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# MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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## HOW DOES GRACE SAVE?

By C. D. COLE  
Mortons Gap, Ky.

Practically all professing Christians profess to believe that salvation is by grace. You hardly find a church member of any denomination who will out and out deny that salvation is by the grace of God. The Bible so often declares that salvation is by grace that men will boldly deny it. The trouble is that many think and speak of grace in a way as to frustrate it. Grace they think and speak of is not grace at all. It is so mixed with human works and merit that it is (as Paul says) "no more grace."

There are some things of which that no human pen or tongue can do justice to—such as storms, rainbows, sunsets, icebergs, snowflakes, dewdrops, etc. Because God made them, no man can properly describe them or paint them. And grace is something in God that no human tongue can do justice to; no man can give an adequate treatment of it. But, by grace, the child can keep from frustrating grace in our own thinking and

speaking and living. And none except the children of grace will honor grace in thought and word and deed.

It was only after Saul of Tarsus had been saved by grace that he said, "By the grace of God I am what I am." Paul thus gave grace the credit for his conversion. A great change had taken place in his thoughts and affections and ambitions, and he attributes this change to the grace of God. He once believed in salvation by works and profited in the Jewish religion above many men of his age, but it pleased God to call him by His grace, and reveal His Son Jesus in him (Gal. 1:14). He once knew Christ after the flesh and hated Him—he once had a carnal or fleshly conception of Christ and looked upon Him as an imposter and boasted that he would be separated from Him; but since grace wrought in his heart, he delights to say, "For to me, to live is Christ." He was once ambitious for worldly honors and human praise, but since grace wrought his conversion he was ambitious to be well-pleasing to Christ.

### WHAT IS GRACE?

Grace has been defined as the unmerited favor of God, but this is weak and inadequate. It has also been defined as the favor of God to the undeserving. This is better but still not strong enough. Grace is the salvation of the hell-deserving. Grace is an attribute in God; it is a principle in His character that causes Him to give sinners the very opposite of what they deserve. The sinner deserves condemnation, for he has sinned; but grace gives justification. We read in Rom. 3:24, "being justified freely (without cause) by His Grace thru the redemption that is in Christ Jesus." The sinner deserves eternal woe; grace gives

eternal joy. The sinner deserves damnation; grace brings salvation. The sinner deserves death, even the second death; grace provided a substitute; even the only begotten Son of God. The sinner deserves hell; grace gives heaven. God is called the God of all grace. We are saved by His grace and not by our graces. All the graces in men are the gift of the Grace of God.

### HOW DOES GRACE SAVE?

Before answering this question we shall lay down some principles by which to reason:

1. Salvation by grace, destroys all room for human boasting. No man is sound on grace who boasts of anything HE has ever done. If your idea of salvation leaves any room for boasting you can be sure it is wrong. No man can even boast of his repentance and faith for they are gifts of His grace. All our graces are fruit of the Spirit, originated in the grace of God.

2. Salvation by grace means that God is to have all the praise for providing the Saviour; The Son is to have all the praise for performing the work of salvation; and the Holy Spirit is to have all the praise for causing us to trust the Saviour and appreciate His salva-

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## The First Baptist Pulpit

### "Democracy of a New Testament Church"

"And whosoever of you will be the chiefest, shall be servant of all."—Mark 10:44.

As I speak to you this morning about the democracy of a New Testament church, what I have to say may not be the most heart-warming, and yet, beloved, I trust it shall be heart-searching. It may not be the most encouraging to you as a child of God, and yet, beloved, I trust that it shall be a warning that you and I, as God's children, shall ever heed, as we remember that the churches of our Lord

Jesus Christ are every one a democratic body in every particular.

I would like to remind you at the very outset that it is conspicuous that the Constitution of the United States is modeled and patterned after the government of a Baptist church in the state of Virginia. Many years ago Thomas Jefferson attended a Saturday meeting in a Baptist church in Albermarle County, Virginia. He wasn't a member of that church, but merely attended this business meeting on a Sat-

## What Constitutes The Worship Of God?

ROY MASON, Tampa, Fla.

There is much misconception as to what constitutes the worship of God. Many perhaps who think that they have worshipped, have not done so, in the sight of God at all. We need to make some careful distinctions here.

### WORSHIP AND SERVICE ARE DIFFERENT THINGS

There are employees who serve a company, while at the same time almost hating that company. Likewise there are persons who feel that they ought to do certain things for God, lest they be sent to hell, but there is no love in their heart for him whatsoever. Such never worship him, although they render a form of obedience. Love and worship however should be accompanied with obedience.

### GIVING IS NOT WORSHIP

Personally we don't like the expression, "Let us worship the Lord with the morning offering." That sounds pious, but there isn't much to the expression. Often people give, who do not worship God at all, and who never have worshipped him. Of

his first sin, and never sin again, justice would condemn him for that one sin. (B) That would rob Christ of any part of our salvation. If grace saved us by making us sinless in nature and conduct then salvation would be by grace, and apart from Jesus Christ. It is absurd to suppose that grace saves apart from Christ.

(Continued on page four)



Eld. Roy Mason

"vain repetitions as the heathen do." Ritual whether in Latin or English is "vain repetition." Yet, millions of people chant vain repetitions and suppose that they have worshipped God.

(Continued on page four)

### GOD IS SOVEREIGN

Psalm 115, verse 3: "But our God is in the heavens: He hath done whatsoever he hath pleased."

Certainly the scriptural doctrine of the Sovereignty of God is one of the least understood and least appreciated doctrines in our day. The right to do as he pleases in all respects is a right that is His naturally, and it becomes Him to do as He pleases, due to the fact that he is not only the former of Heaven, but He is the possessor of both Heaven and earth.

As we consider the fact of God's sovereignty we should remember that He is infinitely wise. He perfectly knows all His creatures. He perfectly knows all their actions. He perfectly knows all the tendencies of their hearts.

Not only does He have this infinite wisdom, but second, God is infinitely righteous in dealing with His creatures. For He has made them and has absolute dominion over them. His actions day in and day out with His creatures prove that He is eternally and infinitely righteous.

Not only is God infinitely wise and infinitely righteous, but third, He is infinitely good even though He be the Sovereign God of the universe. Through His love He condescends to be our God. How grateful ought we be for God and His grace and for the fact that He does do whatsoever He hath pleased.—T. G. New.

(Continued on page two)



## THE BAPTIST EXAMINER

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ments are made for their continuation.

### "The Democracy Of A New Testament Church"

(Continued from page one)  
that it will be the best plan of  
government for the American  
colonies." When Thomas Jeffer-  
son, along with others, drafted  
the Declaration of Independence  
for the government of our thir-  
teen original colonies and sub-  
sequent states, it was patterned  
and modeled after the democracy  
of that little Baptist church that  
Thomas Jefferson visited on that  
Saturday afternoon in Alber-  
marle County, Virginia.

I would remind you that a  
Baptist church is a pure democ-  
racy. It is not a republic; it is  
not a totalitarian form of govern-  
ment; it is not a monarchy; but  
rather, beloved, a Baptist church  
is a democracy. In the matter of  
a vote, the youngest member of  
a church has just as much au-  
thority as the oldest Christian.  
The man who merely sits in the  
pew, who never says a word  
publicly in the business meeting,  
has just as much authority from  
the standpoint of a vote in a  
Baptist church as does the pastor  
himself. I say then, beloved, a  
Baptist church is in every par-  
ticular a pure democracy.

It might be well in this respect  
to remind you that there are  
three different forms of govern-  
ment known to churches and so-  
called churches today. First of  
all, there is that form of so-called  
church government whereby  
that one man governs the many.  
You know of whom I speak, and  
of which group I speak. I speak,  
beloved, of Catholicism, with the  
many governed by the one man  
— the pope. That you might see  
that this is condemned within  
the Word of God, we read:

**"Ye know that they which are  
accounted to rule over the Gen-  
tiles exercise lordship over them;  
and their great ones exercise au-  
thority upon them. But SO  
SHALL IT NOT BE among you."**  
Mark 10:42,43.

