

Whom God would greatly exalt He first humbles.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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"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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RUSSELL, KENTUCKY, MAY 31

WHOLE NUMBER 696

More Information As To "Good Friday"

Dear Bro. Sappenfield:

Was very much interested in your article on "Good Friday" in the Examiner. This is very much as I preach it. I just wonder how you interpreted Luke 24:21 with your article. If the third day of the week was the day since His Crucifixion, the second and Friday of necessity the first. Please write me what you think of it.

Sincerely yours,
Aaron Reeder

Harrisburg, Ill., Rt. 2, Box 245.

May 5, 1952.

Mr. Aaron Reeder,
Harrisburg, Illinois.

Dear Brother Reeder:

The passage in Luke 24:21 to me appears not difficult. In fact, to my way of thinking, it harmonizes perfectly with the other Gospels, and with the Wednesday-Saturday theory.

The statement "today is the third day since these things were done" was made sometime

Sunday—probably in the afternoon. The context of the passage indicates that "these things" relate to that series of events ending with the burial of the pierced body of our Precious Lord. The burial, in my opinion, was just after six o'clock on what to us is Wednesday, but as the Jews reckoned time it was Thursday, the day having started at 6 o'clock.

Counting the time forward three days and three nights (Continued on Page Four)

Why Pay Money For Masses?

braska, during the depression and drought years. There are many dioceses today which request two to five dollars for a low Mass, while some demand as much as \$100 for a first-class funeral or nuptial Mass.

In this repeated Sacrifice of the Cross, Christ is said to die in particular for one individual, that is, for the person who pays the price of the Mass or for whose intention the Mass is said. Since the middle ages the death of Christ is being sold in Roman Catholic churches while the Scriptures proclaim that the salvation we have in Christ is a free gift of God.

Baptists, of course, believe that any form of buying or selling of salvation and other spiritual gifts is a sinful act of simony, condemned in Holy Scripture (Acts 8:18). St. Peter evidently would not have approved the present practice of Mass 'intentions' and Mass 'stipends.' He begged his flock in Asia to remember that they "were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ" (1 Peter 1:18-19). He also warned the Elders to "feed the flock of God . . . not for filthy lucre's sake, but voluntary" (1 Peter 5:2).

In spite of this clear teaching of the Word of God, the medieval church of Rome revived the priesthood with its daily sacrifices. It began to teach that "the Mass is the same sacrifice as that of the Cross." Today there are more than 50,000 priests in the United States alone who offer Mass every day, and are thus said to re-enact the Sacrifice of Calvary more than 50,000 times a day.

Many Roman Catholics and some priests feel quite embarrassed about this medieval practice of their church. Theologians, however, try to excuse the custom of Mass stipends by explaining that the stipend is not a payment for services rendered, but rather a free gift, a fee or tip voluntarily given. For this reason the priest often considers this source of income non-taxable.

It makes little difference whether the transaction is called 'stipend' or 'payment.' It is not the name that determines the nature of a thing. The fact remains that the monetary transaction is not of the nature of a 'tip,' because a fixed sum is demanded and a minimum is set to be paid in advance.

Origin Of The Mass

The Roman Catholic catechism explains the Mass as follows: "In the Mass Christ offers Himself as the representative of the human race . . . Men in all ages have offered sacrifice; Protestants, Mohammedans and Buddhists are the exception . . . The Mass is the same sacrifice as that of the Cross. Non-Catholics have no Mass, because they do not believe in Transubstantiation and have no valid priesthood . . . The Mass is the same sacrifice as that of the Cross because . . . the ends for which the sacrifice is offered are the same as those of the sacrifice of the Cross . . . What were the ends? . . . To satisfy God's justice for the sins of men; to obtain all graces and blessings . . . The Mass, infinite in value, may also be offered for special intentions. An offering, called stipend, is usually made, when such a special intention is requested." (Baltimore Catechism, No. 3, pp. 106-109).

Roman Catholic theologians explain at length that the Mass is not a symbolic but a real sacrifice. As such it is of late origin and cannot even be identified with same early Eucharistic practices at Rome which

were sometimes called spiritual sacrifices of adoration and thanksgiving.

Mass Unscriptural and Unapostolic

The word Mass is not found in the Bible, nor can it be found in the writings of the first three centuries. It is, therefore, neither Biblical, nor apostolic or of early tradition. The language of the early Church of Rome was Greek. Yet the word "Mass" (Missa) is of Latin origin, an abbreviation of *Missa Catechumenorum* (dismissal of the catechumens), a practice no longer existent in the Roman Catholic Church.

Originally the Mass was nothing else but the 'celebrating' of the Lord's Supper preceded and followed by a number of set prayers, hymns and Scripture readings. The Bishops, Elders, Deacons, Cantors and the entire congregation took part in the services, breaking the bread together and partaking of the cup. These services are so clearly described by the Latin Fathers of the Church that Roman Catholic scholars are often embarrassed when treating on the history of the Mass.

There were no 'low Masses' or 'daily Masses' in the early Church of Rome. Every Mass was celebrated on solemn occasions. These solemn Masses were often called "spiritual sacrifices" in the sense of the text of Saint Peter: "Ye (Continued on Page Three)

The First Baptist Pulpit

"An Exposition Of The Book Of Daniel"

READ DANIEL EIGHT

The Book of Daniel was originally written in two languages, Hebrew and Chaldean. The first chapter and the first three verses of the second chapter were written in Hebrew. From Daniel 2:4 through the seventh chapter, was written in Aramaic or Chaldean, which was the language of Babylon. Beginning with the eighth chapter and finishing the book was written in the Hebrew language. I think there is a very definite and obvious reason as to why these

two languages were thus used.

The first section, that is, Daniel 1 and the first three verses of Daniel 2, was written to be of special help to the Jewish exiles. It was written especially to encourage the Jews who were in exile in the land of Babylon, and logically, God saw to it that that portion was written in the Hebrew language.

Then the second section, Daniel 2:4 through the seventh chapter, was written to trace the course of the Gentile nations that were to come upon the face

of the earth unto the end of time, and logically, was written in the Chaldean or the Aramaic, which was the Babylon language of that day. If God were going to trace the course of the Gentile nation, naturally He would use the language of the Gentile nations of that day to whom He wrote His message.

Then the last section, Daniel 8 to the end of the book, concerns the Jews in a very, very special way, as we shall see as we study it, and thus it was (Continued on Page Two)

WHAT IS YOUR PERCENTAGE?

A statistician has figured that 5 per cent of all church members do not exist; 10 per cent of them cannot be found; 25 per cent never go to church; 50 per cent never contribute a cent to the Lord's work; 75 per cent never attend the mid-week prayer service; 90 per cent do not have family worship in their homes; and more than 95 per cent have never tried to win a lost soul to Christ.

What is your percentage?
—Selected.

WELL APPRECIATED COMMENTS

"I am thoroughly enjoying your sermons on 'Daniel' as well as the rest of your paper. I am so thankful that my mother sent me a subscription to the BAPTIST EXAMINER she died as I have learned so much from your teachings. We will continue to pray for your work and covet your prayers for our home and church."

Mrs. John P. James
Rocky Mount, N. C.
(Continued on Page Four)

THE BAPTIST EXAMINER

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

"An Exposition Of The Book Of Daniel."

