desire to have a work in their house, but later I found out that it is only a short distance away and did not blame them for being rather angry about it. I told you in the last letter about the persecution we were experiencing in Sao Raimundo. In the first service of this month there on May 4th we again were stoned and persecuted with greater force than before. In the very beginning of the service they began to throw rocks, evidently trying to

(Next page, Column one)

PICTORIAL STORY  
OF LEWIS TRIP  
TO IQUITOS, PERU

The Steamship "Gulf Banker" coming into port at Callao, Peru (Lima) with the Lewises on board.



Opening the crates in the custom house for inspection.



Mrs. Lewis and Benny watch Brother Lewis open a crate.



The Lewises in the door of the custom house after everything had been taken care of.

motor, besides a kerosene operated refrigerator, kerosene stove and other household items and clothing, etc.

First Letter From Missionary Lewis  
And Report Of Cost Getting To Peru

Iquitos, Peru  
June 4, 1951

Dear Brother Overbey:

The trip from Detroit to New Orleans was made with no difficulty. We left New Orleans April 29th aboard the "Gulf Banker." The trip was just fine. The food was good and the opportunity to loaf better. When the ship stopped at Buenaventura, Columbia, one of the ship's crew that could speak Spanish went ashore with me and acted as interpreter while I saw Don Tomas. He was trying to put up a building for the church to worship in, but labor is slow and funds lacking. It was a joy to meet him, see and hear him tell of his expectations in the Lord's work. We arrived in Callao, Peru, May 10th. Miss Hallum and Dr. Money met us at the customs building. Dr. Money is an old hand in dealing with the Peruvians. We went through the customs with the minimum of time and money. In fact the custom officials did not inspect the entire contents of any box and we did not even open the trunks. Miss Hallum was of great assistance in arranging for our welfare and taking us to the many official places that we needed to go. Our baggage (including the Jeep) left Lima May 17th and we left for

Iquitos the 19th. We met Bro. Hallum and wife for the first time May 19th about 10:30 A.M. We can only say that it is a great joy and pleasure to work with these faithful servants of the Lord. We are now in our home in Iquitos with all our equipment minus the refrigerator. It was misplaced somewhere. The people here (other missionaries) tell us that we are very fortunate to have only one piece missing. The refrigerator will probably show up in a month or two. We joined the First Baptist Church of Iquitos the 20th of May and desire that all mission loving people will pray that the Lord will enable us to speak the language and give a message for these people.

In His Service.  
Mitchell Lewis

\* \* \*

Itemized account of Mission money spent in the U. S. A.:

Received from the Mission a check for \$1,500.00, which was converted into:

Travelers Cheques ..	\$1,300.00
Cash .....	191.00
Cost of Travelers Cheques .....	9.00

Total ..... \$1,500.00

Travelers Cheques ..	\$1,300.00
Cash .....	191.00

(Next page, Column one)

Here Is What It Costs To Get One  
Missionary Couple To The Mission Field

In this issue is an itemized report from Brother Lewis of the exact cost from New Orleans to his destination, Iquitos, Peru. In addition to his report there were other items before that which we will now list showing exactly the cost for everything, except the refrigerator which is to come later:

Permit to enter Peru \$ 15.00  
Passage on boat .... 686.00  
Pier tax ..... 4.00

Passport, visa and Misc. ....	75.00
Marguerite Hallum expense to meet Lewises .....	100.00
Lewises' itemized report	\$1,925.39

Total cost (less refrigerator to get Lewises on field) \$2,805.39

By the time the refrigerator is received, the amount will perhaps be about \$3,000.00, which we had estimated it would cost. From this you can see what we need to get the Starling's and the Calley's on the field. We need about \$3,000.00 for each family or \$6,000.00 extra over and above the regular salaries, etc.

This report of Brother Lewis does not include the things that he bought to take with them, which he paid for himself, which was equal to or more than the cost to get them there. Each missionary must buy their own things that they take with them, then it is up to us to get them and their things on the field. The Lewises went out better equipped than any missionary family thus far. He took a 1948 used four-wheel drive Jeep and a used outboard



Lewises standing before the big four-motored plane after their arrival in Iquitos. Thus you have the story in pictures.

A Brief But Encouraging Letter From  
Native Worker Ibernnon As To His Work

Cruzeiro do Sul,  
May 22, 1951

Dear friend and Bro. Lawrence:

Received the salary for the month of May which we are very thankful to get. I want to give notice of the Lord's work. I have already, this year made six trips to the interior to upper Jurua. Also, I have baptized many, to be exact forty-six. When I went to Parana dos Mouras 12 were saved in the services and baptized. In Japim 9 were saved and baptized, and two were saved and baptized in Mourapiranga. Also 17 were saved and baptized in Cruzeiro do Sul, with six more to be baptized this coming Sunday. I beg you brother that you will pray with me to God who knows all our necessities, that we can get an outboard motor for our work here. Only God knows how sad and difficult it is to paddle all night and all day in a little canoe, in the rain and hot sun, sometimes with fever and flu and many times to the pleasure of theimps of satan who pass me in their launches and call to me and laugh at me because I have to work so hard. Help me pray

to the end that God will give us this that we need so much. Prov. 11:30; Jer. 33:3; Eph. 3:14-20; Psalms 126:6; Titus 3:15.

Miguel Ibernnon

(Mrs. Roy Mason of Tampa, Fla., has written to us about an outboard motor for Brother Ibernnon and we are getting the information for her. Editor).