So, beloved, this first form of  
recognized church government—  
that of the one ruling over the  
many — is condemned by the  
words of the Lord Jesus Christ.

Then there is a second form  
of so-called church government  
whereby that the few govern the  
many, which I might add is the  
Presbyterian form of church  
government. The Presbyterians,  
and others as well, have a form  
of government whereby that a  
few have complete charge of all  
of the affairs of the church, and  
the control of the government  
of the church is vested merely  
in the hands of a few.

Notice also that this second  
form of government of so-called  
churches is certainly condemned  
by the Word of God.

**"Feed the flock of God which  
is among you, taking the over-  
sight thereof, not by constraint,  
but willingly; not for filthy  
lucre, but of a ready mind;  
NEITHER AS BEING LORDS**

**OVER GOD'S HERITAGE, but  
being examples to the flock."**  
—I Pet. 5:2,3.

This Scripture to me complete-  
ly condemns and forever kills  
the idea of an episcopacy where-  
by that a few govern the many.

Then, beloved, there is the  
third form of church govern-  
ment, which is that which we  
Baptists have today — namely,  
the many governing themselves.

I repeat these three forms of  
government: The first is that of  
one man governing the many—  
Catholicism — condemned by  
the Word of God. The second is  
that of the few governing the  
many, illustrated by the episco-  
pacy of the Presbyterians and  
others—condemned by the words  
of the Holy Writ. The third is  
that of the many governing  
themselves, which is the  
example given to us by the  
churches of the New Testament,  
and which is the carrying out  
of the words of our Lord Jesus  
Christ, and which we have to-  
day as being our form of govern-  
ment.

Now, let's show you how that  
is true throughout the entirety  
of the New Testament.

#### I

**THE DEMOCRACY OF THE  
CHURCH IS SEEN IN THAT  
THE CHURCHES SELECTED  
AND SENT OUT THEIR OWN  
MISSIONARIES.**

**"Then tidings of these things  
came unto the ears of the church  
which was in Jerusalem: and  
THEY SENT FORTH BARNA-  
BAS, that he should go as far  
as Antioch."**—Acts 11:22.

You will notice that it was the  
church that sent forth Barna-  
bas to go as far as Antioch to  
carry the Gospel. Notice also  
how the first foreign missionar-  
ies were sent out.

**"Now there were in the church  
that was at Antioch certain prop-  
hets and teachers; as Barnabas,  
and Simeon that was called Ni-  
ger, and Lucius of Cyrene, and  
Manaen, which had been brought  
up with Herod the tetrarch, and  
Saul. As they ministered to the  
Lord, and fasted, the Holy Ghost  
said, Separate me Barnabas and  
Saul for the work whereunto I  
have called them. And when  
they had fasted and prayed, and  
laid their hands on them, they  
sent them away."**—Acts 13:1-3.

You will notice, beloved, in  
both of these Scriptures which  
I have read, the democ-  
racy of the church in that it  
was the church that sent its first  
home missionary and its first  
foreign missionary. I would like  
for you to keep both of these  
Scriptures in mind, and then at  
your convenience and at your  
own leisure, read the entirety  
of the New Testament and see if  
you can find any place in the  
New Testament where any or-  
ganization ever faintly or re-  
motely resembles a mission  
board. You will find not one  
thing in the New Testament that  
in any wise at all resembles any  
kind of a board sending forth  
missionaries, either in the home-  
land or in foreign fields. The  
only instance that we have of  
missionaries ever going forth is  
in these Scriptures which I have  
read, and these missionaries  
were sent forth by local indepen-  
dent democratic Baptist church-  
es.

#### II

**THE DEMOCRACY OF THE  
CHURCH IS FOUND IN THAT  
THE CHURCH CHOSE THE  
ONE WHO WAS TO TAKE THE  
PLACE OF JUDAS ISCARIOT.**

We read the story of how Ju-  
das' successor was named. The  
Word of God tells us very defi-  
nitely how this successor was  
chosen by the vote on the part  
of the church. In other words,  
the church acted as a democratic

body.

**"And they appointed two, Jos-  
eph called Barsabas, who was  
surnamed Justus, and Matthias."**  
—Acts 1:23.

Now to study this closely, you  
will find that two men were  
nominated by the body to be-  
come the successor of Judas —  
Justus and Matthias by name.  
When they were appointed, or  
nominated, by the body, then the  
body prayed for the will of the  
Lord to be done; and afterwards  
they cast their lots and as a re-  
sult of that election the Word  
of God tells us that Matthias  
was elected to be the successor  
of Judas and was numbered with  
the eleven apostles. You can see,  
beloved, that it was a democratic  
body that was in operation. It  
was a democratic organization  
that was meeting, for every  
member of that church of one  
hundred twenty had a right to  
vote in the selection of this suc-  
cessor of Judas Iscariot.

#### III

**THE DEMOCRACY OF THE  
CHURCH STANDS OUT IN  
THE ELECTION OF THE FIRST  
DEACONS.**

**"And in those days, when the  
number of the disciples was mul-  
tplied, there arose a murmuring  
of the Grecians against the He-  
brews, because their widows  
were neglected in the daily min-  
istration. Then the twelve called  
the multitude of the disciples  
unto them, and said, It is not  
reason that we should leave the  
word of God, and serve tables.  
Wherefore, brethren, look ye out  
among you seven men of honest  
report, full of the Holy Ghost  
and wisdom, whom we may ap-  
point over this business. But we  
will give ourselves continually  
to prayer, and to the ministry  
of the word. And the saying pleased  
the whole multitude: and THEY  
CHOSE Stephen, a man full of  
faith and of the Holy Ghost, and  
Philip, and Prochorus, and Ni-  
canor, and Timon, and Parmenas,  
and Nicholas a proselyte of An-  
tioch."**—Acts 6:1-5.

If you will read it carefully,  
you will find that the apostles  
called it to the attention of the  
early disciples as an organized  
band, as a church, the matter  
of taking care of the distributing  
of food for the necessity of the  
saints day by day. They asked  
this group, the church, to seek  
out men who might be appoint-  
ed over that task. The Word of  
God says that such a suggestion  
by the preachers pleased the  
whole multitude and they ap-  
pointed the men.

Notice, beloved, these who  
were chosen to look after the  
distribution of food in behalf of  
the suffering saints of this first  
church — these who were thus  
chosen for this task were chosen  
not by the minister, and not by  
any group of preachers by way  
of the apostles, but rather, be-  
loved, they were elected by the  
entire church, and of course  
nothing short of a democracy  
could in any wise appear in this  
passage of Scripture.

#### IV

**THE DEMOCRACY OF THE  
CHURCH IS SEEN IN THAT  
THE MISSIONARIES REPORT-  
ED THEIR WORK TO THE  
CHURCH.**

When the missionaries return-  
ed from their mission tours, they  
reported their work not to the  
preacher, and not to a mission  
board, but rather, they reported  
their work and their success as  
missionaries unto the church.

**"And when they were come,  
and HAD GATHERED THE  
CHURCH TOGETHER, they re-  
hearsed all that God had done  
with them, and how he had  
opened the door of faith unto  
the Gentiles."**—Acts 14:27.

Now, beloved, if the church

had not been a democratic body,  
then this group of missionaries  
when they returned from their  
missionary tour, would have  
made their report to the preach-  
er, or to some mission board,  
or to some organization. Instead,  
we find them making their re-  
port to the church, showing that  
they recognized the fact that  
they had been sent forth by the  
church and that it was their ob-  
ligation to make their report un-  
to the church; thus clinching,  
once and for all, that the New  
Testament church which sent  
out missionaries was a democ-  
racy, and that group of mission-  
aries recognized it as such, and  
they made their report accord-  
ingly to the democratic body  
which sent them forth.

