

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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Duties Of A True Pastor

By ROY MASON
Tampa, Florida

Two offices for a New Testament church are taught in the Scriptures—the office of pastor and the office of deacons. Let us for the present CONSIDER THE OFFICE OF PASTOR. Several terms are used interchangeably to designate the same office, namely, bishop, elder and pastor (or shepherd). (See Phil 1:1; I Tim 3:1; Titus 1:5; Acts 20:28; I Pet. 5:1,2). The word bishop means "overseer" and the word shepherd or pastor signifies one who has the leadership of a flock.

A Called Ministry

No one should serve in the ministry without a call from God to

that particular work. "Feed the flock of God over which the Holy Spirit has made you overseers." That one passage gives sufficient indication of a divine call and appointment. No one should go into the ministry as he would go into some secular business.

Called For What?

The average church member has his own notion as to what a preacher is for, and in most cases God's Word is not consulted at all. "I think Bro. So and So should

do this or that." This is the attitude, without ever finding out what the LORD called him to do. That's like a man being employed by a company to sell clothing, then being blamed for not delivering the goods. He wasn't called to be a delivery man, but a salesman. Let us think of some of the UNSCRIPTURAL THINGS that church members foist upon the minister.

1. The duties of church visitor. Many church members think that the primary business of a minister is to be running from house to house, calling, calling, calling. Kissing the babies, tying up sore (Continued on page four)

1. If Baptist doctrines and Baptist churches have a succession clear back to the Apostolic times, why is it not taught in the high schools and colleges of our land?

Three things we want to say about that. First, it isn't the business of schools, except Baptist schools to teach anything about Baptist doctrines or Baptist churches. Second, Baptists do not rely upon history to prove their identity with New Testament churches, but upon the Scriptures. Our appeal is to a "Thus saith the Lord" for all we teach and practice. Third, but while both of the above are true, Baptist churches have existed ever since Apostolic times. Our enemies testify to that. A. Campbell said in his debate with Mr. McCalla, that the church in Jerusalem was a Baptist church and the church in Samaria was a Baptist church. He was not a Baptist when he said that. Then he said in the same debate that "public monuments of their (the Baptists) existence in every century can be produced! Mosheim said the origin of the Baptists 'is hid in the depths of antiquity.' Zwingle said about 1530: 'The institution of Ana baptism is no novelty, but

for 1300 years has caused disturbance in the church." Ree in his "Reply to Wahl" says: "The Anabaptists are a pernicious sect — nor is this heresy a modern thing, for it existed in the time of Austin." Ypeij and Dermout said: "Baptists may be considered as the only Christian community which has stood since the apostles and as a Christian society has preserved pure the doctrine of the gospel through all ages."

Edinburg Cyclopaedia: "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." Tertullian was born just fifty years after the death of John the Apostle.

Professor William Cecil Duncan, professor of Latin and Greek, University of Louisiana: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. By means of that great religious movement, indeed they were brought forth from com- (Continued on page four)

Why I Am A Missionary Baptist And Not A Seventh Day Adventist

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." —I Pet. 3:15.

I. Because I cannot agree with the Seventh Day Adventists on the date setting question, especially with regards to the coming of Christ.—Matt. 24:36.

II. Because I believe in a literal Hell of eternal torment which the Bible plainly declares. I believe there is no context to prove that this is to be taken figuratively. Cf. I Thes. 1:7-9; Rev. 20:15; Mark 9:43-48.

III. Because I do not believe

that the soul sleeps in the grave, as all true Adventists do.—II Cor. 5:8; Phil. 1:23; Luke 16:23.

IV. Because I have never found in the Word of God one single sentence where Patriarch, Prophet, Apostle, or anybody else in the New Testament ever commanded a Gentile to keep the law of Moses. Cf. Rom. 6:14; See Deut. 4:12,13 with Heb. 12:18.

V. Because I believe the Word of God which teaches me that I am saved by grace and not by law. Rom. 3:24-28; 7:6; Gal. 2:16; 3:10; 19:26; Eph. 2:8,9.

VI. Because Baptists and not Catholics were the first to observe Sunday as the day of worship. Mt. 28:1.

The Lord arose on the first day. Psa. 118:24. Moneys were to be collected by early Christians on this day. I Cor. 16:2. John, on the Isle of Patmos, saw the Lord on the Lord's Day, and we believe that that day was Sunday. Rev. 1:10; see Acts 20:6,7.

VII. Because of the difficulty in harmonizing some Scriptures with the practices and teaching of Seventh Day Adventists, as:

1. If Christians are required to keep the Sabbath Day, why do Adventists depart from their dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? Ex. 16:29.

2. If they keep one Sabbath, the seventh day, why not keep them all, the seventh year and the year of Jubilee? Who authorized any one to make the distinction in favor of the seventh day?—Lev. 25:1-22.

3. If Christians are required to keep the Sabbath how are they to live in cold climates? Ex. 35:1-3. This is one great proof that it was for Israel.

4. Is it the duty of Christians to put to death those who desecrate the seventh day? Num. 25:32-36. If yes, who will be the public executioner? If no, what will you do with Ex. 35:2?

5. Why did not Jesus require the young ruler to keep the Sabbath when enumerating the commandments? Matt. 19:16-29; Mark 10:17-22; Luke 18:18-24.

6. If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus who is our example, unless by saying, "The power that made the law can take it away, and that He did it?" Mat. 12:1-8; John 7:19-23.

7. If early Christians kept the Sabbath day, why did they break bread on the first day of the week? Acts 20:7.

8. If Christians are to keep the Sabbath day why did not the apostles and N. T. writers command it? I Cor. 2:17-20.

9. Why should we insist on keeping the Sabbath when God Himself said that He would cause even Israel's Sabbaths to cease?

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Hosea 2:11.

10. If the Sabbath is to be kept ought not feast days and new moons to be kept, and solemn feasts such as Passover, Pentecost, and Tabernacles?

11. If the Sabbath is to be kept ought it not be kept according to the law?

(a). Offering of the burnt offering. Num. 28:3-10.

(b). Stay in your homes. Ex. 16:29.

(c). Have no fire in your house on Sabbath. Ex. 35:3.

This should all be observed for it is written: "He that offendeth in one point is GUILTY OF ALL." And again: "Cursed is EVERY one that continueth not in ALL things that are written in the law."

VIII. Because I believe Christ meant what He said on the cross when He cried: "It is finished." And I can do nothing to obtain salvation but to receive it.

IX. Jesus founded His own church on earth and promised it perpetuity; but Seventh Day Adventists was not founded until about 1831-49, and was founded by William Miller and his deluded followers. That Seventh Day Adventism was founded by William Miller we have the testimony of no less an authority than Elder White: "We hold that the great movement upon the second advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment prophecy." (Life of Miller, page 6).

X. Christ is the Head of His church. (Eph. 1:22; Col. 1:18), but

Mrs. E. G. White is the head of Seventh Day Adventists. They regard her as having been inspired of God to explain the teachings of the Bible. They profess to take the Bible as their authority, but they view it only as it is seen through the writings of Mrs. White. Therefore, they look to Mrs. White and not to Christ as their head. This accounts for their glaring, absurd, fallacious teachings; and these teachings prove that Mrs. White and not Christ is the head of Seventh Day Adventism, for no sane, normal person would believe them if he studied the words of Christ for himself under the leadership of the Holy Spirit.