A view of the Andes mountains from the plane on the way from Lima to Iquitos. Altitude eighteen thousand feet, more than three miles high.



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.

Lewis Letter

(Preceding page, Column five)

- Total	\$1,491.00
Our May Salary	300.00
Mission money to account for	\$1,191.00
Gasoline and oil for Jeep from Detroit to New Orleans	\$ 27.82
Cabins	37.58
Food	21.02
Taxi	3.10
Flat tire	4.20
Trailer rent from Detroit to New Orleans	90.00
Shipment of Jeep to Peru	245.17
Shipment of baggage	531.47
Money spent in U. S. A.	960.66
Mission money on hand when we left the U. S. A.	\$230.34
Received in Peru	700.00
Total Mission money in Peru	930.34
Customs	\$313.33
Hotels in Lima	41.60
Taxi in Lima	6.00
Air freight Lima to Iquitos	544.80
Air passage to Iquitos	50.00
Total spent in Peru	\$955.73
Mission money in Peru	930.34
Our money spent	\$ 25.39

If there are any of these bills that we should have paid let us know. The air freight to Iquitos was approximately \$100.00 more than we expected. If you wish us to pay this we will do so.

Mitchell Lewis

Receipts in another letter mailed at the same time. (This letter and report will give all an idea of what it costs to get a missionary family on the field. A check for \$25.39 has been sent to Brother Lewis. There is still the cost of getting the refrigerator through customs and to Iquitos. Editor).

Parrott Letter

(Preceding page, Column two) break the lantern and also throwing into the crowd. There were about 50 people there and they got a little scared but no one left. We had a guard there the next time and nothing happened until we were leaving when they threw a few explosives our way. Since that time we have had no trouble and on the 15th which was the last service there, a woman made a profession of faith. We have rejoiced in this, feeling that we have been truly blessed of the Lord and given a greater desire to reach more people and teach them about Jesus and lead them out of heathenism.

Yours in Christ Jesus  
Billy Parrott

Neither you nor the heathen know how great their need is. Only God knows, and He said: "Go ye."

FINANCIAL STATEMENT FOR JUNE 1951

Liberty Baptist Church, Toledo, Ohio	\$ 28.99
North Side Baptist Church, Mayfield, Ky.	32.40
Sylvania Hills Baptist Church, New Brighton, Pa.	2.90
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Oak Baptist Church, Royal Oak, Mich.	109.72
Oak Baptist Church, Royal Oak, Mich. (Ladies Bible Class)	10.00
Bellview Baptist Church, Paducah, Ky.	55.11
Friendship Baptist Church, Lincoln Park, Mich.	39.33
Micanopy Baptist Church, Micanopy, Fla.	24.00
Macedonia Baptist Church, Ripley, Tenn.	8.74
South Side Baptist Church, Winter Haven, Fla.	55.00
New Hope Baptist Church, Dearborn, Mich.	34.03
Fenton Road Baptist Church, Flint, Mich.	18.00
Fenton Road Baptist Church, Flint, Mich. (B. Y. P. U.)	5.00
Fenton Road Baptist Church, Flint, Mich. (B. T. U.)	1.33
Madison Street Baptist Church, Rochester, Pa.	1.60
Madison Street Baptist Church, Rochester, Pa.	5.65
Calvary Baptist Church, Richmond, Ky.	28.97
Little Obion Baptist Church, Wingo, Ky.	10.35
East Main Baptist Church, Des Plains, Ill.	15.00
Repton Baptist Church, Repton, Ky.	15.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Ocoonita Baptist Church, Ocoonita, Va.	11.00
Liberty Point Baptist Church, Cadiz, Ky.	72.63
Immanuel Baptist Church, Centerline, Mich.	50.00
Big Creek Baptist Church, Wayne, W. Va. (Jr. Class)	3.00
Faith Baptist Church, Lawtey, Fla.	5.78
Park Hill Baptist Church, Pueblo, Colo.	50.00
Liberty Baptist Church, Central City, Ky.	10.82
United Baptist Church, Muncie, Ind.	10.00
South Bristol Baptist Church, Bristol, Tenn.	5.00
Harmony Baptist Church, Detroit, Mich.	122.30
Good Will Baptist Church, Tampa, Fla.	87.65
Mt. Zion Baptist Church, Buchanan, Ky.	8.61
Mt. Hebron Baptist Church, Lancaster, Ky.	68.52
Pleasant Grove Baptist Church, Hickory, Ky.	8.16
First Baptist Church, White Plains, Ky.	15.00
Seven Springs Baptist Church, Dycusburg, Ky.	15.00
Cleaton Baptist Church, Cleaton, Ky.	40.00
Buffalo Avenue Baptist Church, Tampa, Fla.	41.75
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Elizabeth Jarrell Baptist Church, Louisa, Ky.	15.28
Bible Baptist Church, Burnsville, N. C.	50.59
Ahava Baptist Church, Plant City, Fla.	45.00
Second Baptist Church, Marion, Ky.	16.92
Grace Baptist Church, Base Line, Mich. (B. T. U.)	4.88
Grace Baptist Church, Base Line, Mich. (L. B. C. for passage of new missionaries)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Blackburn Baptist Church, Marion, Ky.	10.00
Julian Baptist Church, Gracy, Ky.	45.00
First Baptist Church, Russell, Ky.	152.30
Fish Springs Baptist Church, Carderview, Tenn.	16.62
Fish Springs Baptist Church, Carderview, Tenn.	10.61
Water Valley Baptist Church, Water Valley, Ky. (Beginners class)	5.00
Danleyton Baptist Church, Flatwoods, Ky.	5.00
Maranatha Baptist Church, Grand Rapids, Mich.	9.89
B. R. Matheny, Clendenin, West Va.	5.00
J. H. Kain, West Cape May, N. J.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
R. E. Adkinson, Lexington, Ky.	10.00
G. E. Duncan, White Plains, Ky. (For the Lewises trip)	40.00
Mrs. Frank Hensley, Pennington Gap, Va.	10.00
L. W. Page, Lawtey, Fla.	14.00
Mrs. J. E. Richards, Atwood, Tenn.	2.00
Elder Dona L. Stalnaker, Fairmont, W. Va.	1.00
Mrs. Lula Stalnaker, Fairmont, W. Va.	1.00
Floyd Williamson, Owensboro, Ky.	5.00
Mrs. Lillian Barker, Covington, Ky.	5.00
Mr. and Mrs. L. A. Larson, Seffner, Fla. (For Starlings passage)	100.00
Mr. and Mrs. L. A. Larson, Seffner, Fla. (For the Calleys passage)	100.00
T. G. Smith, Tallulah, La.	25.00
Total	\$2,271.43