(Continued from Page One)
written in Hebrew, just like the
first section of the Book of
Daniel.

We have a time element for
each of these chapters. For ex-
ample, the chapter which we
studied last Sunday night, Dan-
iel 7, came in the first year of
the reign of Belshazzar, whereas
the chapter we are studying to-
night, came in the third year of
his reign, for we read: "In the
third year of the reign of King
Belshazzar." (Dan. 8:1). So far
as time is concerned, two years
elapse between Daniel 7 and
Daniel 8; that is to say, that the
vision which we have for our
discussion tonight came some
two years after the preceding
vision we discussed last Sunday
evening.

I

WHAT TYPE MAN WAS DANIEL?

It might be interesting to no-
tice that Daniel, at this time,
was about 70 years of age, and
it might be interesting to ask
the question and to inquire, in
the light of God's Word, as to
what kind of man Daniel was
after 70 years within this world.
I think I can answer the ques-
tion in a very decided manner
by saying to you that Daniel had
martyr blood in his veins at this
time. I think I can prove this to
you.

The experience of being cast
into the lion's den, although we
have already studied it in the
Book of Daniel, came 20 years
after this vision which we have
in Daniel 8, for our study tonight,
so that we can say that 20 years
after the time this vision came
to him, we know he had martyr
blood within his veins. He was
willing then to defy a king. He
was willing, 20 years hence, to
defy the mightiest Gentile mon-
arch of all times rather than to
deny the God of glory. I rather
have in mind that the man of
90 years of age who dared to
defy a king, surely was the same
kind of man when he was 70
years of age, and surely at 70
he was a man with martyr
blood within his veins.

In the very first chapter of
the Book of Daniel, we find he
refused to eat pork and drink
wine which was contrary to his
religious belief, and this man
Daniel, who dared, in the first
chapter, to defy the prince of
the eunuchs, has grown stronger
all of the time, and though he
defied the king's keeper of the
eunuchs when he was just a
boy, later, when he was 90 years
of age, he defied the king him-
self. All along he had been
growing stronger and more in
grace and in the knowledge of
the Lord.

THE BAPTIST EXAMINER

MAY 31, 1952

Page Two

I think we can answer the
question as to what kind of man
Daniel was when this vision
came to him. He was the same
kind of man he was in Daniel
1; he was the same kind of man
20 years later when he defied
the king. I think we can easily
see that this man Daniel was
the kind of man to whom you
and I can take our hats off and
salute in his presence because
he was a man who loved God
more than he loved man.

II

THAT LEADS ME TO THIS THOUGHT, AS TO WHY SO MANY VISIONS CAME TO THIS MAN DANIEL.

Not every prophet in the Old
Testament had the visions
which Daniel had. The fact of
the matter is there were many
prophets who did not have any-
thing like the number of visions
which God gave to Daniel. Why
was it that so many visions
came to Daniel?

I think I can answer that by
saying that Daniel was the kind
of man that God could trust and
use. Listen:

"The secret of the Lord is
with them that FEAR HIM; and
he will SHEW them his cove-
nant." — Psalm 25:14.

This verse tells us that if God
has any secrets to tell a man,
He is not going to tell them to
a worldling, nor to a compro-
miser, nor to someone who is
not living for Him; but rather,
if the Lord has any secrets to
reveal, He is going to reveal
those secrets to the individual
who is standing up for the
things of God—to the man who
fears God. The reason God gave
him all of these visions was be-
cause he was the kind of man
God could trust. He wasn't a
compromiser nor a worldling; he
was a man who feared God and
put God above everything else.

The biggest reason as to why
God doesn't give us more of His
secrets today, and trust us more
with the revelation from Him, is
because there are so few people
whom God can trust like He
could trust Daniel.

III

NOW COME TO THE VIS- ION ITSELF.

In the third verse of this
eighth chapter of Daniel, we
read: "Then I lifted up mine
eyes, and saw, and, behold,
there stood before the river a
ram which had two horns: and
the two horns were high; but
one was higher than the other,
and the higher came up last."

Beloved, you don't have to get
out of this chapter to find God's
own interpretation of this vis-
ion. This ram is none other
than representative of the coun-
try of Media and Persia. The
twentieth verse says: "The ram
which thou sawest having two
horns are the kings of Media
and Persia."

The two horns represented
the two kings, King Darius of
Media and King Cyrus of Per-
sia. It tells us that these two
horns were high. That means
that viewed in the eyes of the
world, these two kings were
great and mighty kings. It says
that one was higher than the
other. Again, viewed in the
eyes of the world and viewed
from the standpoint of history,
one of these kings was greater
than the other, namely, King
Cyrus of Persia.

This chapter says that Daniel
saw in the vision this ram push-
ing in all directions and that
there was none that could deliv-
er out of his hand. The pages
of history are but replete with
the story of the conquest of
Media-Persia—how that when
this ram took off in its power
for world-wide conquest, he
pushed northward, southward,

THE SHEEP OF HIS PASTURE



"My sheep hear my voice, and I know them and they follow
me: and I give unto them eternal life; and they shall never
perish, neither shall any man pluck them out of my hand. My
Father, which gave them me, is greater than all; and no man is
able to pluck them out of my Father's hand." —St. John 10:27-29.

eastward and westward—in
whatever way this ram, repre-
senting Media-Persia, pushed,
not a nation was able to stand
before it.

It declares, also, that he did
according to his own will and
became great. Media-Persia
ruled the world. What they de-
creed, became law. What they
decided to do, they did. They
were sovereign, they were abso-
lutely omnipotent so far as man
was concerned, and became a
great world-wide power, just
like Daniel saw, before it be-
came a reality.

Then Daniel said he saw a se-
cond symbolic beast. Listen to
the 5th verse: "And as I was
considering, behold, an he goat
came from the west on the face
of the whole earth, and touched
not the ground: and the goat
had a notable horn between his
eyes."

As I have said before, we have
the Divine interpretation of it in
the 21st verse: "And the rough
goat is the king of Grecia: and
the great horn that is between
his eyes is the first king."

This would tell us that this
rough he goat which Daniel saw
as the second beast of this vis-
ion, was to represent the coun-
try of Greece. It tells us that
this rough he goat came from
the west, which was unlike all
the rest of the conquerors of the
world, for all the rest have come
from the east to the west, but
this rough he goat came from
the west toward the east.

It tells us, also, that he touch-
ed not the ground, that is, his
conquest was with such rapidi-
ty and was so speedily made
that it appeared that his feet
did not even touch the ground.
If you will go back to recall
that Alexander the Great con-
quered the entire world in 12
short years' time, you can easily
understand how it was that it
appeared to Daniel as though his
feet did not even touch the
ground.

It says, also, that this he goat
had a notable horn between his
eyes. In the 21st verse, we are
told that this horn between his
eyes was the first king, namely,
Alexander the Great, called
"Great" because he waged war,
spilled more blood, destroyed

more property, defeated more
nations and exalted himself
more than anyone else in his-
tory. He was, therefore, called
"Great" because of his beastly
nature.