WHY HAVE A FAMILY ALTAR?

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relationship as nothing else can do.

5. Because it will solve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

HAVE YOU FOUND YOURSELF?

A loss-of-memory patient, in a hospital at Blanford, England, was unable to tell members of the staff who he was, where he lived, or what had happened to him.

Try as they would, the doctors and nurses were utterly unable to learn anything regarding his identity.

One day he was given a newspaper to read. Suddenly, he shouted for a nurse, and pointing to a news item reporting the disappearance of Harold Jarvis, 48, cried, "That's me!"

Police were informed, and upon checking up, discovered the patient was right. It was not long after that before he was home with his loved ones.

The incident caused us to recall the experiences of many spiritually "lost" persons. They did not know their true names, until given the Word of God to read.

Perusing, or listening to such words as "Christ Jesus came into the world to save sinners" (I Tim. 1:15), more than one person has exclaimed, "That's me!" They found themselves sinners and trusted the sinners' Saviour, "Who died for our sins and rose again."

With many others, it was such a passage as John 3:16, "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." They found themselves as part of the world of mankind, whom God loved and for whom He gave His beloved Son. They also found themselves in the "whosoever;" and personally cried, "That's me!" They believed and rejoiced in the possession (Continued on page two)

By JAMES H. SIMS
Gainesville, Florida

"And they took Jesus and led Him away. And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified Him."

—John 20:16b-18a.

The cross, when it is thought of at all today, is all too often conceived of as the glamorous symbol of a group of sentimental teachings on love by a poor car-

penter's son from Nazareth of Galilee. Or, the cross is thought of as the banner under which all charitable organizations, including the churches, may rally. To many the cross is an impressive symbol for the thousands of mutual congratulation societies calling themselves churches to hide behind in their efforts to build up money, members, and majestic buildings. Some girls and women think of the cross as just an attractive little gold trinket to be worn around the neck. Think of the organizations that are cashing in on these

loose conceptions of the cross: strictly business organizations like Blue Cross, White Cross, etc. It is the symbol of brotherly charity as used by the Red Cross. And that greatest of all money-making business, the Roman Catholic Church, uses the symbol and sign of the cross to great psychological and superstitious advantage without any true conception of the finished work our Saviour wrought on that cross.

But we can go further and say that even among fundamental, Bi- (Continued on page two)

The Baptist Examiner Pulpit

"What The Cross Means To Baptists"

If you would have less daily cares, exercise with daily prayers.

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Have You Found

(Continued from page one)
of everlasting life.

Here is the best possible news for all who are "lost!" "The Son of man (the Lord Jesus Christ) is come to seek and to save that which was lost" (Luke 10:10).

—Western Voice



Undertake some worth-while labor that the Devil may always find you occupied.



"The Cross"

(Continued from page one)

ble - believing, soul - winning church people there is very little conception of what the cross really represents. It is thought of by those who are "feeling called of God into service" as a romantic symbol of their part in the great battle of good against evil in the dark jungles of Africa, or among head-hunters on the islands of the sea. Some good Christian folk even speak of every little trivial annoyance as "my cross." I remember one woman who sincerely loved the Lord, but for whom every new pain or operation was "another cross she had to bear." But I want to say that all these ideas about the cross I have mentioned are wrong, sinfully wrong!

There is nothing glamorous or sentimental about the cross; neither is there anything romantic about the bearing of a cross.

Think of that hideous instrument of sudden death, the electric chair. See it all wired, all the leg clamps, head and wrist bands in place and prepared to carry the electric current that will stiffen a living, breathing human being into a lifeless clod of earth. Think of a guillotine, that bloody creation of France's Reign of Terror. See it with the heavy blade just ready to drop upon the neck of some criminal and, in a second's time, snap his soul out into eternity while it rolls his head to the ground. Think of a gallows standing stark and grim against the sky. See the hangman's noose, especially knotted to bring sudden death when the trap-door is sprung and the criminal's feet kick at the empty air, vainly searching for support. Are these things romantic? Are such instruments of tortuous death glamorous? Are they sentimental? Are they trivial and unimportant, to be made into a trinket? Of course they aren't; and furthermore you can't think of those things or look at them very long without a feeling of horror that you are viewing things constructed for the very purpose of taking the life of human beings.

But stop and think just a moment— isn't the cross a far more cruel and terrible instrument of execution than any of these others I have mentioned? Of course it is. The cross was designed to cause the person hanged upon it to undergo terrible tortures of mind and body over a long period of time before death finally brought an end to the agony and suffering. For a graphic description of the physical and mental suffering of crucifixion read Psalm 22. When our text tells us that Christ was "bearing His cross," we should see

Him bleeding, torn, mocked, spit upon, His back raw from the whips of the soldiers, His hair and face covered from the blood which ran down from the wounds made by the crown of thorns. We should see Him as He picked up the rugged, rough-hewn cross of wood constructed as the instrument of His own execution, and struggled under its weight out of the city toward Golgotha—the place of a skull. There He was crucified, numbered among the transgressors, and the Lord God laid upon Him the iniquity of us all. It is Christ on the cross that saves the sinner; it is Christ on the cross that breaks the hard heart of the sinner as the Spirit drives him trembling to the Saviour's feet. The cross alone could never avail to save, either as reality or symbol: it is Christ on the cross suffering as the Substitute for His people that saves. If you are saved, take a new look at Calvary that you may be reminded that you are bought with a tremendous price and that you are not your own any more. If you are not saved, think seriously about the cross of Christ. May the Holy Spirit lead your mind's eyes to see Christ as He suffered on the cross for sinners like you.

I. There Are The Enemies Of His Cross.

Paul said to the Philippians:

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."—Phil. 3:18.

It is enough to make us weep that men have enmity towards the cross of Christ. It is the greatest manifestation of sacrificial love this world has even seen or will ever see, yet men hate the cross of Christ. It is to the Jews a stumbling block and to the Greeks foolishness to preach the cross of Christ. Only to the called, the elect, is it the power of God and the wisdom of God. (I Cor. 1:23, 24). Are you an enemy of the cross of Christ? Who is an enemy to His cross?

The natural man, the unregenerate man, the unsaved, lost man is an enemy of the cross of Christ, for its message is offensive to him. Men and women like to feel independent; they like to believe that God will receive them on the basis of their own goodness and morality. But the cross of Christ pictures to them and preaches to them that:

Could my tears forever flow
Could my zeal no langour know

This for sin could not atone
THOU must save and Thou alone.

Nothing in my hand I bring
Simply to Thy cross I cling.

Lost men and women DO need the substitutionary death of Christ on the cross and the atonement of His blood to be saved. Are you one of those who, like Cain, are trying to bypass the blood, to sidestep the cross? Then you are an enemy of the cross and an aider and abettor of the Fosticks and Ferres and Brunners who are enemies to historic Christianity with its emphasis on the cross.