As the Lord leads you, send all offerings for mission work to the treasurer of this mission. It is best to send by check or money order. Address all offerings to:

Z. E. CLARK, Treasurer, P. O. Box 648, Paducah, Kentucky

Special Offering For Lewises Passage

JUNE

G. E. Duncan, White Plains, Ky.	\$ 40.00
Total to date for the Lewises passage	\$1,572.83

Special Offering For Starling's And Calley's

MAY

Micanopy Baptist Church, Micanopy, Fla.	\$ 25.39
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JUNE

Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Mr. and Mrs. L. A. Larson, Seffner, Fla.	200.00
Total	\$235.39

The above special offerings were included in the regular report.

Thrilling News From Bro. Smith As To God's Work In Healing And Saving A Catholic

Manaos, Brazil  
June 12, 1951

Received checks for June salaries on the 6th. From May 16th to the first of June, I couldn't walk because of a burn on my foot. It was a third degree burn. I never had or saw anything like it. I wanted to get my hog killed on Wednesday, May 16th. We were hurrying because it looked like rain and I struck John Dias' hand with my foot and knocked a pan of boiling water on my foot. My foot swelled and pained me so when I put it down that I had to keep it up.



A recent picture of the Smiths taken in Manaos, Brazil. Lawrence, Verna and Barbara Jean.

The doctor had to cut the old skin off before it would quit swelling and forming pus. I had to take two million units of penicillin and it still has not healed completely. The last two weeks John has been sick

with intestinal flu and Walter has been for the most part by himself. Walter had one meeting in the park by himself—one one but 3 S. S. members to help sing and a young man was saved that night. This man I have treated for TB since the first days of the work in the park. He has taken 55 grams of Streptomycin and has five more to take to be well. When I found him almost dead—he couldn't raise up out of his hammock. The Catholic priest had abandoned him. The man is only 45 and didn't weigh more than 50 pounds. His hair was about 6 inches long and his beard too. You will receive a picture of him. I have learned a lot thanks to the Lord's help and grace and my pre-medical work in college, since I have been here. I give all the glory and honor to the Lord for healing this man. The man appearing in public for the first time in over a year, raised up at the invitation and gave his testimony very clear that he was accepting Christ as his personal Saviour. Many people thought sure that he would die. He had been a very strong Catholic with his family. His family can't read, but he reads the Bible to his wife and mother and talks to them about accepting Christ as Saviour. His wife was the one that was hurt in the first stoning of the meeting there. We have a police guard now every night and nothing happens. Included is a letter from Miguel.

Sincerely yours in Him,  
Lawrence Smith.

WHEN WILL CALLEYS AND STARLINGS GO TO BRAZIL?

We are being asked when will the new missionaries go out. The Starling's are through with their vaccinations and shots except what has to be had just before leaving. They are saving their money to buy the things that they need to take with them, such as: refrigerator, stove, sewing machine, outboard motor, and clothing and household items, etc. The Calley's have all the shots, etc., to take. The Starling's are a few months ahead of the Calleys in being ready as of today. Now when will they go out? That is up to those who love and support this work. When you supply the money, we can get the passports, the Lord willing, and send them out. We need about \$6,000.00. We are depending upon the Lord to supply the needs. This is a faith work and we believe that the Lord will supply them. Send your offerings to the treasurer, Z. E. Clark, Box 648, Paducah, Ky.

Brandon Relays News From Brazil

Carville, La.  
June 1, 1951

Dear Brother Overbey:

Have just received a letter from Mario and thought you might want to hear. Seems that Miguel has just been there, in fact in Miguel's last letter he said he would be going soon. There were twelve baptized and six others converted, to be baptized at a later date. Since he

has been there in Parana dos Mouros, there have been thirty conversions, twenty four of which have been baptized, with the six newly received ones to be baptized later. He said that the work was greatly animated. He wrote a very dear letter, it made me happy to hear of the progress the Lord has given them. No doubt Miguel will write when he returns to Cruzeiro. I suppose that he is going all the way up (the Jurua river). That will be all for the present. Best wishes to all of the brethren. The grace of the Lord Jesus be with you all.