You will notice that these two
Gentile world powers, Media-
Persia on the one hand, and
Greece on the other, are repre-
sented by beasts. That is as God
sees unsaved, rebellious man-
kind. God is giving his own in-
terpretation of what the nations
of the world are like, in His
sight. He sees them as beasts.
A beast is one that does not rec-
ognize God. A hog comes up to
his trough and eats the slop or
picks up an ear of corn and
never thinks about God. A lion
tears his prey in parts and lifts
his mangy head to roar with
the roar of a conqueror, without
one thought of God. God de-
scribes the Gentile nations of
the world under the figure of a
beast to show that the nations
of the world have not God with-
in their thoughts.

This chapter goes on to tell of
the war that came between these
two and how as a result of that
war between the rough he goat
on the one hand and the ram
on the other, that the rough he
goat waxed great and destroyed
the ram.

The 8th verse tells us that af-
ter this rough he goat, repre-
senting Alexander the Great,
waxed great, when he was
strong, the great horn was
broken, and for it came four
notable ones toward the four
winds of Heaven. Notice: Alex-
ander the Great conquered
Media-Persia. He became, in the
eyes of the world, a great world-
wide monarch. He sat down on
the shores of the Aegean Sea,
so history says, after conquering
the world in 12 years, and wept
because there were no more
worlds to conquer. Somebody
said, "You have conquered the
world; here's a drinking horn
that nobody has ever been able
to drink the contents of it." Thinking himself to be a demi-
god, Alexander the Great took
that drinking horn in an attempt
to swallow the contents thereof,
and died in drunken delirium
tremens at the height of his
power, a young man 32 years
of age, a conqueror of the world.

It might be interesting in
respect, just to notice this
truth—that is the way of
world. That's the way the
goes. We read it in the
of God: "It is appointed
men once to die, and after
the judgment." So it was
Alexander the Great, who
conquered the world and then
everything he had conquere
behind.

I'll say to you tonight
makes no difference how
fortune you amass, nor
much of this world you
conquer, when you come to
like Alexander the Great,
leave it all behind.

Several months ago I ta-
to a man whose brother
died. He said, "My brother
quite successful. He had a
of property and was of
wealthy." I asked him, "W
did it amount to?" "Oh," he
"look at all he has left," and
mentioned three or four th
he had left by way of an
dication of wealth. I said,
what did he get out of it,
are getting that." He said,
we are going to get him a
casket." That's all it amou
to—a nice casket at the en
the day.

Look at Alexander the G
—he conquered the wor
thought himself a demigod,
it all and he himself, as a
piece of clay, is but a remi
to us tonight that man at
amounts to nothing and in
end goes back to clay.

His kingdom, so we are
was to be divided among
four generals. History tells
of that. Macedonia was give
Cassander; Asia Minor
given to Lysimachus; Syria
Seleucus; and Egypt to Ptole
These are the four who
described in the 8th verse, w
it says: "And for it came
four notable ones toward
four winds of heaven."

Then this chapter tells
there was a little horn th
waxed exceeding great tow
the south, and toward the e
and toward the pleasant la
That little horn was Antioch
Epiphanes, who hated the Je
as no man ever hated the
What does it say he did?
waxed toward the pleasant la
The pleasant land represen
Palestine, and it says he wax
great even to the host of heav
The host of heaven represen
the Jews. Later, he stamp
upon them. He did that ve
thing. Verse 11 says: "Yea,
magnified himself even to
prince of the host, and by h
the daily sacrifice was tak
away, and the place of his sa
tuary was cast down."

You recall, do you not, th
the Jews observed what th
called "daily sacrifices"—mor
ing and evening sacrifices. Y
can't study the books of the
without remembering that th
observed a morning sacrific
and an evening sacrifice, wh
they called the "daily sacrific
Antiochus Epiphanes over-
the country of Palestine an
took away the daily sacrific
But he did worse than that—
entered into the temple, and
that temple erected an altar
Jupiter, and on that altar, in
very house of God, offered
sow and then took the broth
that cooked swine and scatter
the flesh all over the sanctua
which was dedicated to th
service of God.

That is the prophecy wh
came to pass, and God tells
in verses 23 to 26 that this
only a type of what we can
pect to come to pass at so
later day. All of that has be
fulfilled. First of all, the kin
of Media-Persia did just as
was prophesied they would
Alexander the Great represen
ing Greece, did just like Dan
(Continued on Page Three)

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JOSE TOMAS del CASTILLO
(Spanish Language)

Two Letters From
Bro. Lewis Bringing
News From Iquitos

Iquitos Peru
April 15, 1952

Dear Brother Overbey:
We are well and rejoicing in the goodness of the Lord.
Brother Hallum is about the same. His heart is beating much slower and his food is agreeing with him better. He is resting and I believe that time will heal his injury to the extent that the Hallums will be able to travel. I believe the doctor said in two or three months.
Last Friday, the eleventh, our Catholic friends took their wooden idols of the Lord Jesus and Mary and marched down the main street with them. They parade the image of the Lord Jesus around in a glass coffin, the virgin Mary follows, but she is not dead and she has far more flowers than the Lord.
These people are amazed that we don't have some kind of special services in the church. I told our Spanish teacher that

SUNDAY SCHOOL IN MANAOS



This is the Sunday School of the Calvary Baptist Church of Manaus, which is the new church that was recently organized by Bro. Billy Parrott. Bro. Parrott is standing in the extreme rear of the picture.

the Lord was not dead and therefore we worship a living Savior. She agreed with me, but later I saw her in the procession all dressed in black. They put the flags at half-mast and dress in black to show that they are mourning the death of the Lord Jesus.
The Sunday School attendance has been down some this (Next page, Column one)

Hallum Slowly Improving,
May Return To States

Apartado 139
Iquitos, Peru
May 3, 1952.

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

Dear Bro. Overbey:

This is to acknowledge receipt of the two checks—May salaries and the special offering from the Mission for father. He has asked me to express his gratitude to the Mission for this thoughtfulness.

He is gaining a little strength. The other day the Dr. allowed him to try hanging his feet off the bed for about three minutes—without making any effort. He is not allowed to exert himself yet.

We are trying to get our passports fixed up before going to Lima, to save time there. I have one I got in Lima two or three years ago, and it only has to be renewed, but the one mother and father have has expired, and as father is unable to sign, some way has to be ar-

ranged for mother to sign. The Vice Consul here is working on it.

As we will be selling some of our things before leaving, we will have a lot of soles to dispose of and would like to apply them on our tickets. If the amount is more than what you have sent, that can be settled later.

The Dr. is of the opinion that the heart lesion is an irreparable one, and that he will have to lead a very inactive life, and that even this partial recovery is more than one could have hoped for. However, it was the Lord's will to restore him to this point, and he can cause the lesion to heal if it is His will. Trusting that you will continue to pray to this end,

Yours in His Service,
Marguerite Hallum.

P. S.—We have failed to receive the March and April copies of Mission Sheets & Light & Shield. I am remitting Don Tomas's check to him today.

ENCOURAGING NEWS FROM MANAOS IN PARROTT'S LETTER

April 1, 1952.