Don't be an enemy of the cross. Christ died there to remove the enmity between sinners and the God of Heaven. Listen to the words of Paul's letter to the Ephesians:

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RUSSELL, KENTUCKY

THE BAPTIST EXAMINER
PAGE TWO
OCTOBER 22, 1955

SUNDAY SCHOOL LESSON

LESSON FOR OCTOBER 30, 1955

THE TABERNACLE

EXODUS 24—25:22

I. "Come Up." Ex. 24:1,2.

Moses alone had this privilege of coming near the Lord. The people were prohibited to approach even the mountain which Moses ascended. How happy we should be that we live not under the law, but under grace. Under the law, only the priest could draw near. Under grace, each is bidden to come to God. Cf. James 4:8; I Tim. 2:5. May God help us to come up a little nearer to Him.

II. The Covenant Ratified By Israel. Ex. 24:3-8.

There were seven steps to this ratification.

1. All the words of the law were repeated. (v. 3).
2. They were produced in writing. (v. 4).
3. The altar of Ex. 20:24-26 was built. (v. 4).
4. Two offerings (burnt offerings for sin and peace or thank offerings) were made (v. 5).
5. Half of the blood of these offerings was sprinkled on the altar. (v. 6).
6. The covenant (Ex. 20-23) was carefully read and the people agreed thereto (v. 7).
7. The other half of the blood was sprinkled on the people (v. 8).

III. Waiting On God. Ex. 24:9-18.

Moses, the priests, and the elders of Israel went up on the mount to worship God (v. 9). Cf. Gen. 31:54. When God invited Moses to come on up higher on the mountain, He said, "I'll give thee tables of stone (the Ten Commandments), and a law (the law of the Sabbath. Cf. Ex. 31:12-18), and commandments (this was the balance of the law and the instructions for making the tabernacle)." When Moses finally got alone, it was six days before anything happened. Why the wait? God was teaching Moses a lesson. He said, "Don't get impatient; I want to test your faith; just wait; be patient." Moses was thus six days getting the sound of earth out of his ears, so that he could hear and understand God's message. Cf. Ps. 27:14; Ps. 46:10. It is fine for us to learn how to wait on God.

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IV. The Free-Will Offerings. Ex. 25:1-8.

1. The offering was made to God ("that they bring me") and not to man. Ex. 25:2.
2. It was to be brought ("that they bring"). Was not to be pledged and "dunned" for. No collection plate. Ex. 25:2.
3. It was to be a willing offering ("giveth it willingly"). Cf. II Cor. 9:7; Luke 21:1-4.
4. Everyone was to make an offering ("every man"). Cf. Deut. 16:16,17; I Cor. 16:2.
5. Didn't begin to work until the offerings were all in. Ex. 36:1-7; Rom. 13:8.
6. They brought too much. Ex. 36:6,7.
7. Each brought what he had. Ex. 35:20-29. They held nothing back.
8. Only God's children made the offerings. Ex. 25:2. The mixed multitude was left out.
9. Some gave badger skins. These were used for shoes. Cf. Ezek. 16:10. God asked them for the shoes off their feet, and they gave until He had to restrain them. Yet their shoes lasted forty years. Cf. Deut. 29:5. God makes up to His children many-fold for the gifts we give to Him. Cf. Mal. 3:8-10.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body BY THE CROSS, HAVING SLAIN THE ENMITY THEREBY."—Eph. 2:13-16.

The main burden of this passage is to show how the enmity between Jew and Gentile is broken down and both are reconciled in the church by the cross of Christ. But Christ has slain all enmity between God and man by His cross for all who believe in Him.

In the Kircherian Museum in Rome, there is a square foot of plaster taken from the wall of a palace on Palatine Hill. On the clay is traced a cross to which is nailed the figure of a man with the head of a beast. Before the cross a soldier is represented kneeling and extending his hands in a posture of devotion. Underneath, scratched in rude Greek letters are the words, "Alexamenos adores his god." The pagan who drew that picture almost 2000 years ago was an enemy of the cross of Christ, and to him the cross was foolishness. But today the drawing is preserved because of the truth it exemplifies: that Christianity is, as its oppo-

ents have objected, based on the sacrificial death of God the Son of the cross, and that He became Sin personified on our behalf that we might have the righteousness of God imputed unto us. Without the basic historical event of the crucifixion, Christianity is meaningless. Let others major in their preaching on the Law and morality and drench their congregations with involved theological dissertations, but my prayer is: "God make me a preacher of the cross of Christ and Him crucified upon it." The cross is the only lever that can turn the world upside down and make it right. Theodore Roosevelt made much of his "big stick" policy; as he said, "Speak softly and carry a big stick." What we Baptists need to carry as our "big stick" is the cross of Christ and all the theological truth that it involves.

Don't be an enemy of the cross of Christ; make it the hope of your heart, the delight of your soul, the boast of your tongue. Say of other schemes of salvation as Michael Angelo did of his art:

Painting and sculpture's aid in vain I crave;
My one sole refuge is that love Divine,
Which from the cross stretched forth his arms to save!

II. There Is The Shame Of His Cross

When I think of the cross of Christ, I think also of the shame of His cross. Pauls says:

10. God's plan for raising money worked. The tabernacle cost at least \$2,000,000. It worked because God's plan always works.

V. The Pattern Given.

This phrase occurs four times, "According to the pattern." Cf. Ex. 25:9,40; Ex. 26:30; Ex. 27:8. In the building of the Tabernacle, there was no room left for human wisdom. Cf. I Cor. 1:27-31. It was a revelation from God.

In our work today, the Bible is our pattern. This is true of both our church and individual life. Just as a druggist must go by his prescription and the carpenter must follow his plans, so we need to follow the teachings of the Bible.

VI. The Ark. Ex. 25:10-22.

1. Inside the "Holy of Holies" was the ark of the covenant. The Hebrew word "ark" signifies chest. It was 3 feet 9 inches long; 2 feet 3 inches wide; and 2 feet 3 inches high. It was made of incorruptible wood and covered with gold both inside and out. It had a gold crown running around the top. There were four golden rings in the corners, two on each side. Through these rings were passed staves of wood, covered with gold. These staves which served as handles were never to be removed.
2. This ark was God's throne in the midst of Israel. Cf. Ps. 99:1.
3. This was the first piece of furniture which God instructed Moses to make. This tells us that salvation is from the Lord. Cf. Jonah 2:9. We are elected (Eph. 1:4), predestinated (Rom. 8:29,30), called (John 6:44), and kept (John 10:28,29) by God.
4. This was the only piece of furniture in the holy of holies. The reason is: there is no need of anything else where God is. Cf. John 15:5; Phil. 4:13.
5. The ark made of incorruptible accacia wood and covered within and without with gold tells of the incorruptible humanity of Jesus, overshadowed within and without with His Deity.
6. The ark crowned with gold, symbolizes Christ crowned as king. He has always been such. Cf. Mt. 2:2; Luke 19:38; John 18:36,37; John 12:13-15; 19:14.
7. The light in the Holy of Holies. It was the light of God. In the court was the light of nature; in the holy place was the light of the candlestick; but in the holy of holies was the light of God Himself. Cf. Rev. 21:23.
8. Over the ark was the mercy-seat, or lid. There was no wood in it. It was made of pure gold. It was a symbol of Christ as our propitiation. Cf. Rom. 3:25 (Greek "hilasterion," translated propitiation, means mercy-seat).

