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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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Prayer — An Unlimited Realm

ROY MASON
Tampa, Florida



ROY MASON

BIBLE ILLUSTRATIONS

ELIJAH. (James 5:17-18) His praying closed up the heavens over Israel for three and a half years. His praying brought rain. Some modernist ministers issued a statement several years ago, when some people had a prayer meeting to ask God to end a terrible drought. They expressed their doubt as to the value of such, since things of that sort are handled by the fixed "laws of nature." Their attitude of unbelief is the reason we see so few illustrations of remarkable answers to prayer.

HEZEKIAH. (2 Kings 20:1-6) Here is a case of remarkable (Continued on page three)

every kind of an answer to prayer. This one illustration proves that God hears and answers the prayers of those who truly depend upon him in faith.

"He Shall Be Great"

By Harm Rust
Worthington, Minn.

Baptist that made him great was his humility.

"THE SON OF THE HIGHEST," was greater in humility than any other can be. And He often urged His disciples to manifest humility and spoke of it as a sign of true greatness. However, our Saviour was greater in humility than any other. True followers of Christ are to have this trait. It is not always easy to get the Lord's people to see this. "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8).

berly chose. "For verily he took not on him the nature of angels; but took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. To make reconciliation for the sins of the people." (Heb. 2:16-17). True humility in His disciples is a quality upon which the Lord Jesus Christ looked with great favor. He taught that it was a sign of real greatness. John the Baptist had this quality. He was able to say of Jesus and of himself, "HE MUST INCREASE, BUT I MUST DECREASE." This was a sign of true humility, and Jesus said of John the Baptist, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: Notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11). One of the qualities in John the

Was The Resurrection Of Jesus Really Necessary?

By The Late
William L. Pettingill, D. D.

That the resurrection of Jesus Christ from the dead is a fact, no one can gainsay. It has been well described as the best attested great event of human history. Experts have agreed that, according to the rules of evidence everywhere recognized in the realm of jurisprudence, it is easier to prove that our Lord rose from among the dead than to prove that such men as George Washington or Abraham Lincoln ever lived.

The great chapter on the resurrection is the fifteenth of First Corinthians. This epistle is dated A. D. 59, which would be thirty years or less after the crucifixion of Jesus of Nazareth. Corinth was not many hundreds of miles from Jerusalem. Now observe the evidence brought forth by Paul, himself an eyewitness, since he had seen the risen and glorified Christ:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; "And that He was buried, and that He rose the third day ac-

cording to the Scriptures;

"And that He was seen of Cephas, then of the twelve:

"After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After, that He was seen of James; then of all the apostles.

"And last of all He was seen of me also, as of one born out of due time."

Such evidence is overwhelming, and unless the resurrection were a fact, such an array of testimony could never have been gathered. But our theme is not the fact of the resurrection, but rather the importance of it. Why was it necessary?

1. The resurrection of Jesus Christ was necessary in order to fulfill the Old Testament Messianic promises. The double theme of the Old Testament prophecy concerning the Messiah, according to I Peter 1:1. R. V., was "the sufferings of Christ, and the glories that should follow them." The prophets describe a Messiah Who would suffer and finally die for (Continued on page four)

tinually developed in this and in other necessary qualities. In the world we do not choose our leaders because of their meekness or humility. But God chooses differently and when He sent His Only Begotten Son He had prepared Himself to be "meek and lowly in heart." For Him to become our Saviour, this was part of His learning. He learned humility, meekness. He learned obedience by the things which he suffered. The Lord is well pleased if we, His disciples, acquire a large measure of these characteristics. Meekness is a fruit of the Spirit in us who believe, and our Saviour too was meek above all who have ever lived, "For God giveth not the Spirit by measure unto him." (John 3:34). But is our Saviour still "meek and lowly in heart?" Does He still say "Come unto me all ye that labour and are heavy laden?" The answer is, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:15-16).

"THE SON OF THE HIGHEST," was great in poverty. None have ever been so poor as He was. And this too was His (Continued on page four)

The First Baptist Pulpit

"Walking By Faith — Or Sight"

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." — Prov. 3:5,6.

I would like to begin my message this morning with a frank confession. I want to confess to you that I am preaching to you on a subject that I know mighty, mighty little about from the standpoint of my own personal experience. Now don't misunderstand me, beloved. I understand what the text means. I

understand what the words say, I understand the principle that underlies it, but to practice it, I know mighty, mighty little concerning it, and I believe the majority of God's children could confess to the same failing.

I am afraid, beloved, that what is true of your pastor is true of every last one of you who are here before me. In all probability you know the meaning of the words of this text, and so far as the underlying principle of it is concerned you doubtless are acquainted with

it, but, beloved, how very, very few of us have ever begun to try to walk with the Lord and to trust Him by faith, acknowledging Him in every step of our way.

I
FIRST OF ALL, LET'S NOTICE THE PRINCIPLE OF THIS TEXT OF SCRIPTURE.
Here is a text that presents to us the principle of a complete rejection of self-trust and at the same time presents an (Continued on page two)

FAITH - SIGHT

A converted Japanese artist said to a missionary, "I suppose the reason why English artists put so much perspective into their drawing is because Christianity has given them a future; and the reason why Oriental artists fail to do so is because Buddha and Confucius do not raise their eyes above the present."

PERFECTION BEYOND

Helen Keller, as she reached her fiftieth year, freely expressed her hope and belief in the future. At that time she said: "I believe in the immortality of the soul more strongly as I grow older, because I have within me immortal longings. I believe that in the life to come I shall have the senses that I have not had here."

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"Walking By Faith — Or Sight"

(Continued from page one)

absolute dependence upon God. There are here within this text of Scripture some of the most stirring statements for the child of God to consider. "Trust in the Lord," so says the writer, "with all thine heart." He does not tell us to trust in Him just a little. He doesn't insist that our trust be a trust relative to the bigger things of life, but rather he says that with "all thine heart" we are to trust in the Lord. He tells us that we are to acknowledge Him in all our ways. That means, beloved, that you are not to make any move without looking to Him for guidance. You are not to make one step without first consulting Him and getting directions. That means, beloved, if I understand it at all, that every particular of your being is to be completely brought unto submission to Him, to the extent that you acknowledge God in every step of the way.

You will notice, beloved, that he says that we are not to even lean in the least upon our own understanding. Sometimes we are prone as individuals to try to reason the right way and the proper way that we ought to go, but here is a text that tells us that we are to leave human reason completely away. Instead, we are not in any wise at all to lean upon our own understanding. If there is any one text in all the Word of God that brings to us the principle that we are to be in complete subjection and absolute dependence upon God, and at the same time in a position of complete rejection of self-trust, it is this text of Scripture that I have read to you. That is the principle of it.

We get a hint of it elsewhere in God's Word. Listen:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." —Psa. 37:5

"And Jesus answering saith unto them, HAVE FAITH IN GOD. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." —Mark 11:22-24.

I say, beloved, in these verses, both in the Psalms and in the words of Jesus as recorded in Mark's Gospel, we have the self-same principle enunciated as laid down in this text which I originally read.

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II

LET'S NOTICE HOW THIS TEXT OF SCRIPTURE IS VIOLATED.

If that is the principle of the text, let's see how that principle is so often violated — by you, by me, and by God's people down through the centuries. Let's go back and take from God's Word some four or five illustrations to see how men in the Bible — good men, godly men, holy men, men who loved God and served God, and men whom God used — violated, either willfully or accidentally, perhaps maliciously sometimes, and perhaps without forethought at others, this text of Scripture.

Take for example Abraham and Sarah. Once upon a time God made a revelation unto that couple that a child was to be born into their home. It was rather an astounding revelation that came, for Abraham and his wife were far past the years when you would expect a child to come to bless a family. They were both nearing the century mark, and the birth of a child in a home under such conditions of course was unheard of. Nevertheless, God said it, and I think Abraham believed in his heart that God was going to do what He said He would do.

They waited a while and that child didn't arrive. A season of time passed by — in fact, several seasons passed by, and that promised child still didn't put in its arrival. Finally, Abraham and Sarah violated the principle of our text — they leaned unto their own understanding. No longer did they trust in the Lord, but they leaned on the understanding of Abraham and Sarah, with the result that Sarah took her maid, Hager, and gave her unto Abraham as a commonlaw wife, to the extent that through Abraham and Hager a child, Ismael, was born into that family. They got a child alright, but the child they got was an Ishmael and not an Isaac. God had promised that an Isaac was going to be born. They got a child alright, but they didn't get what God had promised.

Notice, beloved, that this is an illustration of a man and a wife who leaned on their own understanding, and who failed to trust God, and acknowledge Him in all their ways, and thus a violation of this text of Scripture.

Let's notice another example. From the time that Jacob was born, a revelation was made that Jacob was to be in power over his brother, and that Esau was to acknowledge Jacob as his superior. Listen:

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." — Gen. 25:23.

This was God's revelation to Rebekah even before these two children, Jacob and Esau, were born. The revelation was that the first to be born was going to serve the younger of these twins. Esau was born first, then Jacob; and Rebekah knew immediately that Jacob was going to stand out and be paramount so far as the two of these sons were concerned. She knew that Esau was going to serve Jacob, and Jacob was going to be the dominant figure of the two. She knew it because God said it, and since Jacob was her favorite of the two, I dare say that she told little Jacob early in life the revelation that God made to her concerning them.

Now, beloved, Jacob knew he

was going to get the birthright. He knew he was going to be the priest of the family. He knew that God was going to acknowledge him and God was going to set Esau, the elder brother, aside. He knew that he wouldn't have to stoop to the chicanery that he stooped to. You will find him trading with his brother, taking advantage of his brother one day when his brother was faint and hungry, having been in the field hunting one day. He took advantage of him and traded him out of his birthright. He swapped him a bowl of bean soup for his birthright. Esau had been hunting and when he came in from the field, he realized how tired and how faint and hungry he was. During the day, in the flush of excitement, he forgot all about his hunger and overlooked the fact that he did not have any food, but when he came home, the smell of that food that was cooking went to his brain like the fumes of liquor to the brain of a drunkard, and he cried out immediately for it. Jacob, who had heard Esau make contemptuous flings relative to the birthright, that it was of no value, saw the chance and he grasped his opportunity, and he said, "I will give you this food if you will in turn give me your birthright." Esau did it. Jacob didn't have to do that, beloved. God had already said that the younger was going to be the dominant one and that the elder of these twins would serve the younger. Jacob didn't have to trade for that birthright and make an enemy out of his brother the rest of his life. What Jacob needed to have done, was to wait on God and depend upon God, and in God's own time He would have worked it around because God had already made the revelation.

I say, beloved, we have in Jacob an illustration of the violation of the principle of this text — a man leaning upon his own understanding, doing what he thought was best, helping the Lord out. It is a violation of the principle of God's Book.

Let's notice another example. The Word of God tells us about a man named Samson. I think he is the most interesting character in all the Bible so far as one individual is concerned. I pick Samson out as the one outstanding individual in the Bible. He would have been a power on any football team. My, what an athlete Samson would have made if he were living today!

I read the other day how that this fellow "Bevo," this great basketball star at Rio Grande, was given an offer of a scholarship to over sixty colleges in the United States if he would just go to college and play basketball for them. Beloved, if Samson were alive today, he would have an invitation from every college in the United States. He could qualify on any team. You can't help but like him. He was a man of athletic ability and prowess, a man whom God used, yet, beloved, how pitifully Samson leaned upon his own understanding. He had a task and that task was to deliver Israel from the hands of the Philistines. That is why God put all that strength in Samson's body. That is why God gave him all that muscular ability. God raised him to be a general over Israel, and to be a deliverer of Israel from the hands of the Philistines. That was his task.

Put notice, beloved, how Samson leaned to his own under-

standing. You see that man Samson leaning on Delilah. You see him as he turned to Delilah and how that he, little by little, as she probed him to find the source of his strength, acquiesced — how that little by little as she would question him to find out how it was, and why it was that he was so strong, that he weakened in his mental ability to govern himself, until finally Samson got a hair cut. He lost his physical strength. He became weak. He was just like any other man. What was wrong? Instead of depending upon the Lord and acknowledging Him in all his ways, he leaned to his own understanding.

I say it is an illustration of the violation of my text of Scripture.