Dear Brother Overbey:
I am happy to say that we have fairly good reports of the work now. In every part of the work the attendance is better and the interest is growing. The Sunday School attendance is especially gratifying. Last month there was an average attendance of 33 each Sunday and this month it increased to 39. We are working for an attendance of 45 per Sunday next month. Our Wednesday night prayer service shows better attendance than the Sunday night service with an average of 33.75 over 25.6. The average attendance for all services last month was 29.75 and increased this month to 32.65 or about 10 per cent. We prayerfully look forward to another increase next month. In our other service we also had good attendance. Laudmiro has a children's class each week alone and his average attendance was 21.4. He is studying in the Bible Institute here now and has a class in Child Evangelism so this is helping him out much in his work with children. He is at present learning Flannelgraph and I hope to be able soon to supply him with flannelgraph material to use in our work. The Child Evangelism group publishes flannelgraph material here with everything written in Portuguese and I intend to get some of it for him. In our outdoor services we have had an average of 22.65 in the services. These services are being held in an area that is very Catholic and very hard. We have dropped the services there

at different times for a few weeks, saying that we didn't intend to go back but each time we have returned. As a result this time we have had better attendance than ever before and greater interest. It was here that the Peruvian was saved last month. His wife was saved on the following Sunday night in the church.

We are now beginning to see some results in our work with the children. Two youngsters, a boy 11 years old and his sister, 15 years old, have stated privately that they want to make a public profession. Of course here the people are in so many cases very anti-Christian and a child's public profession usually depends upon the will of the parent in the matter. In this particular case the mother is not Christian but says that she will not stand in their way. I believe that she is under conviction and that if the children make profession she will too later. She came to me herself and told me after service last Sunday night that the children wanted to profess faith and I told her that it is a decision that they must make on their own and that they should make a public profession if they truly have in their hearts believed in the Lord Jesus. I told her that we would not bother the children but would let them manifest themselves in the service at any time that they feel like doing so, that the Holy Spirit should lead them in doing it. I feel sure that they will shortly make known publicly their faith in Him who died for all of us who will come to Him.

The Peruvian couple who were saved last month are already being persecuted because of their believing. They were living in the house of a Catholic and when he learned that they are now believers he told them to get out, that he is not going to permit anyone who is a believer in his house. They are now trying to build a shack out of palm thatch to live in.

In Sunday School we have started going through the Book of Genesis verse by verse. I

BRO. LEWIS BECOMES
PASTOR IN THE ROOM
OF BRO. HALLUM

April 26, 1952.

Dear Bro. Overbey:

This leaves all about the same as when I wrote last. Father is gaining a little strength, but his heart lesion shows no signs of healing as yet, and the Dr. is of the opinion that it is unlikely to do so. Father has never been told of the lesion as the Dr. thinks it would only make his chances for improvement less. As he grows a little stronger, he is able to rest better and his nervous condition seems to be better. The object in the mind of the Dr. is still to get him in a condition to make the trip to the States possible.

He has resigned as Missionary-pastor of the church here and Bro. Lewis was elected in his place. This is all for now.

Yours in His Service,
Marguerite.

tried using the Quarterly put out by the Convention but I became disgusted with it and discarded it. I am enclosing a sample of my lesson which I am running on the mimeograph. Of course, you will find it difficult to read as it is in Portuguese but you can see how I am arranging it. I hope in time to go through the Bible with these studies. The people are showing a much greater interest in the Sunday School since I am doing it this way. I have very definitely used the quarterly for the last time. From now on it will be nothing but the Bible.

I am in a quandry just now. I have for a long time had plans for the future growth of our work. When I was here the first time I planned to go into the place called Saint Raymond and start a work. When we were getting ready to come back Brother Smith mentioned to some of the missionaries here that he thought I might be planning on starting work there so when I got here both Mid-missions and SBC had work going there and I was cut off there. I also planned to go to work in a place called "Flores" (flowers) but have heard just recently that now Mid-missions is planning to open a work there. I am enclosing a diagram to show you the set-up.

You can see where our church is located at present marked in red. Our hopes are some day to be able to move out on a larger street near the intersection shown on the diagram. There is one Baptist church near us but it is very inactive and does not in any way stand

in our way. This section is fairly new now and is not heavily populated but is growing faster than any part of the city just now. The Avenida Joao Coelho is paved to the intersection and is being paved at present all the way out to a place called Bilhares. There is no work being done in Bilhares at present. The bus line goes to Bilhares. Flores is a good sized village three miles or so beyond Bilhares and has no church nor any work being done there. It would be a fine place to start a work and I have planned to do so. You will notice a road drawn off to the left marked "to Colonia Francez" (French colony). This is a place which long ago was settled by Frenchmen but which today is inhabited by Brazilians and only retains the name of French Colony. There are some sixty families there. At one time there was a preaching point there but it has been long discontinued. I have for some time had my eye on this work. The important thing is that this is all in the same area and would be fairly easy to maintain. There are other parts of the city which do not have any preaching points but for us these are more logical. It is a new section that is just now being settled and is growing. It is in this section that I want to buy a lot and build our home. If Mid-missions goes to Flores as they plan to do they will shortly be able to go to the French Colony and Bilhares. You will ask then, "Why don't you go on and open up services there?" The problem (Next page, Column two)

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.

Mitchell Lewis

(Preceding page, Column three)
month as school started up
again.

One young high school student made a profession of faith under Brother Hallum's preaching and he is showing a real interest in spiritual matters. Last year during his religion class, which a priest teaches, he was studying another subject and the priest took his notebook away from him. Manuel went to the superintendent about the matter, the superintendent went to the priest, but Manuel did not get his notebook returned.

May the Lord bless you as you serve Him.

By His amazing grace,
MITCHELL LEWIS.

Iquitos Perus
May 3, 1952.

Dear Friends:

We are well and thank the Lord for his abundant goodness.

We averaged about 55 in Sunday School for the month of April. These people like to sing and I thought that the attendance would drop a great deal as neither Ruby or I can play the organ. Juan Castro leads the singing and the congregation does far better than I expected.

Brother Hallum is gaining strength and he has a good color and his food is agreeing with him more. The doctor remarked a few days ago that Brother Hallum could sit up in bed and put his feet on the floor, so two or three days ago Brother Hallum held the doctor to his statement. Brother Hallum sat up for a few minutes with no ill effects.

It will be some time now before he is able to travel because he lacked vitamins even before this illness. It seems that the food here does not contain the needed vitamins, etc. As Brother Hallum improves, I think Sister Hallum and Marguerite will also improve.

Iquitos has been full of heresy from its beginning but now it is running over with spiritual darkness. To augment the spiritual darkness we now have the chaos of the cults.

Adventism, Nazarenism, Jehovah Witnessism, Pentism and Baptistism that will receive the baptism of any of the above named if it is immersion. We do not deny that at times we have been discouraged, but our God is faithful who will help us in this great time of falling away.

I received checks numbers 754, 755 and 756 for the May salaries of Don Tomas, Juan Castro and myself.

Remember us at the throne of
grace.

MITCHELL LEWIS.

Please send my father \$100.00 from our next check. We have not received the Mission Sheets for two months now, neither the Light and Shield. Brother Hallum and I are both receiving the Baptist Examiner air mail from Brother Gilpiin but it is rather irregular and we have failed to receive some copies. Would appreciate it if you could send us the Mission Sheets and Light and Shield for the past two months.