It weighed 566 pounds and was valued at \$125,000. It cost something to have a mercy-seat. Our salvation was at a tremendous cost. Cf. I Pet. 1:18,19.

We can't think of a seat without rest. Thus it was where mercy sat. Cf. Mt. 11:28.

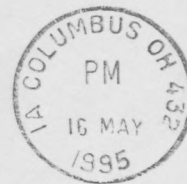
In the ark was the law. How fitting it is that over the law, God should have a seat of mercy.

(Christ) "for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12:2,3.

Yes, Christ suffered shame on the cross. He suffered the shame of being driven "outside the camp"—out from the Temple, out from the city, outside the gates as a common criminal, even shut out from His Father that He might redeem His people. He was numbered among the transgressors and bore the shame of being executed between two thieves, one of whom mocked and derided Him. He suffered the shame of being unclothed before the mocking crowd and having his garments become the center of a soldier's dice game, while the contemptuous priests and scribes jeered at Him. Yes, there was shame for Christ on His cross; and there is shame to be borne by all those who seek to follow Him in complete obedience to His Word. But just as Christ despised, that is, He counted as a light thing, the shame of the cross because of the joy that was set before Him, even so, we who are saved ought to rejoice that we are counted worthy to suffer shame for His name's sake. Just as for our Saviour there was the joy of seeing "the travail of His soul and being satisfied" with the salvation of all the elect, so there is a joy set before us as His

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Tom Ross
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Missionary Department

BAPTIST FAITH MISSIONS

IN PERU SINCE 1935

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.

OCTOBER - - - 1955

MISSIONARIES IN PERU
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. C. W. HUNTER
DON SIMON GAIMA
DON JUAN CASTRO
(Spanish Language)

ALL ABOARD FOR DETROIT!

THANKSGIVING MISSIONARY CONFERENCE -- NOV. 21-24

HOW TO GET THERE

Those coming through Toledo: Three miles after passing through Flat Rock, turn left on U. S. 24 (well marked overhead) for about 8½ miles, and turn right on Expressway (well marked with large sign).

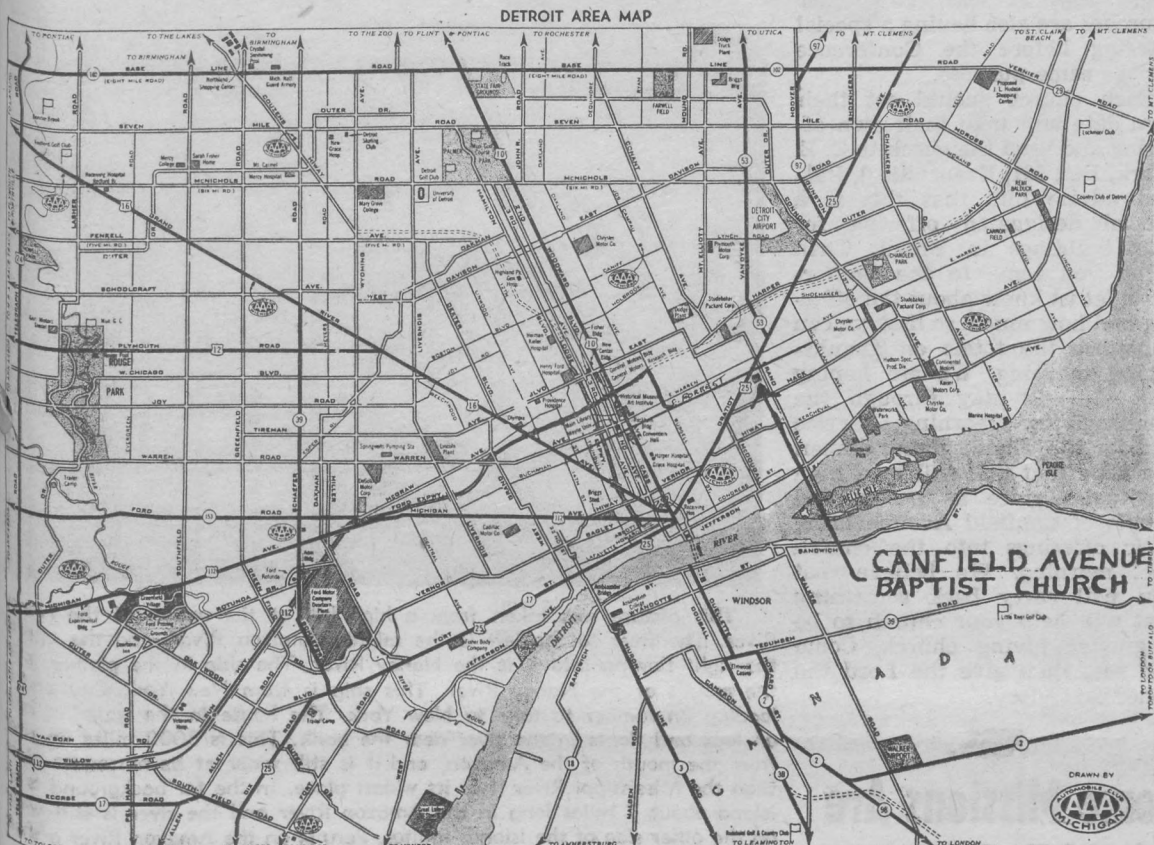
Those coming through Coldwater, Michigan: After passing through Saline, watch for large sign and turn right on Expressway to Detroit. Once on the EXPRESSWAY keep on it to the end and turn right on Russell for a little over a half mile then turn left on East Forrest about two miles and turn right on East Grand Blvd., one block to East Canfield and turn right on East Canfield half block to church parking lot. If you do not take the Expressway, follow U. S. 25 to East Grand Blvd., and turn right half block to church parking lot.

Pastor's phone: WALnut 1-3784. Church phone: WALnut 2-8452.

Please write and let us know how many are coming and whether man and wife and children and how many. Free beds and meals. If you decide to come the last minute, come on anyway. We will be looking for you. Write a card to:

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

Study the map to the left and bring this with you to refer to.



CONFERENCE SCHEDULE

MONDAY NIGHT, NOVEMBER 21 — 7:30 P. M.

Singing _____ Leader, Dale Overbey, Detroit, Michigan
"Incarnation" _____ Harry Hille, Dearborn, Michigan
"What God Cannot Do" _____ Harvey Ayres, Lancaster, Kentucky

TUESDAY MORNING, NOVEMBER 22 — 10:00 A. M.

Singing _____ Leader, Z. E. Clark, Evansville, Indiana
"Was The First Church A Baptist Church" _____
James R. Masterson, Lexington, Kentucky
"Why We Should Work And Pray For The Salvation Of Israel" _____
Jacob Gartenhaus, Atlanta, Georgia

TUESDAY AFTERNOON, NOVEMBER 22 — 2:00 P. M.