#### V

**THE DEMOCRACY OF THE  
CHURCH IS SEEN IN THAT  
IT IS THE CHURCH THAT RE-  
CEIVES THOSE WHO COME  
INTO ITS FELLOWSHIP AS  
MEMBERS.**

It isn't up to the preacher to  
receive members into the church.  
It isn't up to a little group by  
way of a board of stewards or  
a board of deacons to approve  
and to receive folk into the  
church, for the church itself is  
a democracy, and every member  
of the church owes an obligation  
to God to vote every time an in-  
dividual is presented to this body  
whether or not that individual  
shall become a member of the  
church. I cite it to you out of  
the Word of God.

**"Him that is weak in the faith  
RECEIVE YE, but not to doubt-  
ful disputation."**—Rom. 14:1.

This was written to a church.  
It was written to a church that  
was a democracy, and God said  
through Paul to receive that in-  
dividual, but not to doubtful dis-  
putations. In other words, as a  
democracy, you are to say who  
it is that shall become a member  
of a New Testament church.

We have the same truth pre-  
sented again.

**"Can any man forbid water,  
that these should not be bap-  
tized, which have received the  
Holy Ghost as well as we?"**—  
Acts 10:47.

Now study this closely and  
you will find that the Apostle  
Peter had gone to the home of  
a man by the name of Cornelius  
in the city of Caesarea. He had  
preached and Cornelius and a  
number of his household had  
been saved. Then Peter asked  
for an unanimous vote for the  
reception of Cornelius and his  
friends and family as candidates  
for baptism, for he said, "Can  
any man forbid water?" Beloved,  
if anyone had forbidden it, then  
Cornelius could not have been  
received as a member of that  
New Testament body. You can  
thus see that the church is a  
democracy from the standpoint  
of the way whereby they receive  
members as candidates for bap-  
tism and whereby folk are re-  
ceived into the church.

We have a remarkable illus-  
tration of this from the experi-  
ence of the Apostle Paul. Do  
you realize that the Apostle  
Paul was once turned down  
when he tried to join a Baptist  
church? Do you realize from  
your reading of the Word of God  
that Paul one day had a negative  
vote cast against him when he  
tried to join a Baptist church?  
I'll read it to you.

**"And when Saul was come to  
Jerusalem, he assayed to join  
himself to the disciples: but they  
were all afraid of him, and be-  
lieved not that he was a dis-  
ciple. But Barnabas took him,  
and brought him to the apostles,  
and declared unto them how he  
had seen the Lord in the way,  
and that he had spoken to him  
and how he had preached boldly  
at Damascus in the name of**

**Jesus. And he was with them  
coming in and going out at Jeru-  
salem."**—Acts 9:26-28.

When Paul went out from  
Jerusalem to the city of Damas-  
cus, he went there with the  
thought in mind of persecuting  
Christians and killing every  
child of God that he found. On  
the way, you remember, he was  
saved, and when he came back  
to Jerusalem a lot of folk won-  
dered if his conversion were gen-  
uine. I imagine they thought that  
this was his way of finding out  
who were Christians, so that he  
could completely mutilate the  
church and destroy all of God's  
people. Therefore, when Paul  
came back to Jerusalem and said  
that the Lord had saved him and  
called him to preach, the Word  
of God tells us that they believed  
not that he was a disciple. They  
held him off until finally Barna-  
bas vouched for him and said,  
"I know it is genuine. I know  
it is real. He has had an experi-  
ence of grace." Then they re-  
ceived him into the fellowship of  
the church.

This shows us, beloved, that a  
New Testament church is a de-  
mocracy. A person has to be  
approved by the body to become  
a member of a New Testament  
church.

Sometime ago I was talking  
with a Campbellite brother. He  
think in all probability that he  
is my brother in Christ. At least  
he says that he believes in sal-  
vation by grace. Whether he be  
my brother in Christ or not,  
I'll call him such; for as I have  
often said, if I miss him in  
Christ, I'll hit him in Adam. So  
we are, in a sense, brothers  
either way. At any rate, this  
Campbellite preacher and I were  
in conversation, and he was  
making sport of our method of  
receiving folk into the church.  
For, as you know, when anyone  
comes forward, we present him  
to the vote of the body. This  
preacher was saying that we had  
no right to vote folk into the  
church. I said, "My brother, you  
do the same thing yourself, for  
if a man comes forward in your  
church to be received as a can-  
didate for baptism, doesn't the  
church leave it up to you to say  
whether or not he shall be bap-  
tized?" He said, "Yes, but I  
not voting on him." I said, "Sup-  
pose when that man comes for-  
ward to make a profession that  
he will stand there and curse you  
at the same time. What would  
you do?" He said, "I wouldn't  
baptize him." I said, "Haven't  
you voted on him in your mind,  
whether you call upon the  
church to vote, or whether you  
say that you are deciding this  
man is a proper subject and a  
fit candidate for baptism? Haven't  
you unconsciously voted  
on that man as a candidate for  
baptism as he stands there be-  
fore you?"

Listen, beloved, if I were mak-  
ing a profession of faith, I would  
rather have it put before an en-  
tire body, and let the body de-  
cide whether or not I become a  
member of that church, than to  
leave it in the hands of one in-  
dividual, the preacher, to decide  
whether or not I was a fit sub-  
ject for baptism and a fit sub-  
ject for church membership.

#### VI

**THE DEMOCRACY OF THE  
CHURCH IS SEEN IN THAT  
IT EXERCISES ITS RIGHT TO  
EXCLUDE MEMBERS FROM  
THE CHURCH.**

**"Moreover if thy brother shall  
trespass against thee, go and tell  
him his fault between thee and  
him alone: if he shall hear thee,  
thou hast gained thy brother.  
But if he will not hear thee,  
THEN take with thee one or two  
more, that in the mouth of two  
or three witnesses every word  
(Continued on page three)**



## MISSIONARIES IN BRAZIL

ELD. AND MRS. ROYAL CALLEY  
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MAIO DUTRO  
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(Spanish Language)

## IN COLUMBIA

JOSE TOMAS del CASTILLO  
(Spanish Language)

# MISSIONARY LEWIS TELLS OF INTERESTING JOURNEY TO POLIS

Iquitos, Peru  
July 7, 1953

Dear Brother Overbey,

Last Monday Simon and I left for a three day trip to Polis. As we were passing by two houses on the bank of the Amazon River, Simon who was driving the boat said, "let's spend the night here and preach the Gospel to these folks." Simon had stopped various times when he was alone but never with me. The folks asked

him why he never stopped when the pastor was along. Well, we stopped and unloaded the bed roll, food bag, lantern and victrola, passed out some candy that Ruby had prepared for the children. The 29th of June is a fiesta in honor of Peter and Paul, so we found one drunk who was paying tribute to Paul. I am certain that he had never read Romans 13:13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wanton-

ess, not in strife and envying." By 7:30 he had sobered up enough to listen to the sermon and I must say it seemed as if he paid close attention, in fact we had five men, four women and plenty of children and they all expressed their desire that we come more often. That night I slept on one side of an old canoe and hogs slept on the other side and every time a hog on the bottom of the pile would move all the others would grunt and squeal. One dog seemed determined to get under Simon's mosquito net to sleep with him.

The second night we stayed with Adolfo Nunes, a member of the church here in Iquitos. We preached to about twenty adults including a good number of young men. Again they were attentive but no response to the message of life. We had to leave the boat near the mouth of the creek as the water is down and we broke three shear pins by hitting poles, etc., in the water.