J. F. Brandon

WHAT BAPTIST FAITH MISSIONS IS AND IS ACCOMPLISHING

Remember that Baptist Faith Missions is a Baptist work. It is a faith work. It does not have any paid secretaries or officers. It does not have any office rent. It does not interfere with any church or pastor, whether they give or not. All offerings are used for the mission work and that alone. This mission gives a report every month in the MISSION SHEETS of what the missionaries are doing by printing their letters that they write. Thus all supporters can read the letters from the missionaries and know what their mission money is doing. No big overhead expense. No modernism, unionism or the like. It is just the kind of mission work the Lord Jesus commissioned Baptists to do. Go—make disciples—baptize them—indoctrinate them. Matthew 28:19-20.

It is easier to use Bible language than to obey Bible commands.



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n Him,

I have been highly impressed  
since we have been studying  
this tabernacle that everything  
that went into it was the best.  
The materials for the making  
of the articles of furniture were  
the best. Every beast that was  
offered as a sacrifice was with-  
out a blemish. The priests  
themselves were physically  
blemishless. Everything about the  
tabernacle was the best.  
Beloved, God gave His best  
when He gave His Son. If God  
gave His best, oughtn't you and  
I be ashamed to give God any-  
thing but the best in our serv-  
ice for Him?

In order for that flour to be  
fine, it had to be perfect in its  
whiteness. Surely the Lord  
Jesus Christ was perfect. When  
Pilate tried Him, he said:

FAITH  
D IS

## "The Table Of Shew Bread"

(Continued from page two)

"As many were astonished at  
thee; his visage was so marred  
more than any man, and his  
form more than the sons of  
men."—Isa. 52:14.

Beloved, can you imagine  
someone that has been in a  
drunken brawl, how that indi-  
vidual is all beaten black and  
blue. Perhaps his eyes are  
gouged out and he is a horrible  
spectacle. The most horribly  
beaten up individual that you  
can imagine won't begin to  
compare with the way which  
our Jesus was treated at Cal-  
vary. His visage was more mar-  
red than any man. There will  
never be any man in all this  
world whose body will be as  
maltreated as was the body of  
the Lord Jesus Christ.

"I gave my back to the  
smiters, and my cheeks to them  
that plucked off the hair: I hid  
not my face from shame and  
spitting."—Isa. 50:6.

Can you see the flesh of my  
Jesus as the very hair was pull-  
ed literally from His face? Can  
you see the face of my Lord as  
they pulled His hair bodily  
from His face and then as they  
spit upon that bloody face? My  
brother, if that flour that was  
used for the making of these  
twelve loaves had to be ground  
up, surely the humanity of the  
Lord Jesus Christ was ground  
fine. It was crushed and bruised  
worse than the flour that was  
crushed in the mill.

In order that it be fine flour,  
it had to be the best. God didn't  
give us second best; He gave  
the best. The Son was like this  
fine flour—it had to be the very  
best.

I have been highly impressed  
since we have been studying  
this tabernacle that everything  
that went into it was the best.  
The materials for the making  
of the articles of furniture were  
the best. Every beast that was  
offered as a sacrifice was with-  
out a blemish. The priests  
themselves were physically  
blemishless. Everything about the  
tabernacle was the best.

Beloved, God gave His best  
when He gave His Son. If God  
gave His best, oughtn't you and  
I be ashamed to give God any-  
thing but the best in our serv-  
ice for Him?

In order for that flour to be  
fine, it had to be perfect in its  
whiteness. Surely the Lord  
Jesus Christ was perfect. When  
Pilate tried Him, he said:

"I find no fault in this man."

—Luke 23:4.

When Judas Iscariot had be-  
trayed Him, he came back and  
flung the coins down at the feet  
of the Sanhedrin, saying:

"I have sinned in that I have  
betrayed the innocent blood."

—Mt. 27:4.

The apostle Peter said con-  
cerning Jesus:

"For as much as ye know  
that ye were not redeemed  
with corruptible things, as sil-  
ver and gold, from your vain  
conversation received by tra-  
dition from your fathers: But  
with the precious blood of  
Christ, as of a lamb without  
blemish and without spot."

—I Pet. 1:18,19.

Thank God, beloved, He was  
perfect. As that flour had to  
be ground fine, so fine that it  
was absolutely pure, so Jesus  
Christ was pure to the extent  
that He was pure as God Him-  
self, and God offered Him as a  
sacrifice for our sins.

The flour that went into the  
making of these loaves of  
bread had to be baked. That  
flour, being the best and the  
finest and the purest, as a type  
of the Lord Jesus Christ, would  
tell us as it was baked, so the  
Lord Jesus Christ endured the  
oven of God Almighty's wrath.  
Our Hell was poured out on  
Jesus Christ at the Cross. The  
Son of God suffered everything  
any lost man will suffer in Hell.  
The Bible says that lost men  
suffer darkness. Jesus Christ  
suffered for three hours in  
darkness. The Bible says that  
as to suffering, there will be  
weeping and wailing and  
gnashing of teeth. They gnash-  
ed on Jesus Christ as He hung  
there on the Cross. There isn't  
one suffering that a lost man  
will undergo in Hell that Jesus  
Christ didn't undergo at Cal-  
vary. As that flour had to be  
baked, so the Son of God un-  
derwent the wrath of Jehovah  
God at Gethsemane and at  
Calvary.

It is rather significant as to  
whom it was that was not to eat  
of this bread. Listen:

"What man soever of the  
seed of Aaron is a leper, or hath  
a running issue; he shall not  
eat of the holy things, until he  
be clean. And whoso toucheth  
any thing that is unclean by the  
dead, or a man whose seed go-  
eth from him. There shall no  
stranger eat of the holy thing:  
a sojourner of the priest, or a  
hired servant, shall not eat of  
the holy thing."—Lev. 22:4,10.