If you want to see the one classic example in all of God's Book, then turn to the experience of a man named Saul. The Word of God tells us concerning King Saul as to how he leaned to his own understanding and how he failed to trust the Lord and acknowledge God in all his ways. If you will turn through the Word of God, you will find that God made a revelation that nobody but an appointed priest could offer a sacrifice. Saul was a king; he didn't have a right to offer a sacrifice. None but one of the Levitical family could offer a sacrifice that was pleasing to God. Certainly King Saul was king all right, but as king this didn't give him the privilege of offering a sacrifice.

One day in spite of the revelation, Saul was going out to battle with the Philistines and the Word of God tells us that he waited six days for Samuel to come to offer a sacrifice. That was before the days of lightning warfare. That was before the time that a war was fought and the smoke of the battle was cleared away before sundown. That was a time when an army would draw up on one hill and another army on another hill, and they would challenge and taunt each other for maybe weeks and months at a time before they would ever join forces. Saul waited six days for Samuel to come and offer sacrifice for them. The other army was on the other hill. Saul wanted to slay them. He wanted to make slaughter of the Philistines. He waited six days for Samuel to offer a sacrifice and when Samuel did not come on the scene, Saul intruded into the priest's office, and offered a sacrifice himself. Listen as I read it to you:

"And he tarried seven days, according to the set time Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold Samuel came; and Saul went out to meet him that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash: Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God,

which he commanded thee: now would the Lord have established thy kingdom upon Israel forever." — I Sam. 13:8-13.

If ever a man would reason that it was right and logical and proper for him to intrude into the priest's office, Saul surely reasoned correctly. He said, "I have waited seven days here and he hasn't shown up. What can I do? The people are scattering from me. The army is getting discouraged. My men are becoming mutinous and weak and wan. They want to fight and they are deserting the army, and I am afraid the Philistines are going to strike at this moment and Samuel hasn't come. The seven days time that he has appointed for his arrival have expired. What can I do? I will offer the sacrifice myself." No sooner had he made the sacrifice than Samuel stood in his presence. Samuel said, "Saul, what have you done?" Saul said, "I have forced myself." He knew that he was doing wrong, but he felt that something had to be done. Samuel said, "Thou hast done foolishly."

Beloved, what does it mean? Saul leaned on his own understanding. He failed to acknowledge God in all his ways. He had in this an illustration of the violation of the text that I have read.

III

LET'S NOTICE HOW THE TEXT OF SCRIPTURE IS FULLY FILLED.

We find in the Bible men who perfectly fulfilled this Scripture in that they leaned not on their own understanding, but they acknowledged God in every step of the way and depended fully upon Him.

David, I think, surely illustrates this. Two different times David might have killed Saul and humanly speaking, he would say that he would have been justified, but he didn't do it. One day David and his men were inside a cave in Engedi. The Word of God tells us that they were encamped within that cave when Saul and his army came by, and lay down within that cave to sleep, not knowing that David was there. He had been searching for David all over that land, and he had been doing his best to kill him. In his anger he had been searching for him, hoping to find David and exterminate him. Now he lies down and goes to sleep in the very cave where David and his men have hidden themselves. As he sleeps David cut off a part of the skirt that Saul was wearing. After that Saul had awakened and he saw his army had started on their way, David called to Saul and said, "Saul, look at this piece of garment that I cut off your coat. If I had wanted to, I could have cut your head off just as easily as I could have cut off this piece of your garment while you lay sleeping. That ought to prove to you that I am not your enemy. That ought to show you that I am not seeking to do you harm. That ought to show you that I am wanting to wait and let God displace you." God put me on the throne.

Beloved, prior to this time God had already rejected Saul. God had already set Saul to one side. He still remained king, but David had been anointed king also, and Samuel had done the anointing. David said within himself, "I will wait until God sets Saul to one side. Saul is God's appointed man; he is God's anointed. I can't lift up

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"Walking By Faith — Or Sight"

(Continued from page two)

David's life, for the Word of God tells us how that Saul and his army lay asleep one night and David and Abishai came up into the very camp where they were asleep and stood there beside King Saul. There was his spear standing by his pillow, and his colors were tied to his spear, to mark the place where the king was lying. David and Abishai stood there and Abishai said, "Let me strike him just once. I will not ask for more than one lick."

David said, "No, you can't strike the anointed of the Lord. It is my business to wait until God sets him aside." He refused to allow Abishai to kill him. He took the cruse of water by Samson's head and the spear that was sticking in the ground and he carried them over on a shield a short distance away and called to Abner, the captain of the host of Saul, and said, "Abner, you are a poor guardian for your king. I might have killed him if I had wanted to. I didn't do it, for I am waiting for God."

Listen, beloved, here is an illustration of a man who lived in the light of this text of Scripture. He didn't lean on his understanding. He was willing to acknowledge God and wait on God in all of his ways. To me this is a marvelous text and the experience of David is a marvelous illustration. David could have reasoned it this way and said, "God has already set him aside. He has sinned so greatly that he is no longer able to be king, and God has already anointed me as king. Therefore, why not cut his head off. Alright, Abishai, let that sword fall just once." But, beloved, David didn't do it. To have done so, would have been to lean on his own understanding; instead David said, "I will trust in the Lord. I will acknowledge him in all my ways. I will lean not to my own understanding."

Let's get another illustration. One of my favorites in the Word of God is Joseph. I like to read his life. I like to go back and read the story of Joseph. Look at those trials that he had. Oh, it was wonderful when he came to be prime minister in the land of Egypt, but, beloved, there was a long, rough, rocky road before he got to be prime minister. He was hated by his brothers. As a little boy growing up in his home, he was literally hated by his own brothers. They didn't despise him; they hated him. They didn't look down upon him with contempt; they literally hated him. Finally, one day they sold him for the price of twenty pieces of silver — about ten dollars in our money. The Ishmaelites carried him down to Egypt and re-sold him into the house of Potiphar, who was one of the chief men of the country of Egypt. A little boy taken from his home, taken from his family, taken from his loved ones, sold to a group of traveling traders who in turn sold him to be a slave in the home of one of the leading men of the land. Joseph had a lot of problems, and there within the home of Potiphar, another trial arose. Soon he became a trusted servant. Soon he was so much trusted that Potiphar put everything in his hands. He looked after the business of Potiphar's family. He looked after all of Potiphar's

business affairs, and to use the words of Joseph, only one thing was held back from him and that was Potiphar's own wife.

You remember the story as to how Potiphar's wife made a proposal to Joseph one day, and how Joseph after refusing and spurning her proposals day by day, fled from the house, leaving his coat in her hands when she laid hold upon him. There's an old adage that says, "Where's there so much smoke, there is bound to be a little fire." Beloved, there was plenty of smoke back there, but there wasn't any fire. Joseph was called before Potiphar, and an angry woman who had been spurned, stood there and said, "Look, here is his garment. He came to my home to force me. When I shouted and called, he ran off and left his coat." A very plausible story! I don't know whether Potiphar believed it or not, but he put Joseph into a dungeon.

Beloved Joseph had his troubles. He had been hated by his brothers, sold as a slave by his brothers, resold by those traveling tradesmen to Potiphar, and now he was lied on by Potiphar's wife and was put down into a dungeon. He stays there, but every step of the way, is but preparing for the time when Joseph was going to be prime minister in the land of Egypt.

In a little while we find Joseph raised up out of that dungeon, to the extent that he becomes the prime minister in the land, interpreting Pharaoh's dreams, counseling Pharaoh, and giving him words of wisdom. In reality, he was ruling the land. Pharaoh was only a figurhead, and Joseph actually was the ruler of the country of Egypt.

Later when Joseph was talking to his brothers—the last time that the Word of God gives us a revelation of him talking to them—he said, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." What did Joseph do? When they hated him, he just leaned a little heavier on God. When they sold him to the Ishmaelites, he just leaned a little heavier on the Lord. When they sold him down into Egypt to Potiphar, he just leaned a little heavier on God. Beloved, when Mrs. Potiphar lied on him, he just leaned a little heavier upon the Lord. When his brothers came to him and said, "What are you going to do? Father is dead. Are you going to take vengeance on us?" What did Joseph say? Beloved, he just leaned a little heavier on God and said, "God meant it unto good, to bring to pass, as it is this day, to save much people alive."

I tell you, beloved, we have an illustration here of a man who believed the words of my text that I have read to you from the pen of David.

IV

LET'S APPLY THIS TEXT OF SCRIPTURE.

It isn't worth a thing to you if I just talk about Joseph and David. It isn't worth a thing to you if I just tell you how that Abraham and Sarah, and Jacob and Samson and Saul violated this text of Scripture. It isn't worth a thing to you if I stop there. Let's apply it. Let's come right down to that bench where you are sitting. Let's get this text right down where you are this morning. Is there room for this text in that pew where you are sitting this morning? Is there room for its application so far as your life is concerned? Do you have any troubles? Do you have any problems? Do you have any home difficulties? Do you have any business difficulties?

DOUBLE BARREL AT OUR BACKS



ies? Is somebody mad at you? Are you broke? Are you in a bad shape financially? What does God say?

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." — Prov. 3:5,6.

Do you want to know how to handle your problems? It does not make any difference what problem you have. It doesn't make any difference into what category they may fall. It doesn't make any difference what kind of difficulties and burdens you have confronting you this morning. Here, beloved, is the solution of every problem: "Trust in the Lord with all thine heart."

I imagine I speak to people here this morning who have home difficulties. Do you want to know the way to solve your home problems and difficulties? Trust in the Lord. I imagine I speak to folk here who have all kinds of problems that I don't know a thing about. Do you want to know how to handle them? Just trust in the Lord. Don't you try to work it out yourself. Don't you try to lean on your own understanding. Just trust in the Lord.

Maybe there is somebody here this morning who is unsaved. Listen, beloved, this message is for you just the same as it is for a child of God. You have the problems. You have more problems than any Christian. Your first problem is that you are not right in the sight of God. Your first problem is that your heart is in open rebellion against God. You have all kinds of problems and you can't solve those problems by leaning on your own understanding. I tell you, beloved, you need to trust in the Lord with all your heart.

Prayer

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healing, and it was accompanied by a startling miracle. (See 2 Kings 20:8-11) Note also that God choose to use means in healing. (2 Kings 20:7)

MOSES. (Exodus 15:23-25) Here is another instance in which means of a visible nature were used. This did not lessen the miracle. Those who refuse any medicine or medical attention are grossly wrong. God may lead a person to a proper remedy or to a proper surgeon—or he may heal apart from such.

SOMETIMES IT IS WRONG TO PRAY

Does that sound like a questionable statement? It is true. Read Exodus 14:13-16. The Lord told Moses to quit praying and to "get busy." Prayer will not take the place of doing our duty. Sometimes people pray for their church when they ought to get busy backing its services. Sometimes they pray for others when they ought to be doing personal work in trying to win them to the Lord. When lost sinners go to an altar and go through the motion of praying, when they ought to trust Jesus to save them, they are wasting their breath. God has told them what to do, if they want to be saved—

CONCLUSION

Might it please God this morning to take these few simple words that I have given to you today and make them a blessing unto your soul. If ever there were a day when God's people, who love His Word, need to trust the Lord, it is today.

May God bless you!

"believe on the Lord Jesus Christ" so why don't they do it instead of palavering?

HOW TO PRAY

The disciples asked Jesus to teach them, and he gave them the "Model Prayer" usually falsely called "The Lord's Prayer." He never designed that people should prattle that prayer word for word as a magic ritual. He gave it as a model—a form to go by. Study it and you will find that God's name; God's glory; God's kingdom is the first consideration — then our proper relationship to him, and finally our material needs. Is it not true that we generally reverse this and put material needs first? Very often we even forget God's name, and God's will, and God's kingdom.

INTERCESSORY PRAYING FOR OTHERS

God has made room in his divine plan and program for us to pray for other people. Much of our praying should be of this nature. George Muller, mentioned above, received immediate answer to thousands of his prayers, but he did not always. He mentioned two men whom he prayed for daily for over 40 years who had not turned to the Lord. He died with his prayers unanswered, but both were converted after his death. Paul gives us the example of praying for the salvation of others. (Rom. 10:1)

THE MODERNIST CONCEPTION OF PRAYER

Modernists favor prayer, but (Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

APRIL 18, 1953

Was The Resurrection Necessary?