I told Brother Hallum that he would get home in time to dedicate your new building and he smiled. He always has a kind

FINANCIAL REPORT FOR APRIL 1952

Sylvania Hills Baptist Church, Rochester, Pa.	\$ 3.40
Friendship Baptist Church, Lincoln Park, Mich.	28.18
Liberty Baptist Church, Toledo, Ohio	35.57
Faith Baptist Church, Lawtey, Fla.	17.63
Bellview Baptist Church, Paducah, Ky.	96.25
New Hope Baptist Church, Dearborn, Mich.	66.47
New Hope Baptist Church, Dearborn, Mich. (For Parrotts School)	10.00
Park Hill Baptist Church, Pueblo, Colo.	50.00
Calvary Baptist Church, Richmond, Ky.	28.21
First Baptist Church, Arabia, Ohio	11.40
Harmony Baptist Church, Pine Bluff, Ark.	50.05
Buffalo Avenue Baptist Church, Tampa, Fla.	31.40
Buffalo Avenue Baptist Church, Tampa, Fla.	50.00
South Bristol Baptist Church, Bristol, Va.	5.00
Emmanuel Baptist Church, Centerline, Mich.	50.00
Liberty Baptist Church, Flint, Mich.	8.51
South Side Baptist Church, Winter Haven, Fla.	55.00
Shady Grove Baptist Church, Wickliffe, Ky.	30.45
Little Obion, Baptist Church, Wingo, Ky.	14.50
Seven Springs Baptist Church, Dycusburg, Ky.	69.70
Fish Springs Baptist Church, Carderview, Tenn.	15.30
Second Baptist Church, Marion, Ky.	27.50
First Baptist Church, White Plains, Ky.	15.00
Liberty Baptist Church, Flint, Mich. (Young People's Class)	5.00
Zoar Baptist Church, Fancy Farm, Ky.	23.53
Pleasant Grove Baptist Church, Hickory, Ky.	9.97
Bible Baptist Church, Burnsville, N. C.	47.92
The Newby Baptist Church, Richmond, Ky.	6.50
Mt. Hebron Baptist Church, Lancaster, Ky.	45.27
Ocoonita Baptist Church, Ocoonita, Va.	22.16
Hampton Baptist Church, Hampton, Fla.	25.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Ahava Baptist Church, Plant City, Fla.	45.00
Grace Baptist Church, Ellaville, Ga.	16.27
Fenton Road Baptist Church, Flint, Mich.	30.86
Fenton Road Baptist Church, Flint Mich. (Ladies Bible Class)	13.07
Mt. Zion Baptist Church, Buchanan, Ky.	7.82
Elizabeth Jarrell Baptist Church, Louisa, Ky.	8.30
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (L. B. C.—for new mis- sionaries)	10.00
Oak Baptist Church, Royal Oak, Mich.	99.32
Mt. Pisgah Baptist Church, Boaz, Ky.	5.00
First Baptist Church, Russell, Ky.	108.86
Boyd's Hill Baptist Church, Cadiz, Ky.	25.00
Ryan Road Baptist Church, Van Dyke, Mich.	70.35
Hargrove Bible Baptist Church, De Quincy, La.	22.75
Maranatha Baptist Church, Grand Rapids, Mich.	10.57
Harmony Baptist Church, Detroit, Mich.	134.30
Harmony Baptist Church, Detroit, Mich. (For Parrott's School)	71.71
Second Baptist Mission, Pennington Gap, Va.	2.00
Westwood Baptist Church, Toledo, Ohio	21.00
Miss Maude Hunt, Franklin, Ky.	5.00
J. H. Kain, West Cape May, N. J.	10.00
Mrs. M. A. Ailstock, Mansfield, La.	1.00
Edward L. Johns, Richmond, Ky.	50.00
G. E. Duncan, White Plains, Ky.	25.00
G. E. Duncan, White Plains, Ky.	19.00
Floyd Williamson, Owensboro, Ky.	10.00
Mr. and Mrs. Jesse Willis, Monticello, Ark.	5.00
Mr. and Mrs. Walter Cade, Wayne, West Va.	5.00
Mrs. Andrew Edwards, Bee Log, N. C.	1.00
Miss Georgia Brandon, Benton, Ky.	10.00
Mr. and Mrs. Oscar H. Jungbauer, Tangier, Morocco	10.00
Total	\$217.75

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:

Elder Z. E. Clark, Treasurer, P. O. Box 648, Paducah, Kentucky.

The following are new supporters of Baptist Faith Missions, this being their first offering. Included in the above report.

Edward L. Johns, Richmond, Ky.	50.00
Mr. and Mrs. Oscar H. Jungbauer, Tangier, Morrocco	10.00
Mrs. Andrew Edwards, Bee Log, N. C.	1.00

word for Brother Overbey and his family. May the Lord abound toward you and yours with all His goodness.

Parrott Letter

(Preceding page, Column five) is transportation. There is no transportation there. I know that I can't get a jeep now nor other type of car but how about a motorbike, motorcycle, or motor scooter? With either one of these I could take Laudomiro and hold services in these places once each week. If I can't get out there soon then I will be closed in and limited to the little section in the immediate vicinity of the church. The plan of these other missionaries is to get control of this area in such a way that we can't afford to have new missionaries here for lack of workable areas. It was my hope that we would be able to work all that area so that when we have new missionaries

coming out there would be plenty of working area for them. Up until the past two years there have been a good number of missionaries here but they have bunched up and done little. Now they are spreading out and trying to keep any other mission from coming in. Since they have seen that we intend to work and do not intend to sit down they want to force us out of Manaos while for us to maintain a growing work in the interior it is necessary that we have a central work in Manaos. It is my hope that one day we will have at least one other missionary stationed here permanently and that we can set up a school, a Bible Institute, for young workers and can even bring young men in from the interior to study and prepare themselves for the work. To do this our work would necessarily have to be large enough to provide work for these boys and for the extra missionary or missionaries. The work as it stands today including the



Tabernacle and our new church if fenced in and limited to these two particular areas by other churches does not merit the attention of more than one permanently stationed missionary.

Back to the subject of transportation, would it be at all possible to get a bike of some sort? I think the best thing would be one of those three wheel Cushman scooters with the box on the front for hauling stuff. I have seen those fixed up with two seats to haul people. I would want to fix it to haul one person, our lantern, phonograph, etc. If not this then a light motorcycle or motorbike. Possibly you think that such a thing would be foolish but I am interested in getting to these areas and opening work there. I have planned to do this for a long time and I hate to get out of this opportunity before I can get started. Is it possible that some churches would pitch in and help me out in this? I am sure that it is a worthy cause. Could you not call up some of the brethren there and talk it over with them and see if you could possibly get something done on it and send it out with Calley's baggage? I am really serious about it and want to do something about it as soon as possible. I would probably feel like a fool riding around here on a bicycle, too, but I am willing to do it in order to accomplish this. There is absolutely no other way for me to reach these areas. We are going to be praying that something will come of this.

My wife asked me to be sure and ask you to get some kindlers for her stove. She has enough for this year but by the end of the year will need more. We need two dozen No. A133A and one and one-half dozen No. 7611. Please do not forget to take care of this for us.