It tells us that no hired serv-

ant was to eat—that is, the per-  
son that is trying to work out  
his own salvation and is trying  
to work his way into Heaven.  
It would tell us also that no  
priest that was defiled was able  
to eat of this bread. He was  
excluded until he was cleansed.  
This would tell us that not  
even a Christian can feast on  
the Lord Jesus Christ as the  
Bread of Life if there is un-  
confessed sin in his life that  
he should confess to God.

V

## THESE LOAVES OF BREAD WERE RENEWED EVERY SABBATH.

Every Saturday the priests  
would take the twelve loaves  
of bread of the preceding week  
for their food and put twelve  
new loaves in their place, so  
that we can say that the priests  
fed regularly on fresh bread.  
This would tell us that God's  
children cannot live on past ex-  
perience. You have to have new  
experiences. You have to have  
new experiences in grace every  
day.

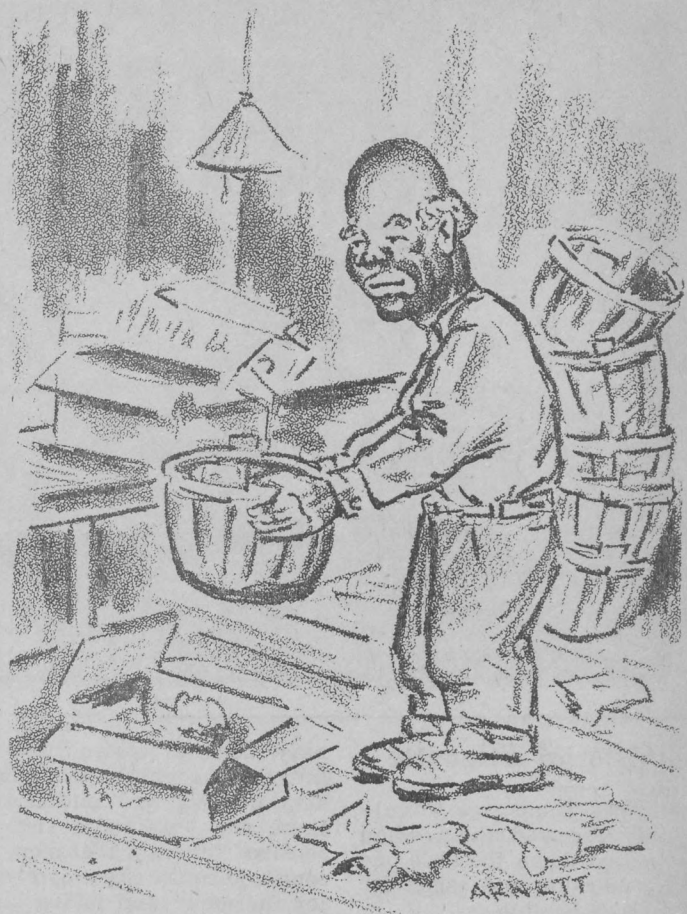
Some people are trying to  
live on an experience of grace  
that they had twenty-five, thirty,  
or forty years ago. Some  
people are living in unconfes-  
sed and unrepented sin. They  
are trying to serve the Lord be-  
cause of an experience that  
they had years and years ago.  
As the priests had fresh bread  
every seven days, so God's peo-  
ple can't live on past experi-  
ences. They need a fresh ex-  
perience with Jesus Christ  
every day.

Let's take a simple illustra-  
tion of that. The manna was  
scattered round about on the  
ground and when the Jew came  
out of his tent in the morning,  
all he had to do was to pick up  
the manna and eat it. But sup-  
pose he decided he would gather  
up enough one day to last  
two days. Do you know what  
would have happened? It  
would have spoiled. He couldn't  
live tomorrow on today's ex-  
perience.

Brother, sister, you can't  
either. You can live today on  
today's experience of grace,  
but tomorrow you have to have  
a new supply of the grace of  
God to live like a child of God  
ought to live. That is why I  
tell people they ought to read  
their Bible everyday. That is  
why I insist that God's people  
ought to study the Book every  
day. They need a fresh supply  
of grace every day to grow as  
a child of God ought to grow.

One of the most common mistakes is to mistake our wish for His will.

## A PAGE FROM "MUSED UNCLE MOSE"



De mish'nary society han' out a lot o'nice bas-  
kets fo' de po' Chris'mas day, but seem lak dey wuz  
awful sho't on de Bread ob Life.

"Mused Uncle Mose" is a 64-page book, of over 200 philoso-  
phical sayings, similar to the above, containing 20 full-page pic-  
tures. It costs \$1.00 postpaid, and is worth every penny. Order  
from us.

## CONCLUSION

Sinner friend, can you see  
that Jesus Christ was bruised  
and crushed that He might be-  
come the Bread of Life for you  
and for me, and that His body  
underwent for us just what  
that flour underwent in the  
baking of the loaves of bread?  
Oh, may you look up to Him  
and see Him on Calvary's  
Cross, as He gave Himself sac-  
rifically for your sins. May  
you see that it is one of two  
things—either suffer for your  
sins in Hell yourself, or else  
trust Christ who has already  
suffered your Hell at the Cross.  
May God bless you!



## Ministerial Etiquette

(Continued from page one)  
ly successful ministry with that  
church until his death thirty  
years later.