(Continued from page one)

His people, and they pointed to One also Who would come in majesty as a mighty King, sitting upon David's throne, and living forever. The rabbinical commentators were greatly puzzled by what looked to them like contradiction, and some of them invented the theory of two Messiahs — one to suffer, and the other to reign. But we know that there is one Messiah with two advents. At His first coming, nineteen centuries ago, He fulfilled every jot and tittle of those predictions which concerned His sufferings; and when He comes again He will fulfill with the same completeness all those predictions having to do with His glories. This, however, would be impossible if He had not risen from the dead. His resurrection was Heaven's attestation that He was indeed the promised Messiah. Thus He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4, R. V.)

2. The resurrection of Jesus Christ was necessary in order to fulfill His own off-repeated promises that He would rise from the dead. In John 2:19-22 He said, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said."

But this is only one of the many times He predicted His resurrection. Here are some others:

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again." (Matt. 20:17-19; comp. Mark 10:32-34; Luke 18:31-32).

"For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men and they shall kill Him; and after that He is killed, He shall rise the third day." (Mark 9:31)

Notice how, after His resurrection, His disciples were rebuked for failing to expect it:

"Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7)

This from the "two men . . . in shining garments" at the empty tomb. And then this from His own lips:

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (vs. 25-27)

3. The resurrection of Jesus Christ was necessary in order that sinners might be saved:

"The word is nigh thee, even in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:8-10)

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised your faith is vain; ye are yet in your sins." (I Cor. 15:14, 17)

4. The resurrection of Jesus Christ was necessary in order that believers might be kept.

"Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:3-5)

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." (Rom. 5:10)

"Because I live, ye shall live also." (John 14:19)

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25)

5. The resurrection of Jesus Christ was necessary in order that believers might live a fruitful life.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4)

"For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." (Rom. 14:9)

"For the love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him Who for their sakes died and rose again." II Cor. 5:14, 15, R. V.)

6. The resurrection of Jesus Christ was necessary in order that believers should also rise from the dead:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (that is, go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:13-18)

An old Christian was asked how he knew the Lord Jesus is alive. "Why," he replied, "I have just come from a half-hour interview with Him." Those who knew Him, know Him, know that it is "He that liveth, and

He Shall Be Great

(Continued from page one)

choice. He must experience poverty so He could really sympathize with the poor and also that through His poverty we might be rich. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes he became poor, that ye through his poverty might be rich." (2nd Cor. 8:9). Some times scribes and Pharisees came to Him apparently attracted by His way of life and offering to follow Him. "And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:19-20). "THE SON OF THE HIGHEST," made Himself great in poverty, that we through Him might be rich.

"THE SON OF THE HIGHEST," is great in ministry, while on earth among men and also now at the right hand of the throne of God. No one ever came to Jesus for Healing who was not made entirely well. He healed the lame, the halt and the blind, and the gospel was preached to the poor. He fed the multitude when they needed food and all the time He was teaching them many things. He even raised the dead. The apostle Peter preached in the house of Cornelius at Caesarea, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38). And our Saviour is pleased if we, His disciples, undertake a life of ministry to others. He said "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45). He ministered day and night to the people's needs, physical, moral, mental and spiritual. He was willing to undertake the most menial task. In washing the disciples' feet, He said He gave us an example. He is ministering to us now. His ministry is efficacious. Let us be laborers together with Him.

"THE SON OF THE HIGHEST," was great in mighty works, He did while on earth among men. None ever did such works as He. His mighty works should have been and are proof that He was sent by the Father and that He is the Christ, the Son of the living God. He said, "But I have greater witness than that of John: for the works that the Father hath given me to finish, the same works that I do, bear witness of me." (John 5:36). We have so many proofs of Christ's Deity. There are more proofs of His Deity than the human mind can conceive. The Lord our Saviour some times spoke of them. He in Himself is

was dead; and, behold, I am alive for evermore. Amen." (Rev. 1:18)

—From Sunday School Times



Prayer

(Continued from page three)

not as something that brings things from God. Their theory is that it does good in that a person psychologizes self, and gets self into the notion of putting forth effort to go after the things prayed for. This is unbelief coupled with self-deception.

the greatest proof. His mighty works is one of the proofs He has given. His mighty works could be seen and touched by people far and near and yet people believed not. They did not believe when our Saviour wrought in their very presence, neither do they believe now though they have evidence on every hand. He was and is great in mighty works for He wrought miracle after miracle. Only a few of all the miracles He did are recorded in the Bible. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (John 21:35).

"THE SON OF THE HIGHEST," became great in sorrow. Of Him the prophet Isaiah wrote "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he is despised, and we esteemed him not." (Isaiah 53:3). No one ever sorrowed as our Saviour did. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done to me, wherewith the Lord hath afflicted me in the day of his fierce anger." (Lam. 1:12). This was Christ's great sorrow as He bore our sins. A friend used to say that the Lord Jesus Christ was never sick until in Gethsemane when our sins were laid on Him. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." (Matt. 26:36 to 38). No one ever sorrowed as did our Saviour.

"THE SON OF THE HIGHEST," is great in love. He said, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13). "Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren." (Ist John 3:16). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Ro. 5:8). No one ever loved as the Lord Jesus Christ loves. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (Ro. 13:10). The whole of the moral law can be summed up in the one word "Love." "And he answering said, Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27). Christ is the only one Who lived the law of love completely. But He commands His disciples also, to love one another. To love one another is a sign by which all may know that we are His disciples. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35). A friend said of his sixteen year old son who was very sick and soon after died, "Mr. Rust, Harold said, 'Papa, I love everybody.'" My friend could not quite understand why his young son should say that. I said, "Your dear boy said that because he is a true Christian and has it in his heart to love." And so it is. When we become true believers, we also are able to truly love God and to love one another. And to

truly love is one of the qualities of the great. "THE SON OF THE HIGHEST," is greater love than all others.

"THE SON OF THE HIGHEST," is great in obedience. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil 2:8). When He was about twelve they found Him in the Temple and in answer to the question said, "Wist ye not that I must be about my Father's business?" "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept these sayings in her heart." (Luke 2:51). In Jordan, in baptism, He symbolized a great act of obedience He was to fulfill in His death, burial, and resurrection and said, "It becometh us to fulfill all righteousness." Adam's sin of disobedience caused the whole human race to be lost in sin. Christ's perfect obedience saved His people from their sins, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Ro. 5:12-19). "THE SON OF THE HIGHEST," became utterly obedient. He said to His disciples, "I am my friends, if ye do whatsoever I command you." (John 15:14).

"THE SON OF THE HIGHEST," is great in sacrifice. "Such an high priest became who is holy, harmless, undefiled, separate from sinners, made higher than the heavens. Who needeth not daily, as the high priests, to offer up sacrifice, first for his own sins, and then for the peoples' sins: he did once, when he offered himself." (Heb. 7:26-27). No one could go so far in sacrifice as our Saviour did. Not only His sacrifice so great but the never can be any other sacrifice for sin. Nothing can be added and nothing can be taken from it. His sacrifice made once, all is complete. "But now only in the end of the world hath appeared to put away sin by the sacrifice of himself. And it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:26 to 28). The heart of the gospel is, "How that Christ died for our sins according to the scriptures; And that he rose again the third day according to the scriptures." (Ist Cor. 15:3-4). May the Lord help us to have our trust firmly fixed in the great sacrifice of our blessed Redeemer, the Lord Jesus Christ.

"THE SON OF THE HIGHEST," is great in exaltation. "Therefore God hath also highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9 to 11).

"THE SON OF THE HIGHEST," shall be great when he comes to reign. "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over his kingdom forever; and his kingdom there shall be no end." (Luke 1:32-33).

Some people devote all of their religion to going to 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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WHOLE NUMBER 742

Conversion Produces Great Changes ✓

In studying any subject, difficulties are often encountered because we do not always take care to define the words we use clearly and adequately. Much of the religious world's confusion on the subject of conversion stems from the fact that the word "conversion" itself is popularly used in the most hazy fashion. Certainly in a fashion not in keeping with the Scriptures. Almost any sort of religious experience through which a man may pass is liable to be labelled "conversion." From time to time we have heard it defined as "a change of heart or mind," or, "a change of behaviour," and so on. The re-

sult of all this confusion is that there are many honest people who today consider themselves converted and saved, when the unpalatable fact is that they are only HALF-converted.

This brief article is written with a view to helping these people to know the way of the Lord more perfectly.

Now, the word "conversion" is itself a Latinized form of a Greek word which occurs but once in the New Testament, and which generally speaking means "a turning together" or "a turning with." Hence it will be understood that for a man to be "converted," he must be "turned."

But the question is: what is involved in this turning? And the answer is that conversion is nothing more nor less than a turning of the ENTIRE MAN in his UNDERSTANDING, his CONDUCT, and his RELATIONSHIP.

The New Testament reveals—and our subsequent studies of actual cases of New Testament conversion will show this—that no man has been thoroughly converted who has not experienced THREE CHANGES.

1. He must have changed his MIND.

2. He must have changed his CONDUCT.

(Continued on page seven)

Some Characteristics Of The First Church Built

ROY MASON
Tampa, Florida

The Scriptures were given us for "our admonition and instruction." We can go back to the Bible for correction, when we get out of line in our personal lives, or in connection with our churches. The Christianity and the church life of the early apostolic times was immensely successful, both in the reaching of numbers, and in the type of life and fellowship that characterized it. Suppose we go back and make a brief study of that first church there at Jerusalem in the early days of its existence.

The Waiting Church (Acts 1:14). In obedience to the command of Jesus the church waited for the promised outpouring of the Holy Spirit. (Acts 1:4-5). They were NOT waiting for the church to be FORMED—they were waiting for the church to be empowered. Jesus started the church Himself while here, and the apostles were the first members. "God hath set some in the church, FIRST THE APOSTLES" the

Bible says. Had the church been started on Pentecost, the Holy Spirit would have been the Founder. What was the state of this church while waiting?

They were in accord. (Acts 1:14). That is, they were united in what they wanted. They wanted the needed power, and they were in exact accord in the matter. Any church to function properly must be in accord—united as to what they want.

They united in prayer. "In prayer and supplication." They needed an apostle to take the place of Judas, so they sought divine guidance (Acts 1:24-25). They didn't "pull wires" and politic as many do today. How many churches of today really seek and secure divine guidance in calling a new pastor? Precious few. They look to "Baptist Headquarters" to supply their need—and are sent a pastor who will be a stooge of the denomination.

They were all "in church" as we would say. (Acts 2:1). When Pentecost came, they were all at the place of assembly, ready for the answer to (Continued on page eight)

Read The Voice Of The Popes To Know What Rome Teaches

Pope Leo XIII Condemns Freedom Of Thought, Of The Press, And Of Religion

It follows that it is never permissible to request, to defend, to grant freedom of thought, writing, or of teaching, nor the unlimited liberty of religions so many rights that nature has given to man."

—Leo XIII in the Encyclical

(Continued on page six)

ROME CHANGES RULES ON COMMUNION

The Roman Catholic Church has boasted that it "never changes."

Up until now, the church had a rigid regulation requiring that communicants fast from midnight on before taking Holy Communion.

Now new rules liberalizing the regime for the Mass and Holy Communion go into effect.

For the millions of Roman Catholics in the United States, church officials said, the new rules mean this:

1. Water may be taken at any time in the morning before taking Holy Communion.

2. Other non-alcoholic beverages may be taken before communion, providing approval is given by the confessor. (Any priest who has the faculty to hear confession may provide the advice, it was noted. The Lord's will, one way or the other, in the matter, is never mentioned.)

3. Medicine may be taken before communion if the patient is seriously ill and if approval is given by a confessor.

4. Afternoon Masses and Communion will be held from time to time for the benefit of those who are unable to attend Mass in the morning. Food and drink may be taken up to three hours before afternoon communion.

(Continued on page seven)

Our Enlargement Campaign

PORT NORRIS, N. J. FRIENDS SEND \$60 MORE, MAKING OVER \$500 THEY HAVE THUS CONTRIBUTED SINCE JAN. 1

For the past month, we have said but little about it, not knowing just what to say, but today we are launching it in earnest, hoping to get our needed equipment completely installed and ready for use not later than June 1.

I know that it has seemed a long time to our readers, especially since we started speaking about it in the early part of the year, but I've tried to be patient and I am sure you have done likewise. You've surely been wonderful in your attitude and from the depths of my heart I appreciate the cooperative spirit that has been manifested on the part of our readers.

Two or three events have happened whereby we have been providentially hindered in our plans. These have been disappointments to us, but in the end are proving blessings in disguise. How wonderful God works, even in keeping His children from making foolish

mistakes. Without taking time to tell the details, suffice it to say that He saved us untold grief and much money by His providential hindrances.