I am enclosing some pictures of our SS so that you can have some idea of what our people look like. I believe we had something like forty-two present the morning this was taken.

The little feddow on the extreme left is the new worker, Loudomiro Lopes Carneiro. He is a short fellow less than five feet in height and we make quite a pair as we go about together. The other brother at the top of the picture is Walter Fernandes who was in Manaos at the time. Eudora is not in the picture because she was the one who took it. The real white baby on the front line there is

our Elizabeth Ann. Next morning I will try to send a good picture or two of the family and also a picture of the church building so that you can see what it looks like. The building in the picture of course is the church but you can tell nothing about it.

The reason for the better pictures is that I took the camera and had the lense cleaned. Now maybe we will be able to send a picture now and then.

Tonight is the tenth and won't get this mailed until 12th because tomorrow is "Passion Friday" and everybody this stronghold is closed including the post office.

I am so late and so long writing this letter because I had a big fall and hurt my hand. I jammed my little finger on the right hand back and out of place and it has been so sore that I could not use the typewriter. It still is stiff and hurts to type but it is necessary that this letter gets off.

I have rented one house for either the Smiths or the Calley. It is 1500 per month. You will have to send me money for two months rent by the end of the month. I have been assured that I will have another by the time they get here so that is a worry off my mind. As soon as I get the other I will let you know. I don't think we will be able to find any decent house for less than 1500. You might tell Lawrence that I said I might be able to get the John Veiga house for him. He knows that and I think would like it.

I will sign off for now. May
the Lord bless you and yours.
Billy E. Parrott.

Billy E. Parrott.



Marguerite Hallum
Most helpful in Peru.

He who blushes at the discovery of his own hidden virtues is a true gentle man.

"An Exposition Of The Book of Daniel"

(Continued from Page Two)

prophesied he would do. Antiochus Epiphanes did just as it was prophesied, and all of that has been fulfilled already. It stands, however, as a remarkable type and tremendous warning to the people of God today. Verses 23-25 say: "And in the latter time of their kingdom, when the transgressors are come to the full a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

That portion of the prophecy has not been fulfilled. That is coming to pass some of these days just as surely as all the balance has already been fulfilled. I know if God kept His Word concerning the first part of this prophecy, He will keep His Word concerning the latter part. Some of these days there is going to be an Anti-Christ arise in the world who is going to do just exactly as is prophesied here. He is going to be an intellectual genius. He will be able to understand "dark sentences." He is going to be a business genius for he will make craft to prosper. He will be a mighty military genius for he will be able to destroy wonderfully. He will be a blasphemer, for the Word of God says he "shall destroy the mighty and the holy people." He will be a man who can deceive the world for he is going to give false peace to the world for a while, and he is going to feel himself so big that he will stand up in opposition to God. That's when he will fail. Some of these days when the people of God are in the skies, after the Lord Jesus Christ has caught away all the redeemed at the rapture, we are going to look back down on this old sin-cursed earth bathed in blood at the hands of the Anti-Christ. We will see him in control of this world as he rises up in opposition to God, and when he does, he will fail. Jesus Christ is going to have the last word.

It thrills my heart tonight to know that I serve a God who is not going to be defeated. I serve a God who is going to speak once and for a final time, and when all the opposers, and all the persecutors, and when all opposition has ceased, the Lord Jesus Christ will still be Lord; He will still be King; He will still be omnipotent, sovereign, Almighty, King of Kings and Lord of Lords.

IV

NOW, BELOVED, ALL OF THIS BRINGS ME TO A REMARKABLE LESSON.

It shows me, first of all, the wonder of prophecy. Man can't prophesy 24 hours in advance with any degree of accuracy. Man can't tell what the weather is going to be tomorrow. Man can't prophesy with any degree of accuracy even as much as 24 hours hence. Notice, though, this chapter tells us of the future history from the days of Daniel down through the kingdoms of Media-Persia, down through the Great of Greece, down through the time of Antiochus Epiphanes over-running the land of Pal-

estine, and on down to the end of time after you and I have been caught away from this world. Oh, the wonder of prophecy and how it does show us the inspiration of this Bible—the fact that Daniel, by a vision from God, could tell what was going to come to pass even before it came to pass. The wonder of the prophetic Word of God is marvelous.

There is another lesson that thrills my heart, and that is the doctrine of fore-ordination. Read this chapter, beloved, and you find these events come to pass in history just like God predicted they would. The God we serve and the God we preach to you, is surely a sovereign God. Beloved, He knows the future when it is yet future. He knows what will be tomorrow and a thousand tomorrows hence — He knows, and did know, from the foundation of the world. I tell you there is no passage in the Book that more completely and more conclusively proves the fore-ordination of God than this passage we are studying tonight. Surely you can see Him as a sovereign being. Some people talk about luck, and some people talk about being "lucky in life." No, no, beloved, there is no such thing as luck. There is no such thing that you are more fortunate than someone else, or that you are less fortunate than someone else. Instead, beloved, your life is not based on luck nor chance—your life is determined by a Divine fore-ordination. Listen:

"Go to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."—James 4:13-15.

The Divine fore-ordination of a sovereign God stands out in this passage of Scripture. That's why it is I don't worry about things. That's why it is I take the burdens of life just as they come. That's why it is that I just accept the facts of life as they are, with the fullest assurance that a sovereign God is on His throne and that He is working everything after the counsel of His own will. I'm ready to grant you that sometimes the events of life are such that they crush us. I'm ready to grant sometimes that it seems to be so adverse it would almost grind us into dust, but I have learned this, beloved, I am serving a God of sovereignty, a God of power, a God who is working everything after the counsel of His own will, and some day, we will see the Divine fore-ordination of God so far as your life and my life are concerned. There are a lot of things I don't understand here in this world. There are a lot of things that come into our lives that you and I can't comprehend. There's not a person here tonight but what has had something in his own life that has caused him to stop and wonder, "Why did it have to happen?" There isn't a person here tonight but what sometime or another has come face to face with some providence and you have said, "I don't understand it." Neither do I, but remember, the Lord that planned the experiences that Daniel recorded, that same God planned my life and yours and He is going to work everything after the counsel of His own will.

I saw a man in trouble. He leaned over and put his head on my shoulder and said, "Bro-



ther Gilpin, I just don't understand it." I can see a mother whose daughter has gone the way of the world, as she, likewise, wept on my shoulder to say, "I just don't understand it." I can see a child of God who has gone through one sickness after another, and I can hear him say, "I just don't understand it." I can see an individual who passed through one providence of adversity following another, and I can hear him say, "I don't understand it." I can see one by one, and one after another, who have buried loved ones and I can hear them say, "I don't understand it." Beloved, the God of Daniel is the God who is ruling and controlling your life and mine, and that sovereign God is working everything after the counsel of His own will.

God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm.

Deep in unfathomable mines Of never-failing skill, He treasures up His bright designs, And works His sovereign will.

Blind unbelief is sure to err And scan His works in vain, God is His own interpreter, And He will make it plain.

Isn't it wonderful to fall back on a God like that? Isn't it wonderful as we face a world that is going to hell in high gear, and as we face the problems of life, just to know that regardless of what happens in this life, in our homes or in our churches, the God of Daniel is our God today.