Singing _____ Leader, Z. E. Clark, Evansville, Indiana
"The Scriptural Foundation For The Pressing Need Of Sound
Theological Schools" _____ T. P. Simmons, Evansville, Indiana
(Reserved for Bro. Clarence Walker if able to come)

TUESDAY NIGHT, NOVEMBER 22 — 7:30 P. M.

Singing _____ Leader, Dale Overbey, Detroit, Michigan
"Miracles" _____ Louis Maple, Des Plaines, Illinois
"These Have Turned The World Upside Down" _____
Lasserre Bradley, Jr., Cincinnati, Ohio

WEDNESDAY MORNING, NOVEMBER 23 — 10:00 A. M.

Singing _____ Leader, Z. E. Clark, Evansville, Indiana
"Are Baptist Churches Becoming More Mercenary Than
Missionary" _____ James H. Sims, Gainesville, Florida
"Diligently Seeking" _____ Royal H. Calley, Manaus, Brazil

WEDNESDAY AFTERNOON, NOVEMBER 23 — 2:00 P. M.

Singing _____ Leader, Z. E. Clark, Evansville, Indiana
"A God Given Pastor To A Truth Loving People" _____
Elton Wilson, Gracey, Kentucky
"God's Knowledge Of Abraham" _____
Wilbur Johnson, Wickliffe, Kentucky

WEDNESDAY NIGHT, NOVEMBER 23 — 7:30 P. M.

Singing _____ Leader, Dale Overbey, Detroit, Michigan
"Expansion" _____ Tilden Garner, Paducah, Kentucky
"Independent Cooperation" _____ Eugene Clark, Baseline, Michigan

THURSDAY MORNING, NOVEMBER 24 — 10:00 A. M.

Singing _____ Leader, Dale Overbey, Detroit, Michigan
"How Christ Works Now In And Through His Body
The Church" _____ Hafford H. Overbey, Detroit, Michigan
There will be special singing of solos, duets and quartets.

Quick Departure Of Hatchers To Brazil

"Man proposes but God disposes" is a truth that comes to each of us as we seek to serve Him. Equally as true, however, is the saying, "Man's extremity is God's opportunity." So while it is true that God disposes; it is true that God never fails. These two truths were brought forcibly to our minds in our departing for the country of Brazil. We had planned to fly from New York on September 14, but after receiving our visas, we found that if we were to ship our equipment and baggage by boat, that it was necessary for us to accompany it. I called Bro. Overbey from Chicago to tell him about the regulations and he called New York on September 1, and we found that there was a ship that could be taken, but it was impossible to get reservations for the whole family. God had disposed. The ship was leaving New York for Belem on September 6. We called to see if our baggage had reached the shipping company. They had record of all but two pieces. We had four days to finish plans, arrange for expenses, get my family home, arrange to sell car, and get to New York.

God's Opportunity

We decided to do what it seemed that God had provided for us. I was to go by boat and my wife and family to come by plane when I arrived and was able to meet them. On September 2, my family and I drove to Detroit after receiving our yellow fever shots. We spent the night with the Overbeys and final arrangements for our travel were made. On Saturday, September 3, we drove to Russell, Kentucky and spent the night with Bro. and Sister Neikirk. On Sunday morning we spoke at the First Baptist Church of Russell and in the afternoon drove to my parent's home in Alexandria, Kentucky. I was able to secure a reservation on an American Airlines plane to New York on Monday, September 5, Labor Day. On Monday my brother drove us to the airport at Cincinnati at about 2:00 p. m., and in two hours and 10 minutes we landed at LaGuardia Field in New York. On Tuesday morning I called the travel agency which had planned our passage and the Neptune Shipping Co., which was taking care of our baggage. I was to board the S. S. Denis, an English ship at 2 o'clock that afternoon. All of our baggage was accounted for excepting the printing press (which showed up before we sailed). So as we boarded the S. S. Denis we thanked God for His working. It was hard to say good-bye to my family at the airport, but we know that He knows best and "that all things work together for good."

As I have stated before, the ship that I boarded was to go to Belem. I found out, however, upon arrival at the dock that she was going on up the Amazon to Manaus, due to the fact that at the last day there was a heavy tank that was to go up the river. We contacted the travel agency and the shipping company and found that our passage could be changed also, so instead of transferring at Belem to the river boats, we would go right to Manaus. Again, God's opportunity. At the time I called the shipping company to make the final arrangements they informed me that they had found the press in their warehouse and were sending it to the ship.

September 7, our day of departure was a day late due to the change in schedule. We saw our baggage loaded, after which we went ashore for the last time to get a hair cut and some small articles. At 1:45 p. m., we left the dock and soon were passing the Statue of Liberty and heading for

the open sea. It was a feeling of mixed emotions as we thought back 11 years to the first time we sailed past the "lovely lady" on our first voyage in the Merchant Marines. The other four passengers on board were Mennonites who were going to Brazil also. So, at the end of this busy day, we joyce in the words of the Psalmist, "Be thou exalted, Lord, in thy own strength; so will we sing and praise thy power." Psal. 21:13.

September 8, I woke at 6:00 and was served tea in my stateroom at 7:30 a. m. (regular routine for English ships). With beautiful sunny weather, 240 miles were traveled the first day. In the afternoon the ship observed the regular fire and boat drill. The food was good.

September 9. Beautiful day and good sailing. At night there was an electrical storm which is usual at sea. We were due to arrive in Savannah at 8:00 a. m. in the morning.

September 10. Went ashore in Savannah for a few hours. Mailed letters and sent my tithe to the Peoples Baptist Church. This is the church which authorized me to go as their missionary through BFM. Loading of cargo was delayed because of rain.

September 11. While the cargo was being loaded I went ashore to church. I attended a little Baptist church and had wonderful fellowship with them. It was a Pre-millennial, missionary Baptist church. The pastor asked me to introduce myself and tell about the work of BFM. We sailed out of Savannah about 2:00 p. m.

September 12-17. We have had lovely sailing weather, except for the possibility of hurricanes "Hilda" and "Tone," the Lord moved out of our way.

We were not supposed to get ashore at Trinidad, but due to delay in oil barge, I got to mail this. I will mail more in Belem. I did not remember if you said you could get the water purifying pills in Brazil or not, if not please send some by Alta and I will pay you for them. We did not get the Wintendon, so if you can, get that also.

John A. Hatcher

Reports From Bros. Gaima And Castro

Since learning of the definite sailing date of the Lewises — September 7, we are making reservations to leave here on September 27 for Lima and Lima-Miami on September 29. That will allow them 10 days for the boat trip and several days in Lima after getting things through customs. We are making arrangements through the Faucett office here. Dr. Money suggested that it would save time in Lima.

We have all had our turn with the grippe. Father was in bed for several days. An epidemic followed the cold spell the latter part of July and finally got around to us. We are now having very hot, dry weather.