Now, He has given us the "green light" again, and it is with joy that we are proceeding, — this time really in earnest about the matter and hopeful that at a very short time we shall have the new press completely installed and working.

We need approximately \$900

WHO CAN BE INDIFFERENT

There are 1,000,000,000 heathen in the world. There are only 10,000 missionaries of all denominations.

Each missionary is responsible for 100,000 souls. In China there is but one minister to every 1,000,000 people.

(Continued on page seven)

in order to pay fully for the moving and erection of the press. I do hope that this amount comes in within the next week's time. Time is precious with us now, and I am asking all our friends who believe in prayer to really pray that God will provide the funds we need for the completion of this enlargement program at once. For lack of funds we have waited all too long. Now, let me beseech you to pray and act as the Lord may lead you.

Friends of this paper in Port Norris, N. J., have sent another offering of \$60.00, which makes approximately \$500 that these dear ones have contributed for the enlargement of our paper. This means that they have given almost one third of the amount that we have received for this purpose. How we do thank God for these and pray that He will raise up others immediately who shall do likewise!

(Continued on page seven)

Sin: What It Is And What It Does And Its Cure

Fools venture in where angels fear to tread. None know the deadly malignancy of sin like those who see its results. Those holy beings who dwell with God see the end of sin, and no wonder, therefore, they rejoice over the repentance of one sinner. Only man, blinded by the god of this world, is foolish enough to be indifferent as to the final results of sin. Thank God that (Continued on page two)

WHAT AMERICA NEEDS

America needs a leader like Moses, who refused to be called the son of Pharaoh's daughter but was willing to go with God.

Army generals like Joshua, who knew God and could pray and shout things to pass rather than blow them with atomic energy.

A food administrator like Joseph, who knew God and had the answer to famines.

Preachers like Peter, who would not be afraid to look people in the eyes and say, "Repent, or perish," and denounce their personal as well as national sins.

Mothers like Hannah, who would pray for a child that she might give him to God, rather than women who are delinquent parents with delinquent children.

Children like Samuel, who would talk to God in the night hours.

Physicians like Luke, who could care for your physical needs and introduce you to Jesus Christ who is a specialist in spiritual trouble.

A God like Israel's instead of the Dollar God, the Movie God and the Auto God.

And a Saviour like Jesus who could and would save from the uttermost to the uttermost.

The First Baptist Pulpit

"Eternal Life Insurance" ✓

This sermon, which was published in one of our earlier issues, is re-published upon the request of many of our readers.

John 10:27-29, "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 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."

I want to tell you about the

greatest insurance policy in the world. I am an agent for the company. I represent the King's Eternal Life Insurance Company. It has headquarters in Heaven. The directorate includes God the Father, Son, and Holy Spirit. The President is the King of kings. The General Agent is the Holy Spirit.

I

I want to offer some reasons why you should take a policy in this company. First of all, it is the oldest. It has been doing business for thousands of years

and it has never changed its policies nor management: "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). "For I am the Lord, I change not" (Mal. 3:6).

It is the strongest of all insurance companies. It has more capital than all other companies combined, for its capital is the "unsearchable riches of Christ" (Eph. 3:8).

It has the largest number of policy holders. In Matt. 8:11, we read that Jesus said, "Many shall come from the east and (Continued on page two)

You may hope for the best if you're prepared for the worst.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"Life Insurance"

(Continued from page one)

west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven". Rev. 7:9 speaks of, "A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne". In Rev. 5:11, we read, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Bring on your adding machine, your posting machine, and your clerks, secretaries, and stenographers and try to count the redeemed: you will only find that it is "a great multitude, which no man could number".

It has no dissatisfied policy holders. Not one has been displeased with the benefits derived in 6000 years of the company's existence. Every one is a booster. In fact, all are anxious to get others to enroll.

It is the only company which insures a man for more than he is worth. In every company there is a limitation except in this one. How much is a man worth? Paul tells us, "They are together become unprofitable" (Rom. 3:12). In spite of man's valuation, God insures us for Time and Eternity.

You need it. How strongly God argues your need of ETERNAL LIFE INSURANCE! "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord" (II Thess. 1:7-9). "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

II

A policy in this company has many provisions which no other policy carries. At the outset, it is a mutual benefit association. Every policy holder is given a joint interest and shares in its profits. "And if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:17).

It provides a n unlimited drawing account throughout life. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "If ye shall ask any thing in my name, I will do it" (John 14:14).

• This policy insures you again-

st shipwreck in the River of death. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). In his early ministry (1869), B. H. Carroll was holding a revival under a brush arbor, and when about half way through one of his sermons he noticed a ramshackle mover's wagon stop in the road, and through a rent in the dirty wagon-sheet there looked out a hungry-eyed, emaciated face of poverty and suffering. Brother Carroll was impressed to stop his sermon to the crowd, and going out he preached present and eternal salvation to the dying man. Accepting the Lord Jesus as His Redeemer, he was received into the church. He was so weak that he had to be baptized sitting in a chair. A few days later he was dying. Mr. Carroll, leaned over him, and said, "Brother Bryan, you have come to the river. But in the name of Jesus, I assure you that in the crossing, you'll find no river and no darkness. If God permit you, give us a token that what I say is true." As he nodded his head, he seemed to die. Brother Carroll put his finger on his eye to close it and the man, not yet dead, raised his hand and with jerking words said, "Brother Carroll—no—river—all bright," and died.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning
of the bar"

When I put out to sea;
But such a tide as moving seems
asleep,
Too full for sound and foam,
When that which drew from out
the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of
farewell,

When I embark.
For tho' from out our bourne of
Time and Place

The flood may bear me far,
I hope to see my Pilot face to
face

When I have crossed the bar."

Further, this policy insures you against loss in the Great Judgement Day Fire. I believe in a literal fire for unbelievers, the Bible speaks of those who "shall be tormented with fire and brimstone . . . and the smoke of their torment ascendeth up forever and ever" (Rev. 14:10, 11). "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

However, the believer is safely insured against this day. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "He that believeth on the Son hath everlasting life: and

he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This policy provides an eternal inheritance. "To an inheritance incorruptible, and undefiled, and that fadeth not away" (I Pet. 1:4). "He that believeth on me hath everlasting life" (John 6:47).

This policy is ir-revokable and non-forfeitable. This means that God won't revoke it and man can't forfeit it. It is non-cancellable from the standpoint of God and man. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, now powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). "You who are kept through the power of God through faith unto salvation" (I Pet. 1:5). "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ" (Phil. 1:6). "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40). "And I give unto them eternal life; and they shall never perish, neither shall any 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." (John 10:28, 29).

Years ago, at Leicester, England, there was a strike. Property was demolished and homes were ruined in the riot. In one home a lad was playing on the first floor, while his big brother was mending shoes upstairs. Fearing the rioters would break the door down, he stepped to the ladder and called: "Tom, Tom, they are going to smash the door open; make haste and come down." The big brother, a strong, well-built man, put his burley back to the door, while the younger boy went on about his play. Sometimes the Devil comes to this house of mine, and when I fear, lest he take me by force, I rush to the foot of the ascension ladder and cry: "Christ, Christ, make haste and come down: the Devil is about to get me." Like lightning He places Himself at the door of my heart, and there are not enough Devils in all Hell to break the door open, when my "elder Brother" has his back to the door.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his
excellent word;
What more can he say than to
you he hath said,
To you who for refuge to
Jesus have fled?"

"The soul that on Jesus hath
leaned for repose,
I will not, I will not desert to
his foes;
That soul, tho' all Hell should
endeavor to shake,
I'll never, no never, no never
forsake!"

The premium is paid for Time and Eternity. That which keeps men from carrying insurance in this life is the premium, which must be paid when due. When Jesus said, "It is finished" (John 19:30), the premium on this policy was paid forever. What is the premium? "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but

"THEY" MEANS YOU

I said: "I am disgusted at the way they let things go; They shirk the plainest duties, and they bungle things up so! They ought to be more faithful; they ought to be more true!" A small voice whispered softly: "Yes, but 'they' means you!"

I said: "Look at this city, and this country, and this state; They put bad men in office, and they call rich rascals, great! Vice, crime are unrestricted; they don't give the poor his due! Again that small voice whispered, "Yes, but 'they' means you!"

"In the church they do no better," I declared in accents strong: "They're slow to greet the stranger, slower to rebuke the wrong! They're stingy with their money, to their vows they're seldom true!"

Again that voice reminded me that " 'they' means you!"

I said: "They must do better; they must give, and pray and work! I'll do my part, and others then will feel ashamed to shirk; I am sure they will be happier when to duties all they're true!" The small voice whispered blithely: "Yes, 'they' means you!"

By Charles Zahniser

with the precious blood of Christ, as of a Lamb without blemish and without spot" (I Pet. 1:18, 19). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

III

It is interesting to notice the terms and conditions of this policy. Such a remarkable policy is offered you as a gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

George F. Pentecost, in spite of the advice of his friends determined to climb Pike's Peak alone. He was getting along very well when suddenly a snow-storm overtook him. Without warning the blinding snow covered him and he began to drift. He had about given himself up to die when he fell to the ground, and his hand fell upon some dry twigs. It came to him that if he could make a fire, he might escape. He felt in his pocket for matches and found only one. The wind was blowing a terrific gale. He took the match and shielding it in his hand from the snow, he started to strike it, then put it back into his pocket. Finally in his desperation, he got up closer under some rocks and struck the match. Shielding the little flame the best he could he touched it to the dry twigs. The fire was started and his life was saved. There was just one thing between him and death—that one match. There can be just one thing between you and the judgment and that is the precious blood of Jesus Christ which you must receive as a gift from God.

Furthermore it must be accepted only as a gift. There is nothing that I can do to merit it. "For by grace are ye saved through faith; and that not of yourselves it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "But to him that worketh not, but believeth on him that justifieth the un-

godly, his faith is counted for righteousness" (Rom. 4:5).

It must be received by faith. "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "And brought them out, and said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

Will you now make application for one of these policies? You must apply to the president. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

Suffer this further word. Make your application immediately. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

"A dear one in Heaven thy heart yearns to see
At the beautiful gate may be watching for thee,
Then list to the note of this solemn refrain
Ye must be born again."
May God bless you.



Sin

(Continued from page one)
so many know that the wages of sin is death, and by grace have fled to Christ for refuge from the wrath to come.

Sin deforms the soul.—A deformed body is bad enough but a deformed soul is worse. The soul was once in the image of God; all holy tempers, dispositions and affections abounded in it. It reflected the image of God as a mirror reflects the face of a man. Sin entered, and the soul was deformed; envy, malice and unrighteousness predominated, and the image of God was reflected only as a cracked and shattered mirror reflects. It was as if the face of Raphael's Madonna had been blurred and streaked with a tarred stick. Sin has produced an abnormal condition, and, instead of the masterpiece of all omniscient omnipotence, sin has made the soul a deformed monstrosity.

Sin has weakened the soul.—Its powers, especially for knowledge and goodness, are not what they once were. Its longings and cravings for God are not those grand tidal throes which were its original condition. Even when willing, it finds not its power equal to its will; as a convalescent, however willing to walk, finds his enfeebled limbs unable to perform his wish, or, at least, soon wearies.

Sin pollutes.—As is the fountain (Continued on page seven)

LIQUOR INDUSTRY SPENDS \$148,000

For six pages of advertising in

**ONE ISSUE of a
NATIONAL POPULAR MAGAZINE REACHING**

We are determined by God's grace to have the best printing shop to give our readers the best paper possible.

**4,500,000
HOMES!**

What a wonderful printing shop we could have if we had this amount to spend for enlargement.

THE SAME AMOUNT SPENT BY

The Baptist Examiner

1. Will enable us to buy all the necessary printing equipment we need for the immediate enlargement of our paper, or --
2. Will purchase 148,000 two-year subscriptions to
THE BAPTIST EXAMINER or --
3. Will support a great number of new missionaries on our foreign fields where they are needed so badly.

Liquor only breaks up homes and damns souls, while the gospel brings eternal life and unites homes. The American people are spending \$1,000,000 every hour (60 minutes) for liquor, while most gospel enterprises have to struggle for lack of finances.