When a minister resigns a  
church he should leave and not  
be constantly going back for  
funerals and weddings. In forty  
years we have gone back for  
only one funeral (during an  
epidemic when we were told  
the pastor was ill), and when  
asked to marry members of  
other churches have offered to  
assist the pastor. When invited  
to speak in a church we have  
left, we have gone only when  
the pastor concurred in the in-  
vitation, likewise when asked  
to supply other churches.

Approaching members of  
other churches with the request  
that they join ours is proselyt-  
ing and is universally condemn-  
ed. Galloway wrote: "Our field  
is the world and not some other  
church; and our mission is to  
feed, not steal sheep."

A Baptist family moved into  
our community and the pastor  
of a church of another denom-  
ination visited the members  
three times within three weeks  
and pleaded with them to join  
his church.

When members move from

one section of the city to an-  
other, some ministers imme-  
diately seek them out, quote  
to them the church covenant  
and make them feel like crim-  
inals (to use their own words)  
if they do not move their mem-  
bership to the suburban church,  
forgetting that people living in  
any part of the city can reach  
their home church in less time  
today than the majority of the  
members could years ago. If  
this policy were universally  
carried out, there would be no  
downtown churches—only mis-  
sion stations.

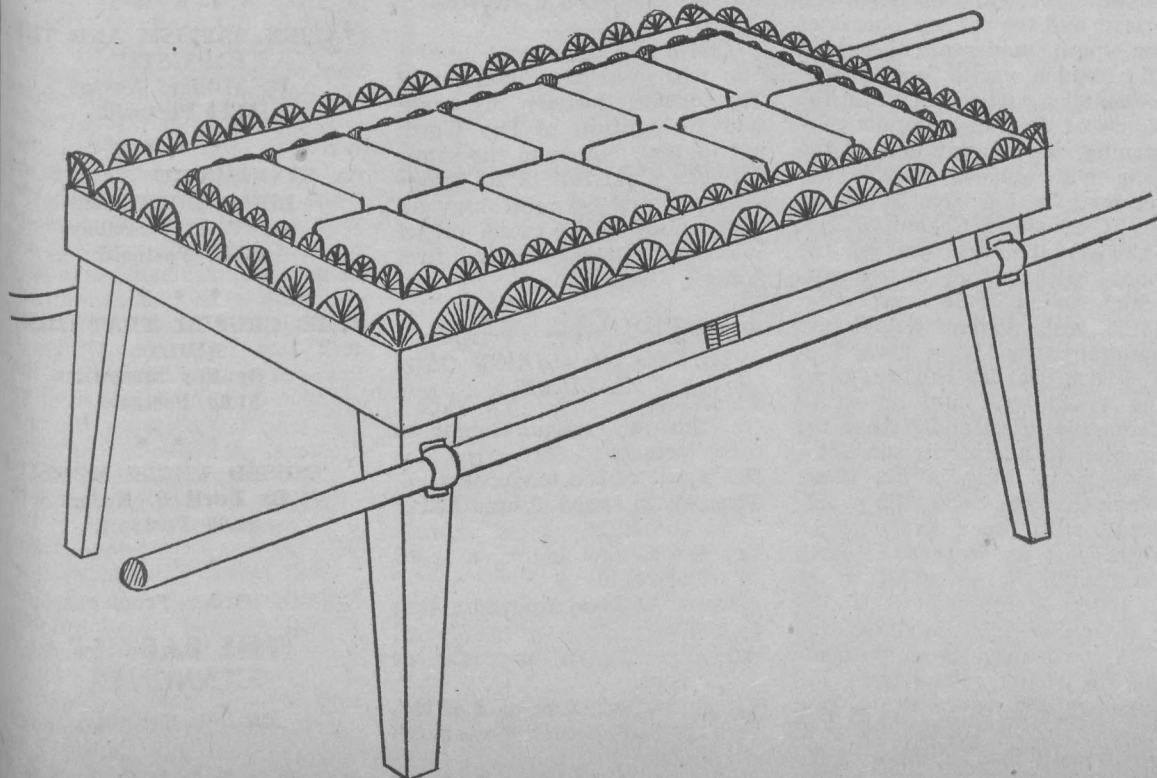
Dr. Willard L. Sperry, dean  
of Harvard Divinity School and  
a minister, says in "The Ethical  
Basis of Medical Practice," that  
the ethics of accepted medical  
usage is in theory and practice  
the highest professional stand-  
ard now recognized in our coun-  
try in condemning self-adver-  
tising or other methods to gain  
the attention of the public for  
the purpose of getting patients  
and contrasts it with shameless  
and competitive advertising  
among ministers. He commends  
the practice of physicians, who  
consult with another doctor be-  
fore receiving his patient.

Dr. Harmon says it is the part  
of manliness as well as cour-  
tesy to confer with the minis-  
ter of another church in the  
community before receiving a  
member from that church.

Some years ago a dear friend  
approached me and said he  
would rather join our church  
than anything he knew, but if  
he came, seventeen others  
would come with him. I advised  
him to stay there.