I intended to enclose the receipts for the workers' September salaries in this letter, but failed to get Don Simon's signature on his, so will send them in the next letter. Their reports for the month of August are as follows:

Simon Gaima

Places visited: Shiuva, Picuroyacu, Mapa, Rita, Pupuna, San Pedro.
Number of visits 212
Number of conversations 58
Portions given out 44
Tracts given out 202
Gospels sold 9
Religious books sold 1
Times preached 16

Juan Castro

Number of visits 1280
Number of conversations 188
Tracts given out 1490
(Page four, Column one)

Special Thanksgiving Offerings

By H. H. OVERBEY

As mentioned in an earlier issue of this paper, Canfield Ave. Baptist Church has voted to have a special offering on Thanksgiving morning at the last service of the Conference. This offering is a designated offering for new buildings in Brazil. We need a new church building and school building combined so that the native Brazilian preachers can be taught the Word of God. If over and above enough to build this one, then it will be used to build another which is needed. East Maine Baptist Church has announced that they will have a special offering for this purpose on the Sunday before the Conference (November 20). We have heard that at least two other churches are also having a special offering before the Conference for the same purpose.

Each church should set their own date and take their own offering and send the check to Z. E. Clark, Box 551, Evansville 3, Ind., and advise him that this is a special designated offering for new buildings in Brazil. Then when you come to the Conference, let us know about the offering and how much, so that we can announce the totals on Thanksgiving morning. We are hoping that all will stay through the Thanksgiving morning service and for the Thanksgiving dinner. We hope that this will be a high spiritual service as pastor and people of Canfield Avenue bring their offerings into the church that morning. We believe that you will carry back something that will help your church to be a greater giving church. Come and see, then give the Lord the honor and glory.

Some Missions Are Afraid To Tell What They Believe

Quite often we have some one write and want to know what Baptist Faith Missions believes doctrinally. We answer and tell them, as we printed in the July MISSION SHEETS. This has been the doctrinal stand of this mission from the beginning. It is Bible doctrine and we do not expect to change it. Recently Bro. Royal Calley was visiting a church in another state. The pastor told Bro. Calley that he had written to several missions asking them what they believed and that Baptist Faith Missions was the only one that would tell him.

While Bro. Mitchell Lewis was home on furlough, he was a visiting speaker at a Bible Conference. When Bro. Lewis got up to speak he read the brief doctrinal statement of the mission and said, "That is what I believe," and then preached his message. Afterwards several came to him and told him of their appreciation and how different he was than other missionaries. He was told that they wait to find out what you believe and then say that is what they believe also. They were "me too" fellows. They said to Bro. Lewis that he told them what he believed at the first and then if they wanted to support the work alright and if they didn't alright, but that is what he believed.

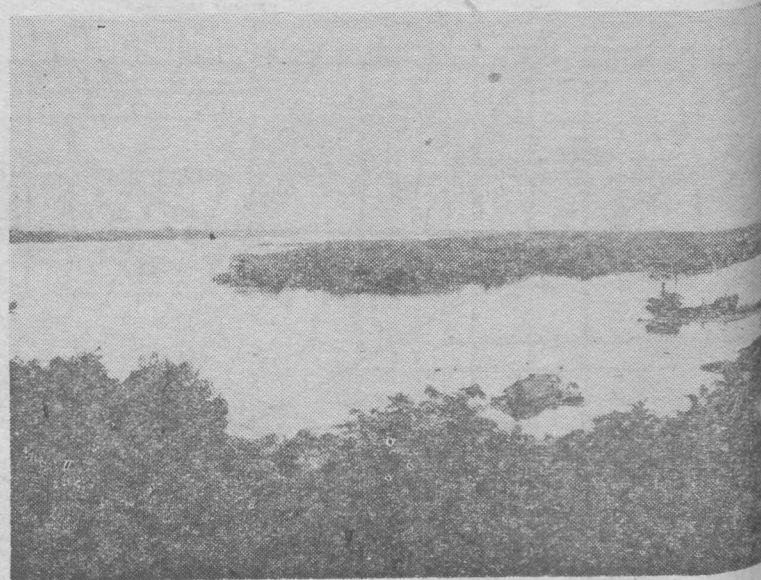
God still has, and will continue to have, his "seven thousand" that will not bow the knee to that which is not true Baptist doctrine. If we are to compromise and be like others, then there is no reason for this mission to exist. Most people think that Baptist Faith Missions is too strict doctrinally. Well most people are wrong doctrinally. And it will continue that way until the Lord comes. God give us grace to al-

(Page four, Column five)

VIEWS FROM THE MISSION FIELDS



Bro. Simon Gaima, our Witoto Indian Missionary, resting in the home of an Indian family in the jungle near Iquitos, Peru. Bro. Gaima leaves Iquitos each Monday morning and makes his journey, and returns at the end of the week to be with his family and get fresh supplies for another journey. He is faithful, sound and a hard worker. Pray for him.



This picture was taken from a high hill at the mouth of the Nanay River. The river to the left is the mighty Amazon River, and the one to the right flowing into it is the Nanay River. The ship in the picture is in the mouth of the Nanay River. This ship is from New York City and is loading on lumber to take to New York. The house in the water is built on logs and floats in the river near the bank. This is 3000 miles up river from the mouth of the Amazon, and it is still wider at its narrowest place than the Mississippi River at its widest place. In the far background is an island about 7 miles long in the Amazon River and the river is still wider on the other side of the island. Iquitos, Peru is on the Amazon River a short distance up river from this picture.

Native Worker, John Bente, Makes Report Of His Work

Dear Brother:

Received gladly your last letter. I pray God that at Jesus' coming we will meet together in His Kingdom, as I am sure this will happen very soon.

To attend to your suggestions (and I am happy to do it), I am reporting the last events in the three churches.

Calvary Baptist Church

July 1 profession of faith
August 1 profession of faith
and her baptism in the afternoon. Her name: Rute de Almeida. Age 14.

Sunday School studies made since Bro. Royal left:

1. The Doctrine of Baptism:
 - (a) How it came to be.
 - (b) What is the proper way of baptizing.
 - (c) To whom it is to be applied.
 - (d) How many baptisms does the Bible speak of?
2. The Lord's Supper:
 - (a) What is the Lord's Supper?
 - (b) The elements of the Lord's Supper.
 - (c) A local church's ordinance.
3. The Office Of Bishop:
 - (a) The meaning of the terms: episcopos and presbuteros and its shades of meaning (two names to one office).
 - (b) Who is qualified to be a bishop?
 - (c) The duties of the bishops.
4. The Office Of Deacon:
 - (a) How they came to be; the meaning of diaconos in Greek.
 - (b) His qualifications.
 - (c) His task.

On Monday nights we have prayer meetings, after prayers we have some studies in the Bible:
1. The Will Of God.