That being so, it is my business and yours to look up into

His face and say, "Not my will but Thine be done." It is your business and mine to look up into His face and say, "Even so, Father, for so it seemeth good in thy sight." That's why it is that I can say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." That's why it is that Paul would tell us, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Beloved, our God is going to work everything after His own counsel and in the end we will see that as hand fits in glove, so the plans of God for your life and mine will perfectly dovetail together to bring honor and glory to God and everything will be for our good.

Let me say to that man who is here tonight who is lost, you had better get ready to meet a sovereign God. Lost man, lost woman, I'm talking to you about a God who is God; I'm talking to you about One who is sovereign, who brought you to this house tonight because He wanted you to hear this message. He didn't let you go some place else even though you may have wanted to; He brought you here tonight to hear His Word. You had better get ready to meet Him. There's just one way—by faith in His shed blood. May it please God to save some soul tonight.



Masses

(Continued from Page One) also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

These spiritual sacrifices by a symbolic priesthood of all true believers gradually developed into real sacrifices. Elders, called presbyters or priests, became sacrificing mediators between God and men. At the end of the eleventh century the word transubstantiation was coined and the new doctrine was officially approved and defined in 1215. The new Sacrifice of the Mass became a cure-all for spiritual and physical ills. Mass intentions were introduced for which a money payment was required.

Masses Put On Sale

When priests began to receive money for the Mass, the early 'solemn' or community Masses were abolished and replaced by solitary or 'low' Masses. Daily Masses were introduced in order to offer as many intentions as possible. Some priests began saying Mass as often as seven times a day. Because of these frequent Masses, the cup of wine came to be withheld from the laity, and on June 15, 1415, in the absence of the pope—he had been dethroned—the Church of Rome officially decreed Communion under one kind, in spite of Christ's command that "all" were to partake of the cup (Matthew 26:27).

Roman Catholic people are totally unaware of the fact that the Eucharistic changes of the Middle Ages are in direct violation of the teachings of God's Word. Neither do they realize that Mass intentions and Mass stipends were invented at a time (Continued on Page Four)

Appreciated Comments

(Continued from page one)
"I have been receiving your paper for about a year now and want you to know it is one of the finest I have ever read. Since reading your paper I have learned more true teachings about the Bible than ever before. I receive a great blessing each time I read your sermons. It is almost as though I were there in person listening to you. May God bless you in this great work."

Mrs. Harlan Booker
Bristol, Va.

Good Friday

(Continued from Page One)
would bring us to Saturday evening. In counting back it can hardly be said that it is four days from Sunday afternoon to Wednesday evening (the beginning of Thursday) it would not be four days until after six o'clock Sunday, therefore on Sunday afternoon it is still the third day—

Sunday is the third day
Saturday is the second day
Friday is the first day
since Thursday.

To put it another way using the Jews method of reckoning time, counting forward from Thursday (the day of the burial) it is not one day until Friday, it is not the second day until Saturday, and it is not the third day until Sunday, and it is not the fourth day until after 6 o'clock Sunday which is the beginning of Monday.

One authority, Dr. O. L. Haily, says a literal rendering of that part of the verse you mention is

"But indeed, besides all these things, today brings to a close the third day since all these things happened."

Trusting that whatever our understanding is we use it to the glory of Him about whom these things, we are discussing, were written.

Sincerely,
R. G. Sappenfield.

Masses

(Continued from Page Three)
when monks were occupied with fabricating spurious relics to be sold to the highest bidder, and forgiveness of sin could be purchased for fixed sums. Indulgences and other spiritual gifts also had price tags attached to them.

Saint Bridget And Others Protest

It was in this era of corruption that the famous Saint Bridget (1303-1373) wrote in her *Revelations*: "The Pope is a murderer of souls; he destroys and flays Christ's flock, more cruel than Judas, more unjust than Pilate. All the Ten Commandments he has changed into this one: money, money. The Pope and his clergy are forerunners of Antichrist, rather than servants of Christ."

In the fifteenth century Wycliff and others protested against the practice of Mass stipends and called it simony. When the Church of Rome had reached the height of corruption, God called upon Martin Luther and other reformers to restore His church to its original purity. The Sacrifice of the Mass was abolished along with the medieval intentions of seven Sacra-

ments, indulgences, purgatory, statues, relics, holy water, medals and rosaries.

Roman Catholic scholars are well aware of the late origin of the sacrificial character of the Mass. Rev. Dr. Joseph Pohle, professor of dogmatic theology at the University of Breslau and one of the greatest authorities on the history of the Mass, cleverly starts his treatise by quoting Harnack as saying "that the early Church up to the time of Cyprian (d. 258) contented itself with the purely spiritual sacrifices of adoration and thanksgiving, and that it did not possess the sacrifice of the Mass, as Catholicism now understands it."

Mass A Gradual Evolution

Still more cleverly the professor continues by stating that "an impartial study of the earliest texts seems indeed to make this much clearer, that the early Church paid most attention to the spiritual and subjective side of the sacrifice and laid chief stress on prayer and thanksgiving in the Eucharistic function . . . That there has been an historical dogmatic development from the indefinite to the definite, from the implicit to the explicit, from the seed to the fruit, no one familiar with the subject will deny."

This is an admission that the Mass as it exists today gradually came into being. How then can it be apostolic? In fact the above statement accuses the early church, as founded by Christ, of being imperfect as to doctrine and practice, and far inferior to the Roman Catholic Church of the Middle Ages.

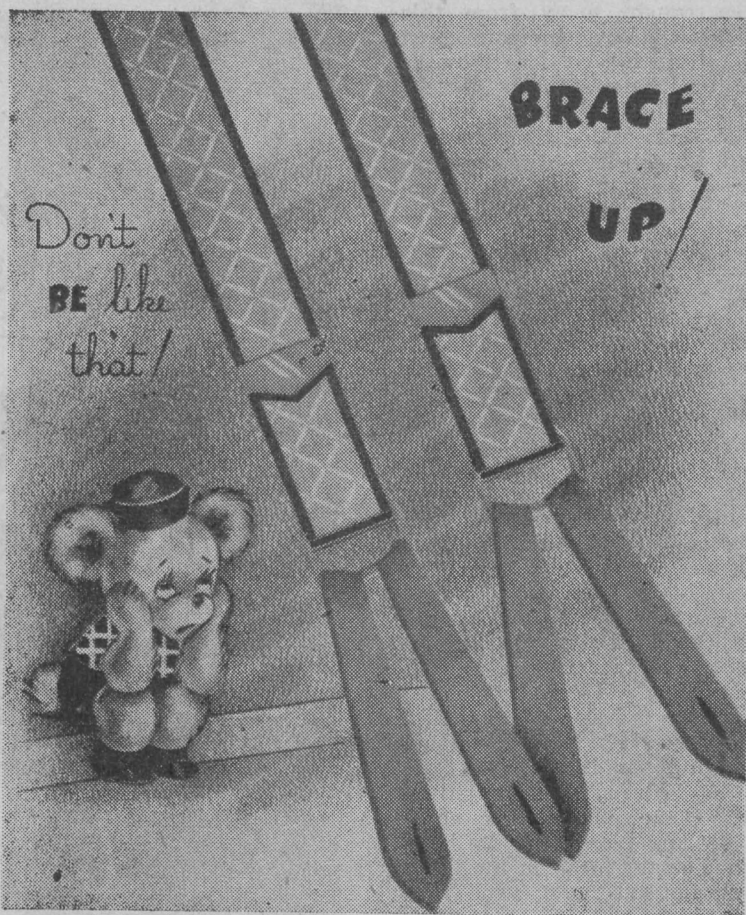
Prof. Pohle defines the Mass stipend as "a certain monetary offering which anyone makes to the priest with the accompanying obligation of celebrating a Mass in accordance with the intentions of the donor." He refers to the same stipend as "the now customary money-offering, which was introduced about the eighth century." This again is an admission that paid Mass intentions were unknown during the first seven centuries, even at Rome.