If the liquor gang has the satanically inspired audacity to advertise its deadly poisons to a dying world, we have determined, by God's grace salted with love yet with holy boldness, to ask Christians to sacrifice of their earthly goods for the purpose of assisting us in continuing the spread of the gospel, which is the only means of successfully combating the liquor traffic, and all other errors. Let's give the up-and-outers as well as the down-and-outers a chance to live.

Our special needs at this time are:

1. Thousands of daily prayer-warriors.

2. Money to complete the enlargement of THE BAPTIST EXAMINER from four to eight pages weekly.
3. Small and large gifts to buy all available radio time.

We are in dead earnest. We have lost too much precious time already. Satan's forces have made tremendous inroads, but God has still kept the press lanes open; and if we fail Him now, God may repeat the language to us that we find recorded in Romans 1:28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (20th Century Translation: "Then as they would not keep God before their minds, God abandoned them to depraved thoughts so that they did all kinds of shameful things.")

DON'T LET IT BE SAID: "TOO LITTLE, TOO LATE, FOR THE GOSPEL."

Our Motto: "TRUST THE LORD AND TELL HIS PEOPLE."

Do what God tells you to do NOW!

Send your contribution today!

(USE THE ENCLOSED POSTAGE FREE ENVELOPE FOR YOUR CONVENIENCE)

LIQUOR KILLS!

THE GOSPEL GIVES LIFE!

MISSIONARIES
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ELD. J. F. BRANDON
ELD. AND MRS. ROYAL CALLEY
MIGUEL IBERNON
CICERO BICIPO
MAIO DUTRO
EUFRAZO SORAES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES
(Portuguese Language)
GABRIEL SERAPHIN

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.

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ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM

DON SIMON GUIMA

DON JUAN CASTRO
(Spanish Language)

IN COLUMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

How God Is Working In Brazil

Dear Brother Overbey:

I am sending you this letter to tell you about my trip to Cruzeiro do Sul. God has been gracious to me in that he gave the people the hearts to receive and treat me kindly. I left Manaus on March 3rd and arrived in Cruzeiro do Sul the same day late in the afternoon after a comfortable trip. On arriving I met Miguel Ibernnon for the first time, since he was in Rio de Janeiro for medical treatment at the time I visited Cruzeiro do Sul before.

They have services every night in the week there, just as we do here in Manaus, and I had the opportunity to preach that very night. I was informed that there was some dissension caused by a missionary (Joe Morreno) there from New Tribes Missions. A good portion of the sermons that I preached were doctrinal sermons concerning the church and her commission.

The day that I arrived was Tuesday and I preached that night on the origin of the Baptist Church and her differences with churches founded by men. Wednesday night I preached on

the ordinance of the Red Heifer. It pleased God to save a soul that night, a young girl about 16 years of age. I was told that she was very much an enemy of the Word of God and could not be approached with the gospel. This caused her mother and father a great deal of grief, but oh, the infinite mercy of God. He gave her ears to hear and eyes to see. Who can explain the grace of God? She came an enemy of God and left His child. It touched me greatly when I heard her confession. I watched her as she came to me so timidly and contrite. I said to her "Young lady, what do you come for?" There was no confusion with her answer, she said, "I come confessing Christ as my Saviour." She believed God and that was that. She did not have to pray through or plead or roll around on the floor. She only needed to believe God's word.

Thursday morning we left Cruzeiro do Sul very early in the morning for Barro do Jordim. We arrived there about six o'clock in the evening. I preached that night on the Sabbaths since someone had brought some

literature of the Adventists to circulate around. The message was very well received with a great deal of interest on their part. We ate a very fine meal that night and retired. The next morning we left again for Cruzeiro do Sul. On the way back Miguel saw a leopard sitting on a limb overhanging the river and shot it. He took the skin off and brought it back to Cruzeiro do Sul and dried it and gave it



This is a picture of the children in the school room in Manaus, Brazil. Brother Calley says that he would match some of these with any in the U. S. The primary purpose of this school is to give these boys and girls the Gospel. Bro. Calley teaches them the Bible four days each week. Otherwise they would not get this Bible training.

to me. He also killed some kind of a wild animal on the way back with an oar from the canoe. It looks something like a pig and tastes quite a bit like a squirrel. His family was very glad that he had brought home this prize. Miguel's family don't get to eat meat very often. I preached that night again on the church as the body of Christ, as distinguished from the kingdom of God and the family of God. I got much of my sermon from H. B. Taylor's book "Why Be A Baptist." I compared it with the invisible church theory and also showed that God set different members in the body to do different things, such as the difference between the man's work and the woman's and how that God's reward was for faithfulness in the things that he had commanded the different members of his body to do, not for women to take the man's place and attempt to preach and take other authorities, nor for the man to become a feminist and attempt to take the woman's place.

I also taught the difference between the pastor and the deacon, that the pastor was to lead

and the deacon to serve. The deacon at the church there is a good man but partly by the favor of the church and partly by his own he was taking privileges and responsibilities that belong to the pastor. I will always be thankful to Brother Roberts for pointing that out to me at my ordination. I have learned a few things about deacons since that time.

Saturday night I preached at the church of Jesus Christ and likened to His house, with Jesus Christ being the chief corner stone. The proper material being believers to build with and that they were cemented or sealed into the house by water baptism. I also taught the true meaning of the Baptism into the Holy Spirit and showed that it was not for salvation nor for entrance into the church, and that the baptism had already been given and need not be repeated, and the deed is not repeated. I am firmly convinced, that there was only one baptism in the Holy Spirit on the day of pentecost and that it was extended at the house of Cornelius to show that the Gentiles were to be allowed (Following page, Col. one)

Thank God That Hallum Is Improving In Health

Dear Brother Overbey:

This leaves all well except wife and daughter both are being bothered by sinus trouble some; both are up and about.

I am happy to announce that I am still gaining lost strength back slowly.

I had the pleasure of conducting devotional services in Woodland Park Baptist Church two weeks ago last Wednesday night, for the first time that I had spoken publicly in about a year and the first time in about six years to speak in English.

We were happy to have Bro-

ther Z. E. Clark to visit us, we regretted that you could not also come.

We have planned to go to Ky., and that part about the 1st of April next if the Lord is willing, and then we can see when we can come to Detroit.

There came quite a storm here this afternoon, it blew trees down and many branches on houses breaking holes in some of the roofs, a little out of town it destroyed one tin house completely, a woman was killed somewhere. We are happy to learn of the progress on the new church building.

May the Lord continue to bless you and yours and give you grace for occasion.

Yours in Him, R. P. Hellum



This is a picture of the congregation inside the meeting house in Cruzeiro do Sul that were present to hear Brother Calley preach on his first trip there.



Mrs. Miguel Ibernnon and children. She is the wife of the pastor of the church at Cruzeiro do Sul. Brother Ibernnon was away for medical treatment at the time of Brother Calley's first visit.

Mitchell Lewis Tells Of Mission Journey He Made

Dear Friends,

We are all well and enjoying the blessings of the Lord. We conducted our Daily Vacation Bible School the week of March 9-15 with 48 children enrolled. We could have had more but that was all that we could handle. We studied from the book of Luke and had our finishing exercise Sunday morning instead of our regular Sunday School.

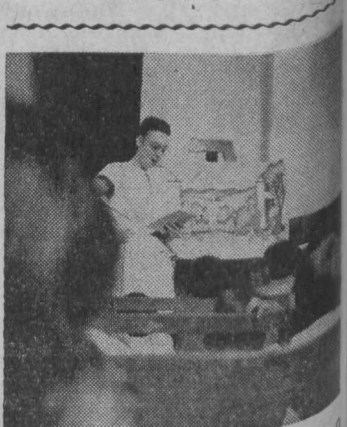
We averaged 63 in Sunday School for the month of March with an average of six in the men's class. The men's prayer group Wednesday and Sunday night before the service is a real blessing to my soul.

I made a four day trip to Polis with Simon Gaima immediately after our D. V. B. S. We spent

the first night with Don Adriano Nunes and preached to his family and two travelers that were spending the night with him. The next day we went to the last house on the creek where we spent three nights.

Don Angulo Audoro is married but has two women and 14 children that were at home. Some of his boys were off in the jungle hunting. He likes to hear the gospel (so he says) and we have a standing invitation to preach at his place.

The first night with Don Angulo we had his family and two men for our congregation, the second night we had his family and three men for our congregation, the third night we



Mrs. Mitchell Lewis teaching a class of children in the Sunday School in the church at Iquitos, Peru.

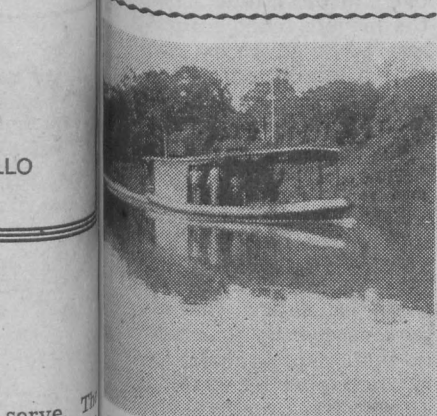


Mario Dutro on the left, Cicero Bicipo in the center and Eufrazo Soraes on the right. These three brethren are native missionaries in the Acre Territory of Brazil. They were at Cruzeiro do Sul and Brother Calley took their picture. They are faithful Baptist preachers.

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.



While traveling up the Jurua river, Brother Calley took this picture of the boat they met coming down stream. It brings back memories of many years past. This is the launch that Brother J. F. Brandon owned years ago. The inside has been torn away and it is now used to haul freight. It still runs well.

Calley Letter

(Preceding page, Col. five)
freely enter the church also. One might say that this is impossible but what about the first resurrection? There is only one resurrection of the saints, yet it is in three parts, the firstfruits, the harvest and the gleanings and this over a wide expanse of time.

Sunday I preached on Jesus Christ as the Light. Using John 1:9-10 as my text. I exhorted them to walk in the light as He is in the light. After my sermon they called a meeting and excluded a woman who was following the Pentecostals' and the doctrines of the New Tribes Missions.

Sunday afternoon Miguel baptized the young girl that had been saved during the preceding week. Before he baptized her he preached a short sermon for the people who were curiously watching and gave one of the best explanations of the mode of baptism, that I ever heard.

Sunday night Miguel preached for me. He preached on the grace of God, and I make no exceptions, it was the best sermon I have ever heard on that subject. Every afternoon that I was there, Miguel and I discussed the scriptures. He is one of the soundest and deepest preachers that I know. What I like about him is that he is able to tell you why he believes as he does.

Monday night I again preached on the church as the promised bride of Christ. I showed that it was impossible for the members of a church of Christ to commit spiritual adultery by



This picture was taken in the far interior, up the Jurua river. The young man on the right is the one who killed his hog and gathered all the people together to hear Brother Calley preach.