- (a) It is free.
 - (b) It is powerful.
- We can divide it in three phases:
- (a) Of purpose.
 - (b) Of precept.
 - (c) Of pleasure.
2. Relation Of God To The Universe:
 - (a) How God is separated from the Universe.
 - (b) God created everything by the power of His Word.
 - (c) Now God preserves the Universe.
 - (d) And controls not only the nature, but every human being:
 - (1) By preventing sin.
 - (2) By permitting sin.
 - (3) By directing disobedience.
 - (4) By limiting disobedience.
- These are Bible doctrines, but as they are difficult matter to understand, I minister them slowly and with much explanation.
- Preaching Points:
- (a) In the temple: Sunday and Wednesday night.
 - (b) In Public:
 - Tuesday night — Barrio S. Francisco.
 - Thursday night — Bairro Petropolis.
 - Friday night — Bairro S. Raimundo.
 - Saturday night — Bairro S. Francisco.
- Preachers: John Dias, Manuel Lima and John Bentes.
- Church At Codajaz
- (As given by Bro. Ibernon)
- A. Services:
May—32.
June—30—2 exclusions, 1 conversion.
(Page four, Column one)

The Christian's aim is victory, not freedom from attack.

MISSIONARY CONFERENCE AT CANFIELD AVENUE BAPTIST CHURCH, DETROIT, MICH., NOVEMBER 21 THROUGH 24



HARVEY AYRES
LANCASTER, KENTUCKY



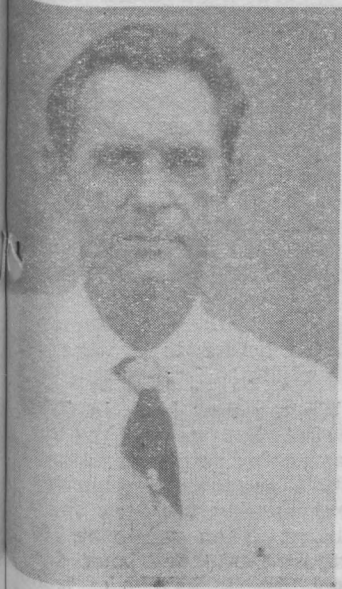
JAMES H. SIMS
GAINESVILLE, FLORIDA



ELTON WILSON
GRACEY, KENTUCKY



LOUIS MAPLE
DES PLAINES, ILLINOIS



WILBUR JOHNSON
WICKLIFFE, KENTUCKY



ROYAL H. CALLEY
MANAOS, BRAZIL



LASSERRE BRADLEY, JR.
CINCINNATI, OHIO



TILDEN GARNER
PADUCAH, KENTUCKY



T. P. SIMMONS
EVANSVILLE, INDIANA



EUGENE CLARK
BASELINE, MICHIGAN



HARRY HILLE
DEARBORN, MICHIGAN



JAMES MASTERSON
LEXINGTON, KENTUCKY



Z. E. CLARK
EVANSVILLE, INDIANA



HAFFORD H. OVERBEY
DETROIT, MICHIGAN



DALE OVERBEY
DETROIT, MICHIGAN



JACOB GARTENHAUS
ATLANTA, GEORGIA

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.

Monthly Reports

(Page three, Column two)

Bibles sold 3
N. T. sold 1
Gospels sold 40
Religious books sold 9
Times preached 5

I suppose father has told you about Juan Castro's ordination this passed Wednesday.
Must close for this time.

Marguerite Hallum

John Bentes

(Page three, Column five)
version.

July—31—Three conversions.
August—25—2 reconciliations;
5 received by letter of dis-
missal.

B. Weekly Work:

Sunday—Sunday school; serv-
ice to children; public serv-
ice; service in the temple.
Monday—Prayer meeting.
Tuesday—Prayer meeting.
Wednesday—Public service.
Thursday—Doctrine lessons.
Friday—Public service.

THE PARADOXES
OF CHRIST

He was the LIGHT, yet He
hung in darkness on the cross.
He was the LIFE, yet He pour-
ed out His soul unto death.

He was the ROCK OF AGES,
yet His "feet sank into deep wa-
ters."

He was the SON OF GOD, yet
He died a felon's death.

He was HOLY, undefiled, sep-
arated from sinners and knew no
sin, yet He was "made sin" when
He took the guilty culprit's place
and suffered in his stead.

He bade the weary to come to
Him for rest, yet not on earth
could He find rest until He said,
"It is finished," and gave up His
life to God.

He was the Lion of the Tribe
of Judah, yet He was led as a
Lamb to the slaughter.

He was the Ancient of Days,
yet He was "cut off in the midst"
of His days.

He was the Father of Eternity,
yet He became the babe in the
manger at Bethlehem.

He was the Mighty God, yet He
became a man, and was crucified
through weakness.

He was the image of the Invisi-
ble God, yet His visage was "mar-
red more than any man."

All the fullness of the God-head
dwells bodily in Him, yet He took
on Him the form of a servant,
and was made in the likeness of
men.

"He spake, and it was done; He
commanded, and it stood fast,"
yet He humbled Himself and be-
came obedient—even unto death.

He was the Desire of all na-
tions, yet He was despised and
rejected of men.

He is the Fountain of Life, yet
upon the Cross He cried, "I thirst."

Can you understand these mys-
teries? These are things that
angels desire to look into. The
heavens cannot contain Him, yet
He died for us.

—Copied

* Friendships are the purer and
the more ardent the nearer they
come to the presence of God.

The Lord takes notice, not only
of what we give, but what we
have left.