The next day Simon and I carried our equipment, etc., to the last house on the creek a good hour and a half walk from the Nunes home. As we approached the schoolhouse Simon told me how that on his last trip to Polis the school teacher and another woman had mocked and ridiculed him, telling him that he was a stupid Indian and that everyone in Polis knew the gospel so he could go home and never come back. I suggested that we visit the teacher and he was all for it. Now to show you the character of these people she greeted me as a long lost brother, seemed thrilled that we would stop to talk to her. She called Simon her "Paisano" or countryman and for fifteen minutes we heard a steady stream of abuse poured upon the heads of the people of Polis and upon the head of the visiting Priest in particular. She told how that on San Juans day the people filled the school house and had a drunken party, later they danced around a pole put up between the schoolhouse and the Catholic church. Naturally the priest did not condemn anything that they did. After it stopped raining we gave her some tracts (that she asked for) and we proceeded on our way. May it please the Holy Spirit to use our witness as an instrument in her salvation. When we arrived at Don Aleodro Angulos house we found him home with the entire family, both of his women and all fourteen children. He was very pleased to see us and again offered us his house as a meeting place at any time. Again we had a good attendance in view of the fact that it had rained that day and the trails were all muddy. Again the attention was excellent and I know that many understood the plan of salvation but no visible result was taken on the part of anyone.

(Next page, Column one)

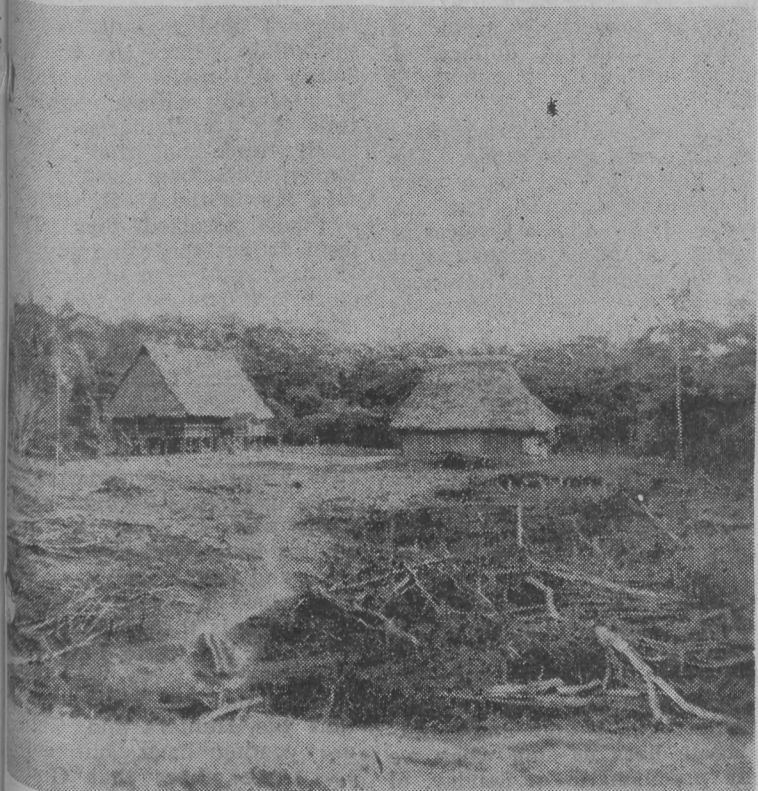
## DON TOMAS SUBMITS TWO GOOD REPORTS FOR MONTHS OF APRIL AND MAY

My dearly beloved brother in Christ:

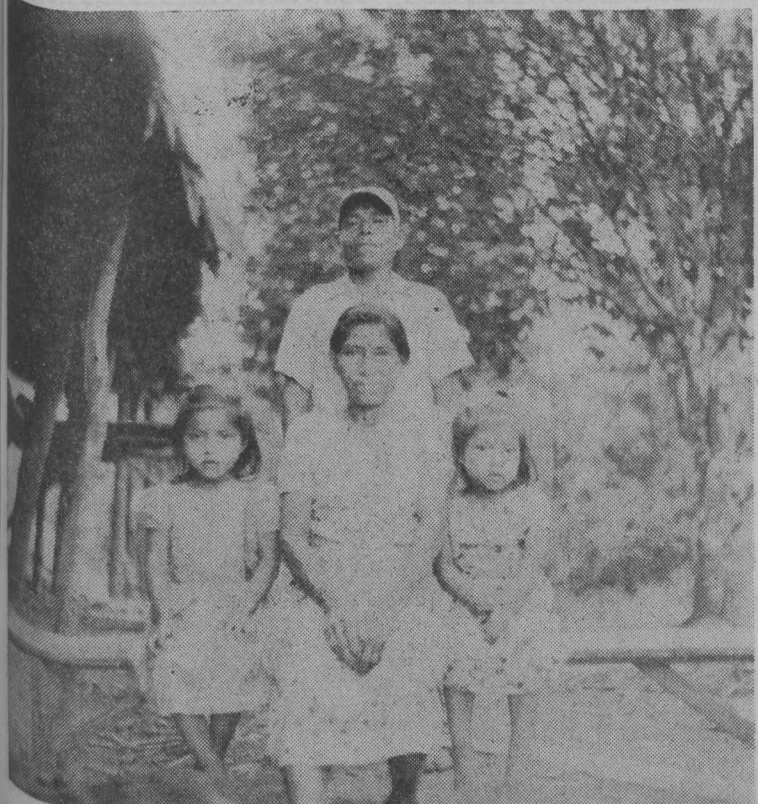
I have your blank letter with the check for my support. A thousand thanks and I beg you to make it known to the Mission that our Good Heavenly

Father continues to give to us by means of His servants, His richest blessings in order to serve Him better.

Jointly with this letter I include two reports one for April (Next page, Column one)



This is a picture of the school house on the left and the church building on the right in Polis where Missionary Lewis went to preach the gospel on the journey up stream.



A family that the gospel was preached to. The man claims to be a believer but he is not legally married.



Missionary M. E. Lewis and Don Simon in Marona-cocha (the lake where they keep the boat) on their way to Polis for a missionary journey to take the gospel of the Lord Jesus Christ to the lost.



This is a picture of the first house in Polis. The bank doesn't look steep but it is. Note those on top of the bank waiting the arrival of the missionary.



## NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

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

## Lewis Letter

(Preceding page, Column three)

When I preach the Gospel and know that the people understand, and yet I see no results I am a bit inclined to be discouraged. I thank God for His sovereign grace and Gal. 6:9. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Again we thank each one for their support and their prayers. May the Giver of every good and perfect gift bless you all in a super abundant manner.

Your servant,  
Mitchell Lewis



## Don Tomas

(Preceding page, Column five) and May. God each day manifests His power saving souls for His glory. In these days five souls have made a profession of faith.

I am preparing to make another trip, but I cannot go far because I lack money. There are souls that want to hear but as yet I am unable to reach them.

Your brother that esteems you in Christ,

J. Thomas Castillo A

## APRIL

Persons with whom I spoke 325  
Tracts distributed ..... 317

## MAY

Persons with whom I spoke 296  
Tracts distributed ..... 297



## Calley Sends Most Interesting Letter Of Work In Manaus

Manaus, Brazil  
July 1, 1953

Dear Brethren in Christ:

We have been blessed in the past month by the boundless providence and grace of God. All of us here are in good health except for some minor illnesses that are pestering us at present. Diane, my oldest daughter, has a fungus infection in her foot, Helen is having some sort of trouble with her back, I have a sore throat and so has my son, but we are all on the mend. I don't know why but I have been bothered with my throat off and on for the past five months. I have been doctoring it in earnest though for the past couple of weeks and it has greatly improved.