FINANCIAL REPORT FOR MARCH 1953

Buffalo Avenue Baptist Church, Tampa, Fla.	\$ 12.60
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Sylvania Hills Baptist Church, New Brighton, Pa.	3.00
Fish Springs Baptist Church, Hampton, Tenn.	18.25
Fenton Road Baptist Church, Flint, Mich.	5.00
Faith Baptist Church, Royal Oak, Mich.	5.78
Bellview Baptist Church, Paducah, Ky.	41.19
Calvary Baptist Church, Richmond, Ky.	24.19
Water Valley Baptist Church, Water Valley, Ky. (Adult S. S. Class)	7.60
New Hope Baptist Church, Dearborn, Mich.	44.68
Hopewell Baptist Church, Arlington, Ky.	19.92
Jordan Baptist Church, Berwyn, Ill.	50.00
Flat Rock Baptist Church, Flat Rock, Mich.	23.00
Mount View Baptist Church, Watauga, Tenn.	18.80
First Baptist Church, Woodway, Va.	9.82
Calvary Baptist Church, Greenbottom, West Va.	100.00
Calvary Baptist Church, Greenbottom, West Va.	16.50
Chattaroy Baptist Church, Chattaroy, West Va.	15.00
South Side Baptist Church, Winter Haven, Fla.	55.00
Harmony Baptist Church, Pine Bluff, Ark.	57.05
Naborton Baptist Church, Naborton, La.	25.95
New Hope Missionary Baptist Church, Chicago, Ill.	140.00
Goodwill Baptist Church, Tampa, Fla.	80.00
Little Obion Baptist Church, Wingo, Ky.	14.50
Zoar Baptist Church, Fancy Farm, Ky.	31.86
Liberty Baptist Church, Flint, Mich.	7.86
Pleasant Grove Baptist Church, Hickory, Ky.	4.85
Pleasant Grove Baptist Church, Hickory, Ky.	7.56
First Baptist Church, White Plains, Ky.	15.00
Seventh Street Baptist Church, Cannelton, Ind.	8.75
South Bristol Baptist Church, Bristol, Tenn.	5.00
Newby Baptist Church, Richmond, Ky.	10.67
Mt. Hebron Baptist Church, Lancaster, Ky.	53.44
Bryan Station Baptist Church, Lexington, Ky.	15.00
Second Baptist Church, Marion, Ky.	24.51
First Baptist Church, Hampton, Fla.	25.00
Kirbyton Baptist Church, Bardwell, Ky.	55.06
Faith Baptist Church, Royal Oak, Mich. (B. T. U.)	5.00
Westwood Baptist Church, Toledo, Ohio	17.25
First Baptist Church, Arabia, Ohio	54.15
Temple Baptist Church, Evansville, Indiana	33.50
First Baptist Church, Russell, Ky.	205.29
East Main Baptist Church, Des Plains, Ill.	5.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Peters Creek Baptist Church, Elizabethtown, Ill.	48.00
Faith Baptist Church, Lawtey, Fla.	6.00
Faith Baptist Church, Lawtey, Fla.	6.00
Liberty Baptist Church, Toledo, Ohio	34.30
Canfield Avenue Baptist Church, Detroit, Mich.	153.50
Canfield Avenue Baptist Church, Detroit, Mich. (for school)	15.82
Cleaton Baptist Church, Cleaton, Ky.	50.00
Grace Baptist Church, Ellaville, Ga.	23.00
Liberty Baptist Church, Central City, Ky.	18.51
First Baptist Church, Coal Grove, Ohio	31.01
South Side Baptist Church, Paducah, Ky.	136.80
Ronald E. Hall, McLeansboro, Ill.	5.00
Katie Sparks, Vanceburg, Ky.	1.00
J. H. Kain, West Cape May, N. J.	10.00
Mr. & Mrs. A. Hanley, Trenton, N. J.	70.00
Mrs. W. O. Prewitt, Harrodsburg, Ky.	2.00
Six members of Port Norris Baptist Church, Port Norris, N. J.	40.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	10.00
A Friend, Columbus, Ohio	5.00
Mr. & Mrs. Harry Robbins, Port Norris, N. J.	14.00
Mr. & Mrs. W. T. Bureson, Knoxville, Tenn.	2.00
Ronald E. Hall, McLeansboro, Ill.	12.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	10.00
Mr. & Mrs. Jesse L. Willis, Monticello, Ark.	5.00
R. E. Murphey, Castor, La.	7.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	10.00
Gus Randolph, Cane River, N. C.	38.68
Mr. & Mrs. Charles R. Miller, Farmland, Ind.	4.89
Mrs. J. L. Causey, Cofeen, Ill.	1.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Edward L. Johns, Richmond, Ky.	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Total	\$2568.09

As the Lord leads you, send all offerings for the 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
P. O. Box 551
Evansville, Indiana

Peters Creek Baptist Church of Elizabethtown, Illinois sent their first offering last month and through mistake in typing it off it was reported Elizabethtown, Ky., instead of Ill. This church has another nice offering of \$48.00 this month. Brother Eugene Allen is pastor.

New Hope Baptist Church, Chicago, Illinois, sends its first offering this month of \$140. This church was organized last October and called Brother Fred Halliman as pastor. Brother Halliman writes that he has been preaching less than a year. This speaks well for pastor and church.

Mount View Baptist Church, Watauga, Tennessee has an offering of \$18.80 this month for the first time. Welcome to you.

Welcome also to Flat Rock Baptist Church, Flat Rock, Michigan which sends an offering of \$23.00 this month as her first offering. This is a new church also.

The following individuals are new donors since the first of this year. Mrs. Donald McElwain, Amarillo, Texas; Mrs. D. F. Blalock, Alexandria, La.; Ronald E. Hall, McLeansboro, Ill.; Joseph T. Pasquale, Vineland, N. J.; and First Baptist Church of Ashland, Kentucky has a fine group of young people that sent an offering in February for their first time.

lusting and seeking after the organizations of men and the things of the world in general. I asked them to come out from such things and be separate in compliance with obedience and faithfulness to Christ and the dignity and honor of His church. Tuesday morning I met a young man about twenty years of age.

He told me that he had watched Miguel baptize sister Teresa, the young girl, and had heard his explanation for what he was doing. At the end of his sermon Miguel invited any present to confess Christ and be baptized at the same time. This young man was listening in his house and told his mother that he was going to do just that, but she being an ardent Catholic grabbed his shirt and said that he would have to drag her out there with him if he did, and she clung on to him until after we left. He said that he was determined to follow Christ though, and that he would be in church the following Sunday to make known his trust in Christ. Such is the work of God, for which I know you rejoice with me. That night was my last night there and I preached on Jesus Christ as the Word of God, and God Himself. Using John 1:1-3 as my text, I asked them to consider Christ as the Spokesman of God, the one in whom all the fulness of the Godhead dwells bodily, and to hear His words and not to be listening to the doctrines of men. After I had finished they all came and embraced me and we said goodbye one to another with much tender feelings. The next morning I left very early and arrived (by plane) here in Manaus the same day. I cannot help but think about the many preachers at home, that are burning to preach and are impatiently waiting for the opportunity. Well there is plenty of room here. God has many chosen waiting to hear the word. I ask you, earnestly, why don't you search yourselves and see if God would not have you join me or Brother Lewis? We need your help. May God lead you here and soon.

Your Brother in Christ,
Royal H. Calley

Lewis Letter

(Preceding page, Col. five)
had his family and thirty-nine outsiders. I tried my best to show them what true repentance is but seemingly to no avail. I had to stop preaching the third night and ask the women to stop talking in order that the others might hear.

The whole creek was in a bad state of disorder as they were celebrating (San Jose Day) and one man by the name of Jose put on a big dance with free drinks. As Don Simon and I passed the small Catholic chapel I noticed two small candles burning in honor of San Jose.

We talked with one family and they told us that they liked the gospel but could not accept Christ, as they would be persecuted as Don Adolpo is being persecuted.

I have completely dismantled the Jeep, sanded the fenders and body, put on one coat of primer paint and will start assembling it in a couple of days now. One fellow that comes to church owes me 200 soles and he is helping me to pay off his debt. It cost my father 10.00 dol-



Mrs. Lewis' Sunday School class in Iquitos, Peru.

lars to send me the paint and I was afraid to take the jeep to any of the garages here as they would most likely steal half the paint and do a bad job anyway.

Before I close this letter I would like to say AMEN to Bro. Calley's letter in February MISSION SHEET.

By His Amazing Grace
Mitchell Lewis

P. S. Thanks for paying the postage on the calenders.



Diana Castro and her Sunday School class in the First Baptist Church, Iquitos, Peru. She is the wife of Juan Castro, the native preacher.

A CHRISTIAN'S FINANCIAL CREED

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China, or India, or New York or Colorado.

3. God is counting upon this money for His work. It is to hold His churches and preach His Gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgement of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

6. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.

— Tidings



The wife of Don Simon Gaima teaching a class of women in the church at Iquitos, Peru. Don Simon is one of the native preachers.

Voice Of The Popes

(Continued from page one)
Libertas Praestantissimum.

"Liberty of Thinking, and of Publishing... is not... an Advantage," Says Pope

"So too, the liberty of thinking, and of publishing, whatsoever each one likes, without any hindrances, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils. Liberty is a power perfecting man, and hence should have truth and goodness for its object. But the character of goodness and truth cannot be changed at option. These remain ever one and the same, and are no less unchangeable than Nature herself. If the mind assents to false opinions, and the will chooses and follows after what is wrong, neither can attain its native fullness, but both must fall from their native dignity into an abyss of corruption. Whatever, therefore, is opposed to virtue and truth, may not rightly be brought temptingly before the eye of man, much less sanctioned by the favor and protection of the law... To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error... The Church of Christ is the true and sole teacher of virtue and guardian of morals."

—Leo XIII in the *Encyclical Immortale Dei*, 1885.

"The Fallacy of Private Judgment," According To The Pope

"And it is part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapprove of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and to publish abroad whatever he thinks."

"Now when the State rests on foundations like those just named—and for the time being they are greatly in favor—it readily appears into what and how unrightful a position the Church is driven. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society equal only, or inferior to, societies alien from it; no regard is paid to the laws of the Church..."

—Leo XIII in the *Encyclical Immortale Dei*, 1885.

"And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it."

"In very truth Jesus Christ gave to His apostles unrestrained authority in regard to things sacred, together with the genuine and most true power of making laws, as also with the twofold right of judging and of punishing, which flow from that power."

—Leo XIII in the *Encyclical Immortale Dei*, 1885.

"The Papal Syllabus Of Errors" Condemns Freedom

In 1864, Pius IX issued the famous *Syllabus of Errors*, in

which the following propositions, among others, are solemnly condemned, anathematized and execrated:

CONDEMNED BY THE POPE

"That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." (XV)

CONDEMNED BY THE POPE

"That the eternal salvation may at least be hoped for, of all those who are not at all in the true Church of Christ." (XVII)

The last proposition of the *Syllabus of Errors* was quoted verbatim from an allocution delivered by the same pope, Pius IX, before a consistory in 1854, in which he recalled the well-known maxim "Outside the Church, there is no salvation." In that allocution the pope said: "We have learned with sorrow that another error, not less fatal, has been spread abroad in some parts of the Catholic world, and that it has laid hold upon the minds of a great number of Catholics, who imagine that the eternal salvation of those who are not members of the true Church of Christ can be hoped for... In accordance with our apostolic charge we wish to stir up your solicitude and your episcopal vigilance, in order that, to the full extent of your strength, you may banish from the minds of men this impious and fatal opinion that the way to eternal salvation can be found in all religions. Show... to the peoples who are confided to your care, that the dogmas of the Catholic faith are in no wise contrary to the mercy and the justice of God. We are required by the faith to admit that outside of the Roman, Apostolic Church, no one can be saved, that it is the sole ark of salvation, that he who has not entered it will perish by the flood; however it must also be recognized on the other hand with certainty that those who are in a state of invincible ignorance with respect to the true religion do not bear the fault in the eyes of the Lord. Now, in truth, who will go so far in his presumption, according to the character and the diversity of nations, of lands and of the minds and of so many other things? Doubtless when, freed from these corporal bonds, we see God as He is, we shall understand what a close and lovely bond unites the mercy and justice of God; but as long as we are in this earthly dwelling place crushed under the mortal burden that weighs upon our souls, let us believe firmly, in accordance with Catholic doctrine, that there is one God, one faith, one baptism; to go farther in one's enquiries is no more permitted by law."

—Pius IX in the allocution *Singulari quadam*, 1854.

The Church of Rome Still Claims The Right To Employ Force

The same *Syllabus of Errors* condemns the following proposition:

CONDEMNED BY THE POPE

"The Church has not the right to employ force or any direct or indirect temporal power." (XXIV)

Another pope, Pius VI, in his Dogmatic Constitution, *Auctorem fidei*, reproves the following proposition:

"The Church has not the right to demand submission to its decrees otherwise than by persuasive means."

The same pope added this further comment:

"Inasmuch as this proposition aims at denying the Church the power that it holds from God not only to guide the faithful by persuasion and by counsel, but also to make laws, to restrain and to correct rebellious and contumacious men, by employing against them external condemnations and efficacious punishments... it only reproduces a system already condemned as heretical."

In the *Encyclical Quanta Cura*, of Pius IX, issued at the same time as the *Syllabus of Errors*, we read the following statement of Rome's claims to punish those who refuse submission with both spiritual and temporal pains:

"Others, reviving the depraved fictions of innovators, errors many times condemned, presume with extraordinary impudence, to subordinate the authority of the Church and of this Apostolic See, conferred upon it by Christ our Lord, to the judgement of civil authority, and to deny all the rights of this same Church and this See with regard to those things which appertain to the secular order. For these persons do not blush to affirm... that the Church can decide nothing which may bind the consciences of the faithful in the temporal order of things; that the right of the Church is not competent to restrain with temporal penalties the violators of her laws..."

The Council of Trent also expressly recognizes that ecclesiastical judges have the right to inflict temporal punishment on guilty persons, as does the Fourth Lateran Council with respect to heretics.