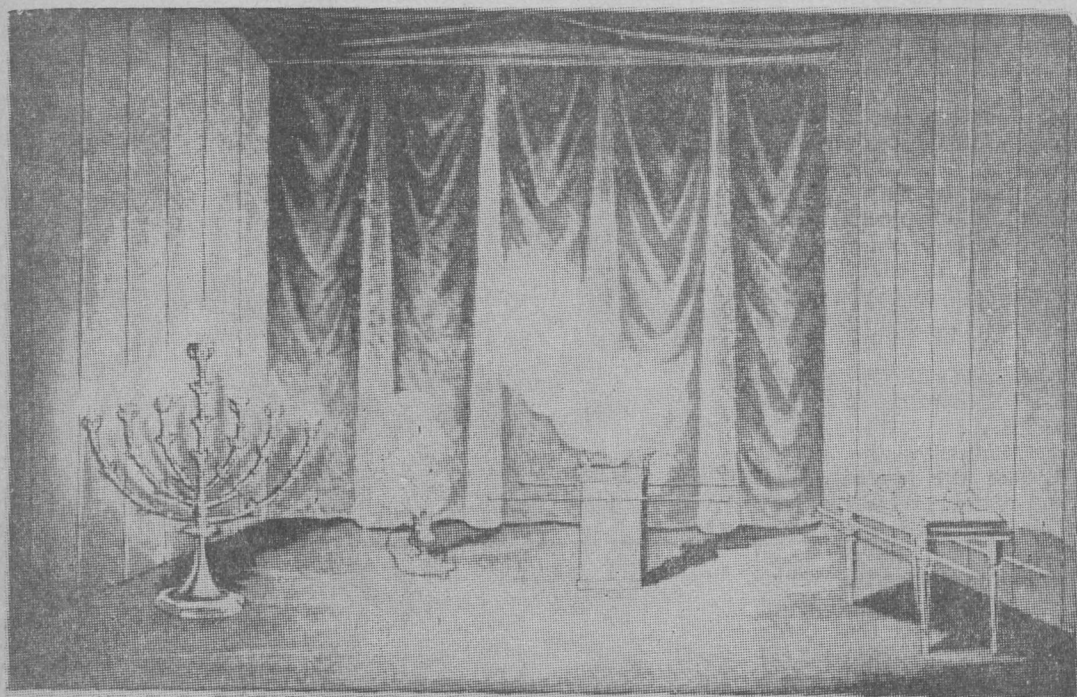
A score of members in an-  
other church sent for us to  
visit them, because they want-  
ed to join our church. I de-  
clined to go, though urged to  
do so by some of our members  
(Continued on page four)

## THE TABLE OF SHEW BREAD





## A VIEW OF THE INTERIOR OF THE OUTER HOLY PLACE



### Ministerial Etiquette

(Continued from page three) and only received them when they walked down the aisle one Sunday morning and asked for church membership.

We have a group of personal workers visiting prospects in the area of our church who are instructed never to ask a person attending or active in another church in the city to join ours; that simply changing church membership does not promote the cause of Christ or build the kingdom of God.

When overtures come from a church whose pastor has not resigned, no self-respecting minister will be interested. A nationally prominent man once came to this writer with the word that he had been requested to approach us with a view to becoming the pastor of the church, of which he was a member, that the church was getting rid of its pastor, and would pay us \$2,000 more salary. We declined to be a party to the scheme and that pastor remained with that church for twenty-five more years.

—Copied.



### Musical Instruments

(Continued from page one) Jubal was the first recorded human to do so. The fact that these brothers are the descendants of Cain does not stigmatize their occupations or inventions as sinful; they merely produced and invented ways and means of using the gifts and abilities God Himself had placed in them. All the descendants of Cain, Adam's other sons and daughters, and of Seth, with the exception of Noah and his family, perished in the flood. All the inhabitants of the world since the flood are therefore the descendants of Adam through Seth and they have continued on in the same sort of earthly occupations.

After the flood, the next reference to music, Gen. 31:27, is found in connection with Abraham's relatives and descendants. Laban and Jacob were on extremely unfriendly terms culminating in Jacob secretly leaving with his wives, family and possessions. Laban pursued him, rebuked him for stealing away secretly for if he had told him, said Laban, he would have sent him away "with songs, with tabret and with harp." There would

have been a farewell festival, but there could be no fellowship in song and music when there was only strife and dissension between the men, for song and music are a symbol of joy, harmony and fellowship.

Several centuries pass by during which the descendants of Abraham, Isaac and Jacob grow to a great nation in the land of Egypt, and as the Book of Exodus opens they are living lives bitter with hard bondage and nothing is said about songs and music in their lives. But the great day of deliverance came and in Ex. 15 they are singing songs of praise on the eastern bank of the Red Sea with their enemies drowned in the sea. In verse 20, Miriam, the prophetess, and all the women took timbrels and went out in happy response and accompaniment to the song of redemption, such as only the redeemed can do and when harmony and fellowship prevail.

In I Sam. 10:5, the newly anointed Saul is told by Samuel that he would meet a company of prophets with a number of named musical instruments before them and they would prophesy. These prophets were under Samuel's direction and the instruments of music were used in connection with prophesying other things of God. Thus the use of musical instruments in this way was familiar before the time of David.

The first introduction to David, after his anointing by Samuel, is in connection with his ability as cunning in playing the harp, I Sam. 16:16, 18, 23, and the recommendation concerning him was that "the Lord is with him." In contrast, the Spirit of the Lord had departed from Saul and he was rejected by the Lord. Each time David "played with his hands" before Saul his life was in jeopardy, but it is repeated three times in I Sam. 18 that "the Lord was with him," hence Saul's attempts on David's life could never succeed.

David had gained the great victory over Goliath, and when he returned from the slaughter of the Philistines, the women came out of all the cities of Israel singing and dancing with joy and "with tabrets and with instruments of music" (I Sam. 18:6, 7). Musical instruments were not only used by the prophets but were also in common use among the people of Israel on occasions of joy and thanksgiving.