If God be willing, I plan to make a trip to Cruzeiro do Sul within the next two weeks. I always look forward to going there with great joy, in anticipation of the fellowship that I have with them there. I hate to leave my family though even for a short time. I guess that I must really be cut out to be a family man. This time I hope to take my oldest son with me. He loves to be with me wherever I go and I of course feel the same way. I think that there has been twelve souls saved in Cruzeiro do Sul in the last month and a half. Miguel writes me that the church there is enjoying the greatest

## FINANCIAL REPORT FOR JULY 1953

We have two new churches this month and three individuals. Brother James H. George is pastor of Calvary Baptist Church of Harvey, Illinois, which sent an offering for Baptist Faith Missions this month.

First Baptist Church, Arabia, Ohio	\$ 76.15
Fish Springs Baptist Church, Hampton, Tenn. (by Mrs. L. B. Ward)	100.00
Fish Springs Baptist Church, Hampton, Tenn.	7.97
Fenton Road Baptist Church, Flint, Mich.	5.00
Buffalo Avenue Baptist Church, Tampa, Fla.	22.50
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Mount View Baptist Church, Watauga, Tenn.	19.58
Faith Baptist Church, Royal Oak, Mich.	8.30
Harmony Baptist Church, Pine Bluff, Ark.	60.15
Immanuel Baptist Church, Dayton, Ky.	25.00
Emmas Baptist Church, Fancy Farm, Ky.	9.36
Hopewell Baptist Church, Arlington, Ky.	20.05
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Faith Baptist Church, Lawtey, Fla.	6.20
South Side Baptist Church, Winter Haven, Fla.	55.00
Calvary Baptist Church, Richmond, Ky.	24.18
Naborton Baptist Church, Naborton, La.	45.93
Seventh Street Baptist Church, Cannelton, Ind.	12.50
First Baptist Church, Alexandria, Ky.	25.00
Flat Rock Baptist Church, Flat Rock, Mich.	25.75
New Hope Baptist Church, Dearborn, Mich.	47.20
Bellview Baptist Church, Paducah, Ky.	23.18
Second Baptist Church, Marion, Ky.	25.07
Liberty Baptist Church, Toledo, Ohio	22.36
Calvary Baptist Church, Harvey, Ill.	150.00
Cleaton Baptist Church, Cleaton, Ky.	50.00
Liberty Baptist Church, Flint, Mich.	11.83
Little Obion Baptist Church, Wingo, Ky.	34.51
First Baptist Church, White Plains, Ky.	15.00
Zoar Baptist Church, Fancy Farm, Ky.	28.20
Grace Baptist Church, Ellaville, Ga.	23.15
Seven Springs Baptist Church, Dycusburg, Ky.	42.25
Hampton Baptist Church, Hampton, Fla.	25.00
First Baptist Church, Woodway, Va.	2.00
Pleasant Grove Baptist Church, Hickory, Ky.	5.72
Dawson Baptist Church, Orma, W. Va.	10.00
Upper Steer Run, Baptist Church, Orma, W. Va.	5.00
Newby Baptist Church, Richmond, Ky.	12.00
Temple Baptist Church, Evansville, Ind.	30.00
Shady Grove Baptist Church, Wickliffe, Ky.	36.00
Mt. Hebron Baptist Church, Lancaster, Ky.	61.83
Canfield Avenue Baptist Church, Detroit, Mich.	123.00
Kirbyton Baptist Church, Bardwell, Ky.	51.25
Bryan Station Baptist Church, Lexington, Ky.	15.00
Suwanee Furnace Baptist Church, Kuttawa, Ky.	26.60
Grace Baptist Church, Base Line, Mich. (B.T.U.)	5.19
Grace Baptist Church, Base Line, Mich. (L.B.C.)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Boyd Hill Baptist Church, Cadiz, Ky.	20.00
Oak Grove Baptist Church, Hazel, Ky.	10.00
Mt. Pisgah Baptist Church, Boaz, Ky.	15.00
Westwood Baptist Church, Toledo, Ohio	23.25
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
First Baptist Church, Russell, Ky.	258.61
Repton Baptist Church, Repton, Ky.	59.00
North Ballard Baptist Church, Wickliffe, Ky.	122.00
Calvary Baptist Church, Harvey, Ill. (Ladies Bible Class)	22.00
Ronald E. Hall, McLeansboro, Ill.	10.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
L. W. Page, Lawtey, Fla.	16.00
E. H. Lambert, Pennington Gap, Pa.	6.00
J. H. Kain, West Cape May, N. J.	10.00
Mr. and Mrs. Herbert De Vos, Prescott, Ariz.	10.00
Members of Port Norris Baptist Church, Port Norris, N. J.	100.00
Elder C. W. Howell, Columbia, Tenn.	4.00
Miss Maude Hunt, Franklin, Ky.	5.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Miss Lady L. Hendley, Farmington, Ky. (For Hunter's and Calley's Passage)	2.00
Mrs. D. F. Blalock, Sr., Alexandria, La.	5.00
Mr. and Mrs. Charles Miller, Farmland, Ind.	4.14
G. E. Duncan, White Plains, Ky.	25.00
Bruce Eakle, Clay, W. Va.	3.00
Ronald E. Hall, McLeansboro, Ill.	6.00
E. H. Lambert, Pennington Gap, Va.	5.00
W. R. Burns, Pennington Gap, Va.	15.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	100.00
Miss Pearl L. Hendley, Farmington, Ky. (For Hunter's and Calley's Passage)	1.00
Ronald E. Hall, McLeansboro, Ill.	5.00
Edward L. Johns, Richmond, Ky.	17.00
Orville Ditchley, Indianapolis, Ind.	1.00
A Friend of Baptist Faith Missions, McLeansboro, Ill.	25.00
Mr. and Mrs. Harry Robbins, Port Norris, N. J.	10.00
Mr. and Mrs. Jessie L. Willis, Fayetteville, Ark.	10.00
Mr. and Mrs. C. W. Schuermeyer, Louisville, Ky.	30.00
Ronald E. Hall, McLeansboro, Ill.	20.00
<b>TOTAL</b>	<b>\$2841.97</b>

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

Elder Z. E. Clark, Treasurer  
P. O. Box 551  
Evansville, Indiana

fellowship that they have had in years.

There were three professions of faith here in the past month. At the present time there are five waiting for baptism. We hope to baptize each one of them as soon as possible. There are two young girls waiting to be baptized. They made a profession last month or rather the

month before that. One of them got quite sick and has continued more or less in the same condition. Because of the nature of her illness, it was an impossibility to baptize her. The other sister did not want to be baptized until her sister was well enough to be baptized also. I have nothing against being sentimental, I'm a senti-

mentalist myself, but I don't think that we should let sentiments interfere with obedience to the truth, and I told her so, but she wants to wait so I guess we will wait.

We are having chairs made to put in the church. I don't know what the price will be yet but I think that when we find out it will be about 35 dollars for a chair. Things like that are very high here, and you can't get anything like that second hand here. We intend to buy one or two at a time until we have enough to fill the church. Later on when we get a better building we can move the good chairs that we have to it. Right now we only have benches without backs and they get quite tiresome, especially to mothers with children.

We have also began saving toward buying a launch to do river work. We now have 500 Crs toward it. That might sound like a small beginning when you consider the price of a launch and what 500 Crs would be in American currency, but many things in God's work begin with small and mean circumstances. We remember when Canfield Baptist Church began her building that they only had a very small amount to begin with, but now I think they have a building that has a value somewhere around a hundred thousand dollars. I forgot just what the value of it is.