The Bloody Papal Inquisition

Even more convincing than the dogmatic statements of papal documents are the violent and ruthless practices which illustrate the arrogant and blasphemous doctrines of the Church of Rome. Those who lightly say that the Church of the Popes favours freedom of religion, cannot explain away the bloody history of the Inquisition; they blithely pass over it, trusting that popular memory is short enough to allow them to dismiss the record of history as something that belongs to old unhappy quarrels of long ago and that has nothing to do with the changed times and circumstances in which we live.

Those who reason thus are ignoring, or are ignorant of, the fact that the Roman Church has never condemned the principle of the Inquisition and still claims, today, where expedient, the same power of bloody repression that it exercised in the Middle Ages. This Church boasts that it never changes.

Roman Catholic apologists seek refuge in the argument that their Church has always had a horror of blood and therefore never put heretics to death. It is said that ecclesiastical judges condemned the dissenters to the spiritual pains of excommunication and it was the secular arm, that is the civil power, which actually performed the execution. However, more candid Roman apologists have been compelled, in the face of the evident truth, to admit that in excommunicating heretics and handing them over to the secular arm, albeit with a prayer for mercy, the priests were actually in fact condemning them to death. The civil power burned the condemned heretics with the express approval of the Church. Hence this defense is at best a "legal fiction," as it is named by one Roman Catholic writer who makes use of it. Another calls it "euphemism," though in common parlance it would be

described as a piece of downright hypocrisy. The best that can be said for the Church of Rome is that it had others do what it did not do itself. Though truth to tell, no doubt many of the martyrs welcomed death, even death at the stake, as a relief from the slow agonizing pains of the thumb-screw and the rack, and the long drawn-out imprisonment in dungeons where starvation and disease took their deadly toll and sapped the strength of body and soul even more fearfully than did the fiery stake of the secular arm.

"To The Flames"

Pope Leo X, in his famous Bull *Exsurge Domine* condemned as heretical the following proposition of Luther:

"The burning of heretics is against the will of the Holy Spirit."

Here then is an *ex cathedra*, and hence allegedly infallible statement of the papal determination to burn heretics. This has never been withdrawn or annulled and could not be unless this pope were declared to be liable to err, which would be a denial of the official dogma of papal infallibility.

The R. C. Doctrine Of Toleration

In such places and circumstances as the Church of Rome cannot force its will upon governments, it recognizes the necessity of making some concessions to heretics, but it is at best "toleration," not true liberty, and then only such as it is compelled to yield by the force of circumstances over which it has no control. Leo XIII in the above-quoted *Encyclical Immortale Dei*, has the following to say on the subject:

"Nor is there any reason why any one should accuse the Church of being wanting in gentleness of action or largeness of view, or of being opposed to real and lawful liberty. The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not, on that account, condemn those rulers who, for the sake of securing some great good or of hindering some great evil, allow patiently custom or usage to be a kind of sanction for each kind of religion having its place in the State."

—Leo XIII in the *Encyclical Immortale Dei*, 1885.

"The Catholic Religion... The Sole Religion Of The State"

The *Syllabus of Errors* of Pius IX condemns the following proposition:

CONDEMNED BY THE POPE

"That in the present day, it is no longer necessary (non expedit) that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship." (LXXVII)

This same proposition is stated positively in the papal allocution *Nemo vestrum* pronounced Pius IX in the secret consistory of July 26, 1885, in connection with certain developments in Spain:

"You know the agreement that we made in the year 1851 with our dear daughter in Jesus Christ, Mary Elizabeth, the Catholic Queen of Spain. This agreement was then declared to be a law of the state in that kingdom and was solemnly promulgated. You know how in that agreement, among all the decisions concerning the interests of the Catholic religion, we above all established that this holy

religion should continue to be the sole religion of the Spanish nation, to the exclusion of other worship, (cultu) and it would conserve, as heretofore, the rights and prerogatives which it ought to enjoy in accordance with the law of the land and the Canonical rules, moreover, in the public schools and the private schools, the teaching was to be in entire conformity with Catholic doctrine."

Another proposition of the same *Syllabus* condemns anathematizes the following section:

CONDEMNED BY THE POPE

"Whence, it has been provided by the law in countries called Catholic, persons coming to reside there shall enjoy the free exercise of their own worship." (LXXVIII)

Religious Liberty Specifically Condemned By Popes

The following proposition also found in the *Syllabus of Errors* with the papal condemnation resting on it:

CONDEMNED BY THE POPE

"Moreover it is false that civil liberty of every mode of worship and the full power given to all of overtly and publicly manifesting their opinions and ideas conduce more easily to corrupt the morals and minds of the people, and to the propagation of the plague of religious indifference." (LXXIX)

"A Most Pernicious Error" Separation of Church and State

The Pope in the *Syllabus of Errors* condemns the Doctrine that

CONDEMNED BY THE POPE

"The Church ought to be separated from the State, and the State from the Church." (LXXX)

In the year 1906 Pius X in the *Encyclical Vehementer* solemnly condemned the law on the separation of the church and the state recently voted on the government of France. He said:

"That the Church and the State ought to be separated is a thesis that is absolutely false and a most pernicious error."

Popes Demand That Their Church Be Superior To The State

Pope Gregory VII stated in 1081 the arrogant claim of the Roman Church over the state. "Should not an authority founded by laymen—even those who do not know God—be subject to that authority which the providence of God Almighty has for His own honor established and in His mercy given to the world?... can doubt but that the priests of Christ are to be considered the fathers and masters of kings and princes and of all the faithful? Is it not clearly pitiful madness for a son to attempt to subject to himself his father, his pupil his master; and for one to bring into his power and with iniquitous bonds him whom he believes that he himself can be bound and loosed not only on earth but also in Heaven?"

Pope Boniface VII, in the Bull "Unam Sanctam," said: "And we learn from the words of the Gospel that in this Church (Continued on page seven)"

THE BAPTIST EXAMINER

Sin

(Continued from page two)

...the stream. Alienated from God, it moves out of its proper orbit in regions of pollution and corruption, as a cloth dyed is stained by chemicals, so the soul polluted with sin. The needs cleansing, and until it is purified it is unfit for communion with an infinitely holy God.

Sin stupifies the soul. — Its powers are paralysed. It is blind that it sees not the danger. As a body under the influence of an opiate, it knows not that it is the sigh of its dissolution, its sleep the sleep of death. To arise from its slumber, to arise from the dead. To be under the influence of sin is to be dead, and therefore those who are dead to God save their souls as they can.

Sin destroys the Soul: separation from the true tree of life, without which none can live for ever. In Heaven or on earth sin brought banishment from God and misery and despair. How intolerably wretched is man if there be no salvation for him. Who can deliver him from the power of sin and death? Who proposes to do it? How is it to be done? Why are not men saved? There is an answer? Yes, thank God there is.

Who proposes to save man from sin? — Does nature? Certainly not. Sin is defined as a transgression of the law. If there be any salvation from violation of the laws of nature I have not discovered it. Multitudinous are the utterances of the law of nature she has never announced how man may be saved from sin.

Reason cannot. Given the proposition: "How can God as King be just and yet pardon man when he has already punished sin in him?" or how can He forgive sin at all? and reason cannot solve it. The aggregated thought of all the ages gives up the problem as beyond its solution. Science attempts not to save the soul. Its efforts, at present, are to prove, if possible, that man has no soul.

Neither microscopes, telescopes, blowpipes nor crucibles can find an antidote for the disease of all our woe. Science may discover something that will increase knowledge, or make a poor nation rich, but it does not pretend to make one man good nor to bind up the broken heart.

Who then saves? Jesus of Nazareth, or no one; the Gospel of the Son of God, or nothing. There is no other name given among men, that can save or promises to save, but His. He announces that it was His mission to seek and to save that which was lost. "It is a true saying and worthy of all acceptance that Christ Jesus came into the world to save sinners."

He is the great Physician, but the only physician, and the Gospel is the sufficient, and only remedy. The words He spake on Mount Olivet just before He ascended to the Father, show "the path of life" and open the gates of heaven to every soul who believes in Him. "Go," says the saviour of men, "into all the world, and teach the Gospel to every creature." Proclaim the good news that the Christ has died for sin according to the scriptures, and that He was buried, and rose again the third day, according to the Scriptures, and he that believeth on Christ shall be saved; but he that believeth not shall be damned. What a blessed remedy for sin is this. He that through faith in Christ shall be saved, shall be buried with Him in baptism, as He was buried in the tomb of Joseph of Arimathea

and shall "rise to walk in newness of life" as He rose to ascend to the Majesty on high, shall no longer be under the condemnation of sin, but shall be adopted into the Family of the Lord Almighty. In short, shall gain through the second Adam all he lost through the first Adam.

Voice Of The Popes

(Continued from page six)

and in her power are two swords, the spiritual and the temporal. For when the apostles said, 'Behold, here' (that is, in the Church, since it was the apostles who spoke) 'are two swords'—the Lord did not reply, 'It is too much,' but 'It is enough.' Truly he who denies that the temporal sword is in the power of Peter, misunderstands the words of the Lord, 'Put up thy sword into the sheath.' Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual. For when the apostle says "there is no power but of God, and the powers that be are ordained of God" they would not be so ordained were not one sword made subject to the other . . ."

Pope Innocent III wrote comparing the state to the moon and the Church to the sun:

"These dignities are the pontifical power and the royal power. Furthermore, the moon derives her light from the sun, and is in truth inferior to the sun in both size and quality, in position as well as effect. In the same way the royal power derives its dignity from the pontifical power."

This same pope also said in the "Decretals":

No sane person is ignorant of the fact that it pertains to our office to punish every Christian for any mortal sin."

(Decretales Greg. IX c. 13, De Judiciis, lib. II, tit. 1.) quoted in Practical Commentary on the Code of Canon Laws, Vol. II, p. 198.

Leo XII in the Encyclical entitled "On the Chief Duties of Christians as Citizens," January 10, 1890, dogmatically asserted:

"But the Supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself. This obedience, however, should be perfect, and cannot be given in shreds,—nay, were it not absolute and perfect in every particular it might wear the name of obedience, but its essence would disappear."

In the Encyclical "Immortale Dei" in 1885, the same pope stated:

"More important results even might have been justly looked for, had obedience waited upon the authority, teaching, and counsels of the Church, and had this submission been specially marked by greater and more unswerving loyalty. For that should be regarded in the light of an everchangeless law which Ivo of Chartres wrote to Pope Paschall II: "When kingdom and priesthood are at one, in complete accord, the world is well ruled, and the Church flourishes and brings forth abundant fruit. But when they are at variance, not only smaller interests prosper not, but even things of greatest moment fall into deplorable de-

ESTIMATE OF WOMAN



say . . .

"To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth from domestic society, is a grave and fatal error . . ."

THE same pope, Leo XIII, also said:

"But if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the Supreme Pontiff the authority of Jesus Christ, then, truly, to resist becomes a positive duty, to obey, a crime."

Rome Changes

(Continued from page one)

The new rules were set up in an 'apostolic constitution' announced recently by Pope Pius XII.

The new regulation dealing with the taking of medicine is designed only for those suffering serious or protracted illnesses: communicants who suffer an occasional headache will not be permitted to take an aspirin before communion, it was explained.

If the Pope had carefully read Luke 22, he would have seen that instead of fasting before partaking of the Lord's Supper, the Lord and the apostles ate the Passover Supper. They ate of the old feast, then the Lord instituted the new.

And if Catholics were to read their Bibles, they would throw the whole system of Catholicism completely away. What right has the Pope or any man to change the eternal Word of God! It is final. Read Prov. 30:5, 6; Rev. 22:18, 19.

Enlargement

(Continued from page one)

Write us today, and send us whatever offering God may lay upon your heart in our behalf. From the depths of my heart, I will thank you and I am sure that God will bless you.

Remember: if we had the funds today, we could have the press installed within one month's time. Won't you make this possible now?

Indifferent

(Continued from page one)

Out of every 100,000 church members in North America, only 21 go to the foreign field. Forty million heathen die every year.

Heathen are dying at the rate of 100,000 a day. Every tick of the clock sounds the death knell of a heathen.

During each breath we draw, four souls perish never having heard of Christ!