Rev. Dr. Adrian Fortescue, one of the greatest Roman Catholic authorities on rites and liturgies, implicitly admits that the Roman Catholic of today who would be carried back to Rome in the era before the seventh century, would not find himself at home with the service there.

The same scholar states: "Meanwhile the Mass was developing in other ways also. During the first centuries it had been a common custom for a number of priests to *concelebrate*; standing around their bishop, they joined in his prayers and consecrated the oblation with him. This is still common in the Eastern rites. In the West it had become rare by the thirteenth century . . . In other cases concelebration was in the early Middle Ages replaced by separate private celebrations . . . When the custom of low Mass began . . . the celebrant had to supply all the parts of deacon, subdeacon and choir himself. Then, as he became used to saying these parts, he said them even at high Mass, too . . . No doubt the custom of offering each Mass for a special intention helped to bring about this change. . . . The custom of the intention of the Mass further led to Mass being said every day by each priest. . . . The separate celebrations then involved the building of many altars in one church."

A plainer admission of the late origin of the Mass cannot be expected from Roman Catholic scholars who do not wish to incur excommunication. Prof.

EVERYTHING HAPPENS FOR THE BEST



"And we know that all things work together for good to them that love God, to them that are called according to his purpose." —Romans 8:28.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." —1 Thes. 5:18.

God's People Ought To Live A Separated Life

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Baptists have always believed that there should be a distinct difference between Christians and others. In early centuries they were known for their holy, consecrated lives. Perhaps there is more looseness of living and more worldliness today among Baptists than at any time in all their history. A number of things make for this:

Pohl goes as far as to say: "Whether the priestly vestments are historical developments from Judaism or paganism, is a question still discussed by archaeologists." Such is the quicksand of tradition on which the Roman Catholic Church is built.

Mass Flatly Contrary To New Testament Teaching

Paul, the apostle of the Gentiles, instructed his Gentile converts that in order to become Christians they had to abandon their pagan priests, altars and sacrifices. But it seems that some converted Jews believed that the priesthood and sacrifices of the Old Testament were to be continued in the New Testament. To refute their position, Paul then wrote his letter to the Hebrews wherein he explained that the New Testament is totally different from the Old. He explained that the New Testament has no sacrificing priesthood, Christ being the only High priest who, by one sacrifice, has redeemed us from our sins once and for all. Our sins and iniquities God will remember no more. Hence, the New Covenant is a "new and living way" in which "there is no more offering for sin." He plainly told them: "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: But this Man, after He had offered one sacrifice for sins forever sat down on the right hand of God." Heb 10:11). —The Converted Catholic.

1. We live in faster times. The world offers more allurements than ever before. Christians are surrounded by more heathen than before, and it is easy to fall into their ways. (The Bible says, "Thou shalt not run with a multitude to do that which is evil.")

2. We have a false standard of consecration presented in many churches. We might call this the "denominational standard." Consecration in the thinking of our denominational friends is really consecration to the rigmarole of the auxiliaries and the denominational program. It is not necessarily consecration in the sense of a separated life at all.

3. We have a more worldly ministry than formerly. Many of the men who go from our colleges and seminaries into pastorates today are just about as worldly as the devil would ask them to be. Cigarette fiends, movie-goers, compromisers. How can such devotees of the flesh lead people into separated lives?

Rededication Services. It is quite the fashion in revivals and youth meetings, and in denominational gatherings to have people to come forward to "re-dedicate" their lives. But the question arises, re-dedicate to WHAT? If they go right on with their picture shows, and their general worldliness of life, what does their rededication amount to? In so many such meetings, preachers don't have the nerve to come right out and name out the things of the devil. In all of the "Youth for Christ" meetings that we have attended, we have never heard any man come right out point-blank against worldly amusements. Re-consecration is usually a vague, sentimental something that doesn't touch anything practical.

The Bible on the Subject of Separation. See 11 Tim. 2:19, Romans 12:2, James 4:4; 1 John 2:15-17. These Scriptures could be multiplied many times.

How Can One Serve God and Back Up His Enemies? During the last war, anybody who willingly and knowingly gave aid and support to our enemies, was considered an enemy and was dealt with as such. Different countries had their saboteurs—persons who blew up bridges and did things to injure the country. The Cause of Christ has its saboteurs and traitors too. People who pretend to love Christ, then go out and support the devil's institutions, are acting as traitors.

Instances: Persons who go to church on Sunday and contribute to its support, then the following week go to the movies and contribute to support that which exists to harm the Cause of Christ. Likewise those who patronize liquor places—race tracks—bootleg joints—and things like that.

The Only Consistent Stand. The only attitude that is right or that makes sense, is to be either out and out for the Lord or else out and out for the devil. The person who tries to serve both disgusts both God and the devil. Many people want to belong to a church and to feel that they are going to be kept out of hell, but they don't want their worldly lives to be interfered with. They put themselves in among the devil's crowd now, but don't want to go to hell with that crowd later on. They are fooling themselves.

APOSTASY

There is no deadlier doctrine than this. Underlying the doctrine of apostasy is the doctrine of man's merit and salvation by works. Apostasy was first preached by Satan. Job 1:1, 2:4-5. It was a lie then; it is still a lie. Its danger is its subtlety. It insidiously leads men to trust to their own obedience and "holding out faithful to the end" to save them, instead of depending wholly upon Christ to save them. There is no more Christ-dishonoring doctrine than the doctrine of apostasy. It makes the blood of Christ and His atoning work for man and the work of the Holy Spirit in man all of no avail, unless supplemented and bolstered up by man's own puny efforts and works. The doctrine of apostasy makes God a liar, perjurer and a covenant-breaker. God promised eternal salvation to all who believe in His Son. John 5:24, 10:27-29. God swore with an oath, that by two immutable things in which it is impossible for God to lie, all who have fled for refuge to lay hold upon Christ, will have Him as an anchor to the soul both sure and steadfast. Heb. 6:17-19.

God made a covenant with His Son that all that Christ saved He would make to endure forever. Psalm 89:27-34. To prove the doctrine of apostasy therefore God must be proven to be a liar, a perjurer and a covenant-breaker. That is some task for the advocates of apostasy; and when they have proven that God is a liar, perjurer and covenant-breaker, they will have turned heaven into a hell for all liars have their part in the lake that burneth with fire and brimstone.

One bad example spoils a good many precepts.

Character is what a man is while he is on his vacation.

You are the very best Christian somebody knows.

There is but one ladder to heaven--the cross.