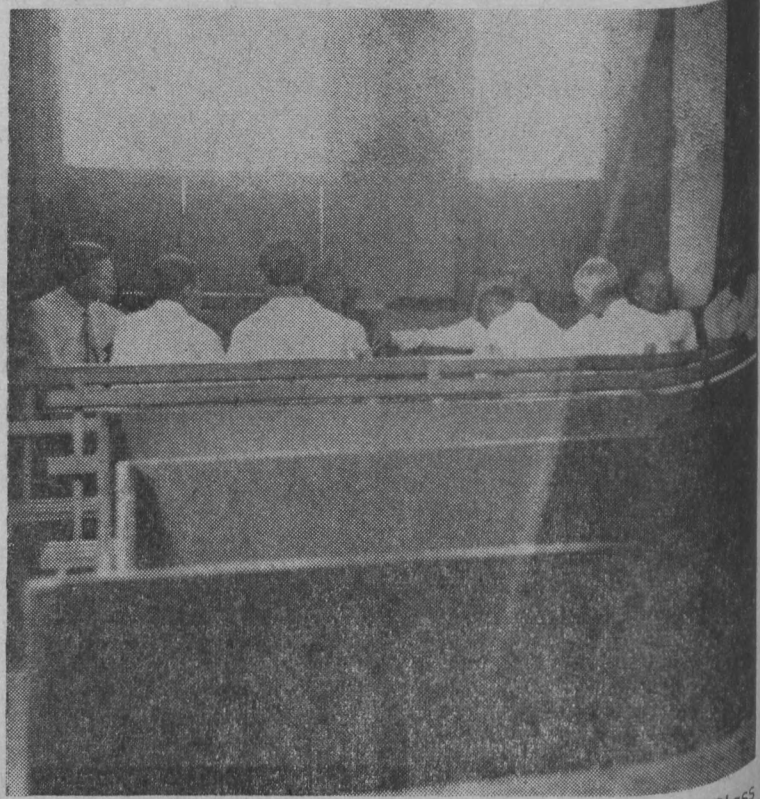
We have meetings every night in the week except one. The one night that we have open at the present time is Tuesday. We used to hold the services at Abeco do macedo on that night but we changed it to Saturday because we found that more could attend then. Two of the professions that we have had in the past month have been from there. On Mondays we have prayer meetings, Wednesday we have a preaching service in the church. Thursday we have services in the house of Juana, a member of the church and a teacher in our school. Friday I am teaching the members and whoever else cares, to learn in music and it is very gratifying to me to hear them sing now. Everyone in the church carries his part, many times people stand outside to hear us sing when we are practicing. On Sunday, of course, we have our Sunday School and Church services in the morning and night. We also have services in the afternoon

on Sunday quite often at different peoples homes that we have visited and allow us to have a service there for their neighbors to hear, and often in these sessions the truth is defended against the various heresies here that the people are curious to hear debated.

Our school is coming along fine. In just a few days they will have a two week holiday season. That is all the time that they have off here in the summer except for various other holidays that they have here. We do not dismiss our school on such days as the Catholics celebrate, although all other schools do. In the winter time the schools here take a three month vacation as they do in the U. S. during the summer. The school children are learning Bible verses and have already committed to memory quite a few. That is the way I like to teach them, they can tear up a paper but it is hard to vanish from memory something that is well learned from constant repetition. Perhaps it means nothing to them now, but who knows what it will mean some day. John Bentes and John Dias, do much of the indoctrination of the children, and Juana is beginning to teach them more also. I like to visit with these kids, they are very poor but they seem eternally happy. I think many times that the children have too much in America. I notice the children here playing with a couple of cans and a stick or two and I really think that they are as happy with them as the children are in the U. S. with all of their assorted toys. They seem to get the same joy out of chewing sugar cane as others more fortunate get out of candy and gum.

There is so much here to do. We pray that there are others who will come this way. Brother Lewis and his wife in Iquitos I know would rejoice with about twenty more missionary families in Peru, even as I would if that many were to come to Brazil. Iquitos isn't the only place in Peru and neither is Manaus the only place in Brazil as far as that goes, is there a place anywhere in the world that could not bear to have one more sound preacher? We rejoice in that the Hunters and Calleys are coming back, but surely there are others that God is leading this way. Let us pray so. May God bless you, everyone that help us in our service.

Royal H. Calley



Back in Iquitos and a picture of the Men's Bible Class in the First Baptist Church at Iquitos, Peru.



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## "The Democracy Of A New Testament Church"

(Continued from page two)  
be established. And if he neglect to hear them, tell unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Mt. 18:17.  
This is talking about personal difficulties when difficulties arise between two individuals. There is no connection whatsoever with questions of morals or immorality; it has no relation as to doctrine; it has no connection with anything except personal difficulty arising between individuals. The Word of God says that if they can't settle those personal differences themselves, let them call in a committee, and if the committee can't settle it, let it be told to the church. If the church can't settle it, then the church withdraw the hand of fellowship and one of them can be considered as a heathen man and a publican.  
Now, beloved, you can't read this without realizing that New Testament churches were democratic organizations. I would like you to notice another Scripture that you might see the democracy of a New Testament church. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your crying is not good. Know ye that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. For that have I to do to judge them so that are without? do not ye judge them that are within? But them that are without God judge. Therefore PUT AWAY FROM AMONG YOURSELVES that wicked person."—I Cor. 5:4-12, 13.  
Now, beloved, you can't read these Scriptures without realizing that a New Testament church is a democracy and that the Apostle Paul called upon the church to exercise discipline relative to this individual who was an offender. If you will read the story closely, you will find that it is a story of a man who was living in sin. He had apparently taken his father's wife. In other words, he was living with his step-mother. The Apostle said, "This is wrong. You have no right to allow such to exist within the church." He didn't say, "I excluded him," or "I turned him out of the church," but he wrote to this church and said, "Put away from among yourselves that wicked person." Now, beloved, that the church was a democratic body. Listen again:  
"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thes. 3:6.  
Here the church is commanded to withdraw fellowship from the brother who walks disorderly and not according to the traditions of God's Word.  
Let me say in that respect that I believe most strongly in every church ought to have a committee appointed whose business it is to continually meet to inquire as to the discipline of the church, and to see that conditions of this type are corrected. Someone may say, "Where is the authority for having a discipline committee?" I say, beloved, that a church can dele-

Where one evil spirit tempts the busy man, a thousand tempt the idle man.

gate any authority in this respect to a committee.

For example, when I was called to be pastor of this church, you had at that time a pulpit committee that had been appointed by the church, and that pulpit committee, headed up by Brother Bruce as chairman, contacted me and contacted others in order that we might be invited here to preach, looking forward to calling somebody as pastor to this church. Beloved, if a church can delegate the authority to a committee to secure a pastor for them and to see that the pulpit is kept filled, then the same logic holds true that a church can appoint a committee to handle the matter of discipline of that church in precisely the same way.

The same thing can be illustrated again. When we built an addition to this church in 1929, we appointed a building committee, and all the affairs of that building was delegated to the building committee. When this committee was selected by the church and was elected to the task of being a building committee to function for the church, from then on this committee handled all things pertaining to the building of this church addition. I say to you, beloved, if a church can delegate the authority of building a house of worship to a group of seven men, and they in turn can act for that church, then a church can delegate its authority of discipline to a committee to act for that church.

I mention this, beloved, in view of the fact that there are some individuals who think that every time a matter of discipline is to be taken care of, that a great amount of disturbance must be caused in the entire body; this is true because some folk don't know what has been going on and are not sufficiently aware of the difficulties for them to vote intelligently. Whether it be by public vote of the church or by a committee who have had this task delegated to them by the church, it shows the democracy of the church.

### VII

**THE DEMOCRACY OF THE CHURCH IS SEEN IN THAT IT HAS THE RIGHT TO RESTORE EXCLUDED MEMBERS.**

It is not the work of a pastor to restore an individual when he has been excluded from the membership of the church. It is not the work of a board of stewards or a board of deacons, but rather the Word of God lays down specific rules whereby that anyone who has been excluded from a church can be restored to fellowship within that church on the vote of the church itself as a body.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, RESTORE such a one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6:1.