Conversion

(Continued from page one)

3. He must have changed his RELATIONSHIP WITH GOD. Notice then:

Conversion Involves A Change In Mind

This is produced by hearing the Gospel. We may call this the birth of Faith, since Paul says, "Faith cometh by hearing . . . the word of God." (Romans 10:17). The Gospel finds us when we are separated from God by sin, and living as though He did not exist. It's message reveals Him to us afresh; tells us of His love in Christ, so that we change our minds, and turn

from unbelief to belief. Thus the process of conversion is begun. Notice this! Belief isn't the END or COMPLETION of conversion. It is the commencement. The initial change that takes place is a Change of Mind.

Conversion Involves A Change Of Conduct

By this we mean that Faith must issue in repentance. A change of mind must result in a change of behaviour. It matters not how fervently we profess to believe in Christ or in God, if we do not change our conduct we cannot be saved. Jesus said, "Except ye repent ye shall all likewise perish."

And surely, when we believe in Christ, we wish to be pleasing to God, and therefore, we determine to forsake the things in our lives that have given Him offense. We change our behavior. In Matthew 21, Jesus tells of a lad who refused to obey his father's command to "Go work today in my vineyard," but who "afterwards repented and went."

The lad not only realized that his attitude was displeasing to his father. His was true repentance. He went. He changed his conduct. Salvation is not possible without this important change, for "God commands all men everywhere to repent." (Acts 17-30).

Conversion Involves A Change Of Relationship

We have seen that true conversion begins in the heart, or (Continued on page eight)

The Necessity Of The Blood

Wayne W. Livesay
Pennington Gap, Virginia

Without shedding of blood is no remission.
(Heb. 9:22)

One of the most misused words in the world is the word "Christian". The ever-increasing popular use of the word labels everything that seems to have a religious nature "Christian". This has resulted in the fact that our churches have become "churchy"; sin has been compromised with and dressed up. The membership of our churches are as fleshy minded as those who make no profession. Clubs, lodges, and other organizations which advocate the "Universal Fatherhood of God and Brotherhood of Man" are deceiving thousands. The most dangerous trend today is the general belief that all who profess to believe in God are Christians. . . . What then is a Christian? . . . What then is Christianity? . . . The heart of the Gospel is the shed blood of our Lord and Saviour Jesus Christ. To become a Christian we must acknowledge our condition as a sinner, lost, condemned without hope and without God, knowing that we are helpless to save ourselves. When we can see this and understand our just condemnation, then we can see Jesus, God's own Son, paying for our sins with his precious blood on Calvary's Cross. The Gospel of His death, burial, and resurrection is Christianity. Only those who have come to God by the way of the Cross are Christians. Let us prayerfully examine our text to see what God has declared.

Without **SHEDDING** of blood is no remission.

To begin to see the necessity of the shedding of blood we must see where remission of sin is needed. Jesus said: "Those that be whole need not a physician but they that are sick" (Matt. 9:12). A man may be the victim of cancer but until he realizes the fact, he will never see a doctor. This is so true in our everyday life and we accept it without argument. . . . It is also true in matters concerning the soul. The reason that today the lost sinner does not think he needs his sins remitted is that he has never come face to face with the awfulness of his sin and the fact that in God's sight he is already condemned. Listen to his Eternal Word: "There is none righteous, no not one" (Rom. 3:10), "For all have sinned and come short of the glory of God" (Rom. 3:23), "All we like sheep have gone astray" (Isa. 53:6). Here we see what God sees when he looks at us, whether we be murderer, thief, harlot, church member or anything else that could be named. God has said: "There is none that doeth good, no not one" (Psalm 14:3). The sooner we preachers stop letting the world believe it isn't so bad, the sooner we show the sinner he is lost, and lost because he is a sinner by nature, doomed to spend eternity in a devil's hell, then the sooner we are going to see genuine Holy Spirit con-

viction that will bring the lost face to face with their sin and their condition.

We as Christians need to see more clearly that those around us without Christ are lost, that hell awaits them, with all of its horror. Look with me to Calvary as Jesus was dying for the sins of the whole world. While one thief railed upon him, the second thief rebuked him saying: "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds" (Luke 23:40). He wasn't saying, "Look at the hypocrites who profess Christ" — and he had an example to look at that was by far the hypocrite of hypocrites — Judas. That thief saw HIS sin, HIS unrighteousness, HIS lost condition, and in taking his place with the unrighteous he became a saved man, coming under the precious blood that was shed for the unrighteous. . . . But, some of you say, "I have never done any sin that compares to that thief's sin. I have never stolen, gambled, or drank, committed murder, adultery, or idolatry. I am honest, morally clean, and I don't see why I need remission of sin." David said: "Behold I was shapen in iniquity: and in sin did my mother conceive me." Everyone who reads this, all who are alive today, all men that have ever lived with the exception of Jesus Christ, the Son of God, whether they be rich or poor, black, red, brown, yellow, or white they are descendants of one man. That man is Adam. "God hath made of one blood all nations of men" (Acts 17:26) Back in Eden's garden Adam was placed as the representative of the entire human race, with one restriction upon him. God had said: "Of every tree in the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

When Adam partook of this tree he died spiritually — THAT DAY, and eventually physically. That is why all men must die, we as descendants of Adam having his blood in our veins have the curse of physical death upon us. "By one man's offence death reigned by one" (Rom. 5:17), "Through the offence of one many be dead" (Rom. 5:15). All of you will accept the fact of physical death — Undertakers are not in business by faith — They know people are going to die. Babies are born daily with the sentence of death upon them. Why? . . . It is because of the presence of that sinful Adamic nature all of us possess. "For the wages of sin is death" (Rom. 6:23). We see physical death as a separation of body and soul; why can't we see spiritual death as the separation of that soul from God? We can see that we are born with the curse of physical death upon us. Why can't we see that the man without Christ is already dead in trespasses and sins? Here's why men won't see it — it leaves them with a totally de-

praved nature, condemned to hell without divine intervention from a Holy, Perfect, and Just God. But praises unto his name, He has intervened.

Without shedding of **BLOOD** is no remission.

All of the blood that we could mention will fall under one of three classes: (1) Human blood, (2) Animal blood, (3) Divine blood. It is in one of these three classes wherein lies the remission of sin.

Is it human blood? Most of our popular preachers of today (Modernists) say that the blood of Jesus was human. If they are right then our precious Lord comes down on the same level with Mohammed, Confucius, Gandhi, Pope Pius, and other "good men" in the eyes of the world. God says it is the blood that washes away sin (Rev. 7:22) and justifies us (Rom. 5:9). He declares that all men partake of the same blood. (Acts 17:26). All men are sinful and human blood is the link between all men. If human blood could wash away sin, why did Christ have to leave Heaven's Glory and take upon himself our sin? If human blood can wash away sin let us advocate the blood of Adolph Hitler for the remission of sin. . . . Blasphemy, that's what it is. When people try to say the blood of our Blessed Lord was human. There is not one portion of God's word that would lead man to believe that Jesus had human blood or that human blood could take away sin.

Is it Animal blood? The temple sacrifices were animal sacrifices, but God's word is very emphatic here. "For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). The temple sacrifices merely pointed forward to Christ and carried over the sins of the people until the next year. "But in those sacrifices there is remembrance again made of sins every year" (Heb. 10:3).

It is divine blood. "Foreasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a Lamb without blemish and without spot" (I Peter 1:18-19). Yes, it is precious blood that redeems from sin. That blood that flowed from Jesus veins was literally the Blood of God. He was God's Son — God Himself manifest in the flesh. He had God's nature, God's blood, God's ways, God's Holiness, God's righteousness — HE WAS GOD. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) "And the Word was made flesh and dwelt among us" (John 1:14). He was made flesh according to the promises of God's Word, "The seed of woman" (Gen. 3:15) . . . "The Seed of Abraham" (Gen. 22:18) . . . "The seed of David" (2 Sam. 7:12). He fulfilled all of the prophecies of his first coming according to the flesh, but the Link that estab-

lished him to God — The thing that set him so far apart from this sinful world was his blood. "The life of all flesh is the blood" (Lev. 17:11). His blood was divine — the life that was in his flesh was divine life. That is why he could say: "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). There is no other way for a sinful man to come to a Holy and Just God, but through the sinless, perfect, divine blood of Jesus.

Without shedding of blood is no **MISSION**.

It is not just enough to need remission, not enough to have a Saviour with divine blood in his veins. That blood must be shed, and must be shed in an acceptable place. God has said: "I have given it (blood) to you upon the altar to make atonement for your souls" (Lev. 17:11). Just as the temple sacrifices were types of Christ, The Lamb without blemish and without spot, the altar was the type of Calvary's Cross, where the Lamb without spot was slain. Had not Jesus died at Calvary, there would be no remission of sins. Let us look at Gethsemane where our Blessed Lord was praying about the cup that contained the bitter dregs of our sins. As he said: "My Father, if it be possible let this cup pass from me" Why did not the Father spare his only Son? Why did not Jesus call legions of angels to his aid? Why did he lay down his life without opening his mouth? Why was he bruised? Why was he scourged? Why? — God has told us why, "WITHOUT THE SHEDDING OF BLOOD IS NO MISSION! It was God's love toward us that has provided this wonderful way of salvation. Listen, lost soul to a scripture you have heard many times. "For God so loved the world that he gave his only begotten Son, that Whosoever believeth in him should not perish, but have everlasting life!" (John 3:16). Sinner, look at yourself. . . . There is not one thing in you to recommend you to God. Your ways are wrong, your desires are wrong, you have tried to reform but you've failed, your very thoughts are enmity against God. Like the thief at Calvary, admit your just condemnation — then look to Jesus dying for you, shedding his blood for you. Believe God when he says: "Come let us reason together. . . . Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool" (Isa. 1:18).

Right now, by God's grace accept Jesus as your Saviour, and let us rejoice in the fact of that fountain filled with the soul-cleansing, redeeming blood of Jesus.

The dying thief rejoiced to see That fountain in his day And there have I, though vile as he, Washed all my sins away.

The First Church

(Continued from page one)
their prayers. They were not, half of them, out fishing or off on a visit somewhere. When does a present day church ever have all of its members present? In 21 years we have never seen all of the members of our church together at any one time.

The empowered church (Acts 2:4). The whole membership was literally on fire, and they began to tell people about Jesus and salvation. A great crowd had been gathered thru the hearing of the "sound as of the rushing of a mighty wind." These Christians began personal witnessing, and this climaxed in a public address by the Apostle Peter. (Acts 2:

14). This public address climaxed in the conversion of 3,000 people. (Acts 2:41). Let us not suppose that 3,000 were saved as a result of Peter's sermon. They were saved as the result of the personal witnessing of 120 church members and Peter's sermon.

Note further the characteristics of this empowered church: They continued steadfast in doctrine. (Acts 2:42). Any church to amount to anything must be bound together with strong doctrinal ties. They must believe something! In the north many churches have gone out of business. Many empty church buildings stand as reminders of once strong churches. Why did they perish? Doctrinal destruction!

They continued in fellowship. (Acts 2:42). They were not gossiping and backbiting and scrapping over trifles — they were in fellowship.

"Wonders and signs" characterized this church. (Acts 2:

43). The supernatural was manifested. The supernatural will be manifested in the life of a real New Testament church today.

They, in order to meet the special need that arose, pooled their resources. (Acts 2:45). This shows the deep love that existed. No one should suffer want, so long as any had anything.

They were a joyful and radiant group of people. (Acts 2:46). Someone has written a book on the "Lost Radiance of Christianity." Truly much of it has been lost. When formality moves in, radiance moves out.

They had daily conversions. (Acts 2:47). They didn't wait until August for the "annual revival" to have conversions — they had conversions every day. This was mainly the result of personal witnessing and soul winning effort. A church of live, radiant Christians, who deal with neighbors, friends and kin folk, will have constant con-

versions in this day, and that is what is needed.

Conversion

(Continued from page seven)
mind and issues in a change of conduct. Notice now that this process is consummated in a change of relationship with God. "For the favour He shows, and the joy He bestows

Are for them who will trust and obey."

"MR. GLORY-FACE"

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the Gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant

in Judson's countenance that men called him "Mr. Glory-Face." When Christian workers really come to know the love God has given unto them, the Christian Gospel will become irresistible.

—Westminster Teacher

In the street you learn a man's manners; at home, his breeding; at Church, his creed; in business, his religion.

Wisdom begins with a willingness to be taught.

Sin hides God from man but never man from God.

The light of friendship is like the light of phosphorous, seen plainest when all around is dark.

God could create a thousand worlds, but He could not save a single soul without the cross of Christ.