The next mention of musical instruments is in connection with the Ark of the Lord. It had been in Abinadab's house

for 20 years and David desired to bring the Ark to his own city. II Sam. 6:55 and I Chron. 13:8 state that "David and all the house of Israel played before God with all their might, and with singing and with harps, psalteries, timbrels, cymbals, trumpets, all manner of instruments made of fir wood." The flaw which caused the judgment upon Uzza, was not the bringing of the Ark from Kirjath-jearim, or the joyous musical service accompanying but the fact that they had ignored God's instructions regarding the method of carrying the Ark—a new cart instead of with staves on the shoulders of the priests. The Ark was then carried aside to the house of Obed-edom. David returned to his city to prepare a place for the Ark of God and pitched for it a tent, and three months later the Ark was brought from Obed-edom's house, now in the proper manner, and with the accompaniment of joy, shouting and musical instruments as on the former occasion (I Chron. 15:28 and II Sam. 6:15).

As David looked upon the Ark of the Lord remaining under a tent, the desire came upon him to build a House of the Lord, about which he consulted Nathan the prophet, who was instructed to tell David that not he but his son was to actually perform the building. David had a large part in the preparation, not only of much material, but also in establishing and appointing certain parts of the service, such as the courses and duties of the priests and the various phases of the singing and musical service all of which was to become permanent in connection with the House of the Lord. Details concerning the appointment of the song and musical service are set forth in I Chron. 15:16, 19, 20, 21, 22 and I Chron. 16:4, 5, 42. Four thousand praised the Lord with the instruments which David made says I Chr. 23:55, and further details are mentioned in I Chr. 25:1, 2, 3, 5, 6, 7, 8. David's life was coming to an end and he called Zadoc the priest and Nathan the prophet to anoint his son Solomon to be king in his stead. When this was done "the people piped with pipes and rejoiced with great joy so that the earth rent with the sound of them" (I Kings 1:40).

In II Chr. 5:1 it is stated that all the work that Solomon made for the House of the Lord was finished and all the things that David had dedicated Solomon put among the treasures of the House of the Lord. The Taber-

nacle and all the holy vessels therein were now brought from Gibeon and the Ark of the Lord was brought out of the tent it had occupied in Zion and placed under the wings of the Cherubims in the Most Holy Place of the finished temple. The singers and musicians were arrayed in white linen and with their cymbals, psalteries and harps, stood ready at the east end of the altar, and with them 120 priests sounding with trumpets. The priests have deposited the Ark in the Holy Place and have come out alive. Then the singers and the musicians lift up their voice with the trumpets, cymbals and instruments of music as one in praising and thanking the Lord. At that moment the House of the Lord was filled with a cloud so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord filled the House of the Lord (II Chr. 5:12, 13, 14). It is notable that God chose to identify Himself with the newly finished House, not while the Ark was being carried into its place, nor while the priests were ministering otherwise, but at the moment when the united musical service commenced. When the sacrifices were offered at the dedication of the House of the Lord, "the priests waited on their offices; the Levites also with instruments of music of the Lord, which David the King had made to praise the Lord" (II Chr. 7:6). Another detail is mentioned in I Kings 10:12 and II Chr. 9:11, namely, that the pillars of the House of the Lord and also the harps and psalteries were made of almug trees of such magnificent quality as never to have been seen before. Even in the construction of the musical instruments of the Lord the very best material was used.

—Light and Liberty

Ed. Note: It would be well for the anti-organ Campbellites and the anti-fiddle Campbellites to read this. It probably wouldn't do them any good though, as they are as blind as the proverbial bat to spiritual truth.



### Brother Scantland

(Continued from page one) outside people are going to have to help us."

Brother Scantland is a missionary worthy of the support of all lovers of the Word. May it please God to cause many friends to aid this worthy missionary work.



### A Negro's Prayer

(Continued from page one) him with de sledge hammer of Thy power; 'lectrify his brain with de lightnin' of Thy Word; put 'petual motion in his arms; fill him plum full of de dynamite of glory; 'noint him all over with de kerosene oil of salvation and sot him on fire! Amen!"—Selected



### FRIEND OF CHRIST OF GALILEE

Oh, that my tongue might so possess  
The spirit of His tenderness  
That every word I breathed  
Should bless!  
For those who mourn, a word  
Of cheer;  
A word of hope for those that  
Fear;  
And love to all men, far or  
Near.  
Oh, that it might be said of me;  
"Surely thy speech bewrayeth  
Thee  
As friend of Christ of Galilee!"

## THE PRAYER OF CYRUS BROWN

"The proper way for a man to pray,"

Said Deacon Lemuel Keyes  
"And the only proper attitude  
Is down upon his knees."

"No, I should say the way to pray,"

Said Reverend Doctor Wise,  
"Is standing straight, with out-  
stretched arms,  
And rapt and upturned eyes."

"Oh, no, no, no," said Elder  
Slow,

"Such posture is too proud:  
A man should pray with eyes  
fast closed  
And head contritely bowed."

"It seems to me his hands  
should be

Austerly clasped in front,  
With both thumbs pointing to-  
ward the ground,"

Said Reverend Doctor Blunt,

"Last year I fell in Hidgin's  
well

Head first," said Cyrus  
Brown,

"With both my heels a-stickin'  
up,

My head a-pinting down;

"An' I made a prayer right  
then an' there—

Best prayer I ever said,  
The prayinest prayer I ever  
prayed,

A-standing on my head."

—Sam Walter Foss



### PITY THE PREACHER

The preacher has a good time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work. If the preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he says at home at his study, he doesn't mix enough with the people. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do it better.

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