Paul is writing to the churches of Galatia, and he says if anybody falls away, if he is overtaken in a fault, you, not a board of stewards, not a board of deacons, but you, as a body, as a church, restore such an individual.

Let me give you another even more specific case.

"Sufficient to such a man is this punishment, which was inflicted of many."—II Cor. 2:6.

This is a reference to what had taken place in the book of I Corinthians when the matter of discipline came up relative to the man who is spoken of in the fifth chapter. Paul had advised the church to withdraw the hand of fellowship from this man who was guilty of sin. Apparently

## THERE'S AN APPOINTED PRESERVER

"NEITHER IS THERE SALVATION IN ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED."  
—ACTS 4:12



the church had done so. The Word of God doesn't tell us, but evidently the church had withdrawn the hand of fellowship, for Paul further says:

"So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."—II Cor. 2:7.

This man had been sorrowful for the attitude that he had taken, and Paul says to comfort that individual lest he be swallowed up with overmuch sorrow. Notice that Paul doesn't say to receive him when he shows an arrogant spirit. He doesn't say to receive that individual back into the church when he continues to do the same things that he had been doing for a long time. He doesn't say to receive that individual back into the church when that individual shows no signs of sorrow and no indication of repentance. Rather, he does say that when that individual is so sorry that he is almost overwhelmed — when he is almost overcome with overmuch sorrow, then to receive such a person back into the church.

Now, beloved, I say to you, this is a very pertinent matter for the First Baptist Church of Russell. We have folk who from time to time go out from our church. I think that that is a healthy sign. I believe it is always a healthy sign when folk leave a congregation, and I have noticed this — as the old adage says, "It never hurts the tree any for the rotten apples to fall off." I have noticed that it never has hurt the church in any wise at all, and beloved, when they want to come back, it is our business to see that they come back in the spirit which the Apostle Paul lays down here.

You may say, "Isn't it the bus-

iness of the church to restore such a one?" Yes, that is our business, and it is the business of the individual to put himself or herself in the spirit that Paul speaks of here. Such a one should be almost overcome with sorrow because of the actions that he has taken.

For example, when one goes out of this church, and goes down to the courthouse at Greenup and publicly stands up and says that she left the First Baptist Church of Russell because of the misconduct of her pastor, and that she is a better Christian now because she has done so, for her to come back into the fellowship of this body, she must, in the light of this Scripture, make a renunciation of her public charge.

I'll go further, beloved. When such an individual says, "I want to come back into the fellowship of the church," and in the same breath "blesses" her erstwhile pastor from Heaven to earth and back again and to the remotest depths of Hell — in the same breath that she says she wants to come back into the fellowship of the church, there is no indication of any sorrow for her former actions," I say to you, beloved, we need to remember what God says within His Word. Your pastor has gone through some fire in the days gone by. He has more sympathy and more patience, beloved, as a result of his experience than he ever had before. I stand ready to meet any individual who wishes at any time to make right the wrongs which he or she may have done, but, beloved, I do not compromise my position by receiving any individual or presenting any individual to this church for a vote to be received back into the fellowship of this church when that individual arrogantly con-

tinues in the attitude that he or she has continued in for the past months, and shows no indication of any change whatsoever.

A church withdrew the hand of fellowship from this person spoken of in the book of I Corinthians, and Paul doesn't say for them to receive him, but he said, "I beseech you that ye would," as if to say, it is not up to me to tell you, but rather you as a body are to decide the matter. Beloved, a church is a democratic organization.

### VIII

**THE DEMOCRACY OF THE CHURCH IS SEEN IN THAT THEY ELECTED THEIR OWN PASTOR.**

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."—Acts 14:23.

Notice that the church ordained its own pastor. It wasn't left up to a committee or a board, but rather the church chose whom they would have as a pastor.

We have today in the world various types of church organizations. Some churches get their pastor because the pope puts him there. Some get their pastor because the presiding elder places him there, and the same authority that puts a man one place likewise removes and puts him some place else, or puts him without a pastorate entirely.

That wasn't so in a New Testament church. These New Testaments (Continued on page four)



## "The Democracy Of A New Testament Church"

(Continued from page three)  
ment churches called their own pastors, as it shows from this text of Scripture.

### IX

THE DEMOCRACY OF A CHURCH IS SEEN IN THAT THE CHURCHES ELECTED A CLERK TO WRITE COMMUNICATIONS TO OTHER CHURCHES.

"And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."—Acts 15:23.

Without taking time to understand the occasion, the democracy of the church stands out in that the church selected a person to write greetings to send out to the brethren scattered over certain areas that they wished to communicate with.

### X

THE DEMOCRACY OF THE CHURCH IS SEEN IN THAT THE CHURCHES CHOSE THEIR OWN MESSENGERS TO SEND TO OTHER CHURCHES.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas surnamed Barsabas, and Silas, chief men among the brethren."—Acts 15:22.

Notice, beloved, that the church is a democracy. They chose the delegates that were going to Antioch with Paul and Barnabas.

### XI

THE DEMOCRACY OF THE CHURCH IS SEEN IN THAT THE CHURCH SENT RELIEF TO THE SAINTS AT JERUSALEM.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul."—Acts 11:29,30.

Notice that the church decided to help the church at Jerusalem and they sent that relief by the hands of two trusted members thereof.

Beloved, we do the same thing. A few Sundays ago, the people out at Mount Zion had the misfortune of their building being damaged by fire. I called upon you and told you the circumstances. I didn't tell you to send a contribution. I said that I thought it would please the Lord if we would send a contribution. As a result, one man made a motion and another seconded it, and the entire body, without a dissenting vote, agreed that we should send a financial stipulation the next day to assist this church at Mount Zion.

These Christians did the same thing for the church at Jerusalem when they were in pecuniary and financial difficulties. Beloved, it shows the democracy of a church.

### XII

THE DEMOCRACY OF THE CHURCH IS SEEN IN THAT THE CHURCHES ARE TO DO THEIR OWN BAPTIZING.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Mt. 28:19,20.

To whom was that commission given? It wasn't given to the apostles; if it had, it would have died when the apostles died. To whom was that commission given? It was given to the church. Therefore, beloved, it continues on down for us today. Do I have any right to baptize a man unless you vote upon it? None whatsoever. Is there reason for receiving anybody's baptism into our church when that individual has not been baptized under this group to whom Jesus gave that authority? None whatsoever. I tell you, my brother, my sister, this certainly shows us that a New Testament church is a church that is to be a democratic organization in every particular.

### CONCLUSION

I want to speak to you concerning a matter that is purely personal by way of illustration. In the month of October, 1951, a group of individuals who were spurred on by the Devil himself, and who knew that they were wrong and were positively convinced in their own minds in my office on two different times that they were wrong, tried to smear this church so far as your pastor was concerned. If they had had their way, your pastor's name would have gone down in disgrace so far as this community was concerned. Let me say before I even continue with my message, that what they wanted to bring before this church was known to members of this church two years before, because the same family in Coal Grove that was back of it all had tried the same thing two years before with members of this church who would stand this morning and vouch for what I say. Listen, beloved, they came in here on a night when we were having prayer services, with no thought at all of having a business meeting, and before we could continue with our services, four of them were on their feet at one time trying to vex your pastor and to cause trouble in the church. Then it was that Brother Bandy made a motion that the four of them be excluded since they were definitely out of order and wouldn't behave themselves. The vote was cast and by a vote, I think, of 81, they were excluded.

Now, beloved, that was a church in action. They go out now and say that John R. Gilpin excluded them. Beloved, John R. Gilpin hadn't even called a business meeting. We hadn't even called for a motion. We hadn't done anything but meet for a prayer service, and the folk tried to cause trouble and the church as a body acted in a democratic way. One of them said to me later that he didn't like the way in which he was treated that night. He said he thought everybody had a right to his own opinion and a right to say what he pleased. I said, "The church had some rights, and it exercised its rights when you were excluded, and in doing so, it merely acted as a democracy."

Here is another illustration. In 1943, we had another insurgent rebellion, when some folk demanded that I resign as pastor. It was the nastiest demonstration of the flesh that I ever saw in any church. Those who opposed the pastor were outnumbered in the voting and were later excluded, after the church very leniently gave them time to repent and acknowledge their wrong. In all particulars of this uprising, the church acted

as a democratic body.

The democracy of the church is often lost sight of when we speak of the church, as composed of clergy and laity. This appears as two separate ranks in the church, and tends to appear that the laity is subordinate to the clergy. Only in the matter of spiritual oversight is this true. In all other matters, the church is a democracy.

The democracy of the church is likewise endangered by ministerial degrees. If one pastor holds a D.D. degree, there is a tendency often to consider him superior to one without such degree. Actually in God's sight, all such degrees are an abomination in the sight of God. Jesus said, "One is your master, even Christ; and all ye are brethren."—Mt. 23:8. Would to God that degrees and titles might be cast into the sea of forgetfulness, and that each church would return to the democracy exhibited by the church that Jesus built!

We have an ever-growing danger from over-organization and centralization in the denomination. The complex machinery of the denomination has now developed into an hierarchy. And brethren, a Baptist hierarchy is no better than a Catholic hierarchy. Frankly, Baptists have no need for such. We do not need orders from "Headquarters;" rather, we need to obey the orders sent down from God in His Word.

During the unscriptural 75 million campaign of the early '20's, one church wished to designate some funds contrary to the standard set up by the denomination. On talking with the State Secretary at that time, the pastor was told, "We'll give you the right to designate your funds." I said then to him, "Since when did you get the right to give that right to the church?" He was not to be a lord over the church. If anything, he should have been a servant of the church, and have obeyed her orders, rather than give such orders to the church.

Would to God that this modern church age might return to the simplicity of New Testament days and again enjoy democracy in all the churches.



### Worship

(Continued from page one)

#### VIEWING A "SACRED" MOVIE IS NOT WORSHIP

Thousands of churches are doing away with Sunday night worship and are substituting the entertainment of "sacred" movies. One is reminded of "The Abomination of Desolation" standing in the holy place where it ought not."

#### THE PROMULGATION OF A "PROGRAM" IS NOT WORSHIP

Many a pastor has robbed people of a period of worship by taking Sunday morning to promote some denominational project. People meet for worship and hear a money promotion talk, or a program promotion exhortation, and they go away spiritually starved.

#### WHAT IS THE WORSHIP OF GOD?

Some one had defined worship as "the bowing of the soul before God in adoring contemplation of himself." It is a spiritual exercise in which the heart and mind and soul are extended Godward. We adore him, we love him, we praise him, we subject ourselves unto him. When we truly worship God, our whole being reaches out toward him. As David expressed it, "My

heart and my flesh crieth out after the living God." Some examples of worship are given in the Bible. Note Psa. 95:6; Rev. 5:14; Gen. 24:26,48. One can worship God even in a plaster cast in hospital, but very often worship is accompanied by bowing down before God in an attitude of humility.

One can attend church regularly and yet never worship God at all. They can go to "see and be seen," or they can go and just sit like a knot on a log and never sing, never pray, never do anything. Or they can go and mentally criticize everything. Unless the inner being reaches out in adoration and comes in touch with God, there is no worship. When a child of God attends worship, and "sings and makes melody in his heart unto the Lord" — when he prays — when he bows his very soul before God — when his spirit reaches up and comes in quickening touch with the Spirit of God, until he is conscious of the very presence of God, he goes away from the church feeling that he has had a spiritual experience, and that experience will enable him and enrich him, and will make a better person out of him. He will feel with Jacob, "Surely God was in this place today."

Yes, worship is a spiritual exercise. "God is a Spirit and they that worship him, must worship in spirit and in truth."

How much do we really worship God?



### How Does Grace Save?

(Continued from page one)

(C) If grace saved us by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. If a spirit of perfect obedience were given us that would be the work of the Holy Spirit.

2. Grace does not save us by overlooking our sins! That would be grace if God took no account of our sins. Our sins deserve punishment but if God overlooked them and did not inflict punishment for them, that certainly would be grace—that would be unmerited favor of God — that would be salvation for the hell-deserving; but this is not the way that grace saves.

(A) Because it would be at the expense of Justice. God said that the wages of sin is death. He has declared that sin must be punished, and if He overlooked sin and did not punish it; such would be grace, but grace at the expense of Justice.

(B) There would have been no need of Christ's coming to earth and dying for sinners. His death would be in vain—it would not be needed—if grace could save by overlooking sin.

(C) It would cause us to admire one attribute and despise another. If grace saves apart from the satisfaction of Justice the sinner might admire the grace of God, but he would despise His Justice. We would not think much of a human judge that would overlook the crimes of men and let them all go free. Such a judge would be despised. Such procedure would be an invitation for everybody to commit whatever crimes he pleased, knowing they would be overlooked. . . . How would you like to live in such a community?

3. Grace does not save by giving us ordinances to believe! The ordinances or ceremonies of Christ are for those already saved. Nobody but the saved are to be baptized and come to

the Lord's table. The most terrible and soul-destroying heresies have come from a false conception of the ordinances.

HOW DOES GRACE SAVE?

1. Grace saves us from the guilt and penalty of our sins by putting our sins upon Christ, and having Him bear them in His own body on the tree. Grace saves by punishing Christ instead of the sinner. Christ put away our sin by the sacrifice of Himself. This way of salvation conserves the truth in all things.

(A) It conserves the truth of God's Justice. Justice says my sins must be punished, and they have been punished. Grace did not war against Justice. Grace met the demands of Justice by putting my sins on Christ and there Justice found them and punished them. Let me illustrate:

The son of a poor man commits an offense. The court fines him \$50.00. The boy has not a cent with which to pay the fine. The son of the trial judge steps forward and hands the clerk the \$50.00. Justice is satisfied and the poor boy goes free. Grace led the Judge's son to pay the fine. The boy did absolutely nothing to merit it. Yet his fine is paid and Justice is satisfied.

(B) Grace gives all the honor to Christ. When we think of the liquidation of our debt, nobody is to have a credit but Christ. We can glory in nothing but His cross. "Grace," cried Spurgeon, "everything for nothing; Christ free, pardon free, heaven free."

(C) Grace saves by making Christ and His atoning death precious to our hearts. The death of Christ does not benefit a man who lives and dies without ever hoping in Christ. And every man of us would so live and die were it not for the converting grace of God. By nature Saul of Tarsus was a proud, self-righteous Pharisee and a persecutor of the Church and Christ, but grace wrought in him the graces of repentance and faith. It was grace that made him sick of self and follower of Christ.

Conversion is the work of the Holy Spirit, and His work is as much the work of grace as was the work of Christ on the cross. "How helpless guilty nature lies, Unconscious of its load! The heart, unchanged, can never rise To happiness and God.

Can aught beneath a power divine The stubborn will subdue? 'Tis Thine, eternal Spirit, Thine To form the heart anew.

(Half of a poem of Anne Steele, 1760).

To sum up, the grace of God the Father is seen in the gift of His Son to us and the gift of us to His Son; the grace of God the Son is seen in His dying to redeem us from the curse of the law; and the grace of God the Holy Spirit is experienced by us in regeneration and sanctification. The grace of God the Father is eternal; the grace of God the Son is eternal; the grace of God the Holy Spirit is internal.

The Father PURPOSED our salvation!

The Son PURCHASED our salvation!

The Spirit PROMOTED our salvation!

The Father PRESCRIBED the remedy for our guilt!

The Son PROVIDED the remedy for our guilt!

The Holy Spirit APPLIED the remedy!