MISSIONARY DEPARTMENT

PAGE FOUR

OCTOBER 22, 1955

FINANCIAL REPORT FOR SEPTEMBER, 1955

Mt. Pleasant Baptist Church, Chesapeake, Ohio	\$ 30.32
Missionary Baptist Church, Denver, Colo.	28.00
Liberty Baptist Church, Toledo, Ohio	64.55
New Hope Baptist Church, Dearborn, Mich.	83.70
Emmaus Baptist Church, Fancy Farm, Ky.	21.59
Bellview Baptist Church, Paducah, Ky.	25.07
Buffalo Avenue Baptist Church, Tampa, Fla.	26.00
Seven Springs Baptist Church, Dycusburg, Ky.	41.38
Grace Baptist Church, Cincinnati, Ohio	30.00
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Pleasant View Baptist Church, Morris, W. Va.	30.17
Bethel Bible Baptist Church, Mansfield, La.	17.00
First Baptist Church, Iquitos, Peru	10.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Calvary Baptist Church, Richmond, Ky.	12.15
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Newby Baptist Church, Richmond, Ky.	13.98
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
East Sligh Avenue Baptist Church, Tampa, Fla.	6.00
Pleasant Heights Baptist Church, Indianapolis, Ind.	35.28
Westwood Baptist Church, Toledo, Ohio	27.15
Faith Baptist Church, Royal Oak, Mich.	28.67
Mt. Pisgah Baptist Church, Hickory, Ky.	5.00
Cleaton Baptist Church, Cleaton, Ky.	61.90
Southside Baptist Church, Winter Haven, Fla.	25.00
Madison Street Baptist Church, Rochester, Penna.	9.00
Faith Baptist Mission, Chicago, Ill.	97.62
Ocoonita Missionary Baptist Church, Ocoonita, Va.	11.15
Franklin Road Baptist Church, Memphis, Tenn.	19.83
Southside Baptist Church, Paducah, Ky.	46.08
King's Addition Missionary Baptist Church, South Shore, Ky.	26.36
Willow Tree Baptist Church, Fairmont, W. Va.	21.68
Julien Baptist Church, Gracey, Ky.	14.72
Liberty Baptist Church, Flint, Mich.	12.51
Hopewell Baptist Church, Arlington, Ky.	18.90
Faith Baptist Church, Royal Oak, Mich. (Ladies Bible Class)	6.00
Seventh Street Baptist Church, Cannelton, Ind.	13.72
Faith Missionary Baptist Church, Humboldt, Tenn.	9.20
Little Obion Baptist Church, Wingo, Ky.	16.39
Emmanuel Baptist Church, Bristol, Tenn.	15.00
Second Baptist Church, Marion, Ky.	34.04
Southside Baptist Church, Sanford, Fla.	10.00
Hopewell Baptist Church, McLeansboro, Ill.	20.00
Jordan Baptist Church, Berwyn, Ill.	50.00
Mt. View Baptist Church, Wataugh, Tenn.	110.77
Southside Baptist Church, Bristol, Tenn.	5.00
Bethel Baptist Church, McCamey, Texas	35.00
Salem Baptist Church, Samaria, Ky.	11.00
Faith Baptist Church, Lawtey, Fla.	8.50
Pleasant Grove Baptist Church, Hickory, Ky.	8.09
First Baptist Church, Stilwell, Okla. (by Mr. and Mrs. C. Lewis)	15.00
Newby Baptist Church, Richmond, Ky.	12.92
Grace Baptist Church, Samoset, Fla.	5.00
Goodwill Baptist Church, Tampa, Fla.	33.21
Mt. Hebron Baptist Church, Lancaster, Ky.	74.53
Upper Tug Mission of Elizabeth Jarrell Baptist Church, Louisa, Ky.	20.00
First Baptist Church, White Plains, Ky.	15.00
Cedar Creek Baptist Church, Cedarville, W. Va.	10.00
Zoar Baptist Church, Fancy Farm, Ky.	9.61
Water Valley Baptist Church, Water Valley, Ky. (Junior Class)	8.00
Hampton Baptist Church, Hampton, Fla.	25.00
Mrs. Mirtie Gupton, Warm Springs, Ark.	1.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	3.00
Miss Maude Hunt, Franklin, Ky.	5.00
Clifford McTaggart, Melbourne, Fla.	40.00
Members of Port Norris Baptist Church, Port Norris, N. J.	40.00
Elder Spencer Randolph, Chicago, Ill.	7.91
H. F. Blake, Richwood, W. Va. (For Lewis Boat)	5.00
W. E. McKinney, Memphis, Tenn.	10.00
J. H. Kain, West Cape May, N. J.	10.00
J. R. Billings, Hatfield, Ky.	70.00
R. E. Murphey, Dayline, La.	10.00
Mr. and Mrs. Paul Owen, Calvert City, Ky.	10.00
Clifton H. Craig, Robertsburg, W. Va.	15.00
Mrs. Mona Ingels, Mocksville, Kan.	25.00
H. F. Blake, Richwood, W. Va. (For Lewis Boat)	5.00
Herschell Estes, Owenton, Ky.	5.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	1.00
Elder Spencer Randolph, Chicago, Ill.	5.41
L. A. Upton, McLeansboro, Ill.	15.00
Elder A. Z. Matthews, Midland, Ga.	5.00
Mr. and Mrs. W. T. Bureson, Knoxville, Tenn.	2.00
Mr. and Mrs. Norman Truitt, North Charleston, S. C.	2.00
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	3.00
L. W. Page, Lawtey, Fla.	10.00
Bruce Eakle, Clay, W. Va.	3.00
Elder Spencer Randolph, Chicago, Ill.	12.23
Mr. and Mrs. G. F. Hall, Noblesville, Ind.	3.00
R. R. McTaggart, Melbourne, Fla.	10.00
Baptist in Philadelphia, Penna.	3.50
Baptist in Philadelphia, Penna.	3.50
Dick Dickerson, St. Louis, Mo.	.56
Elliott Baptist Church, Elliott, Miss.	5.00
Bethel Baptist Church, Sugar Grove, N. C.	15.00
Kirbyton Baptist Church, Bardwell, Ky.	52.84
Harmony Baptist Church, Pine Bluff, Ark.	50.00
Southside Baptist Church, Paducah, Ky.	49.68
Bryan Station Baptist Church, Lexington, Ky.	37.95
Canfield Avenue Baptist Church, Detroit, Mich.	400.00
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Appalachian Mountain Baptist Missionary Fellowship, Bristol, Tenn.	8.00
First Missionary Baptist Church, Arabia, Ohio	91.00
Grace Baptist Church, Kingsport, Tenn.	13.42
First Baptist Church, Russell, Ky.	51.74
Grace Baptist Church, Base Line, Mich.	400.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	4.38
Davidson Memorial Baptist Church, Tampa, Fla.	25.00
Mt. Zion Baptist Church, Buchanan, Ky.	15.00
Temple Baptist Church, Evansville, Ind.	10.78
New Testament Baptist Church, Roundstone, Ky.	42.86
Suwanee Furnace Baptist Church, Kuttawa, Ky.	40.05
Calvary Baptist Church, Ashland, Ky.	100.00
Home Acres Baptist Church, Grand Rapids, Mich.	15.00

TOTAL \$3405.55

Paul Calley Makes Trip
On River; God Blesses

Dear Brethren:

I have just received a letter from Bro. Overbey informing me that my letter for the August MISSION SHEETS had not been received, so I am sending a copy and will add a little more about the work here.

The Lord continues to bless the work here with souls being saved, and four more professed Christ as their Saviour since our return from Parana dos Mouras where we organized the church. In the last month we have been preaching at several different points here in Cruzeiro do Sul with good attendance and made several trips on the rivers.

On Sunday, July 31st we preached in Mourapiranga, where we are also members, to large crowds at both services. That night I preached from John 14:6: "I am the way, the truth, and the life; no man cometh unto the Father, but by me," and it pleased God to save a young married woman about 18 years old. The following Sunday we returned to Mourapiranga at 3 o'clock in the afternoon and I baptized her and also a young boy about 13 years old, who had been recently saved when Bro. Cido was doing the preaching. A large crowd attended the baptizing and I preached a full length sermon to them there on the creek bank from the 6th chapter of Romans and gave the invitation to accept Christ. I also preached at both services in the church to large crowds and many of the lost heard the gospel, but there was no visible result.

On Tuesday, August the 9th, my wife, son and I left Cruzeiro do Sul for Tatajuba in the "Embaixador," our houseboat, to preach the gospel along the way and to see that all the believers there have their letters from the distant churches where they were members, to be organized into a church, on Sunday the 21st of August, the Lord willing. We stopped over night at the village of Colonia where we again preached to a large crowd. We have preached at this place several times now with very good attendance and the people seem interested and listen well, but so far there have been no professions of faith, but we leave that with the Lord, and will continue to preach the gospel to them, the Lord willing.

We arrived at Tatajuba about 5 o'clock Wednesday the 10th after making two more stops to visit a short while with believers along the way. We had a good crowd that night for the service and were happy to find the brethren there already making plans for the new church building, about just where they are going to build it, and material they will use, etc. I encouraged them to start now and that I would help also, and would bring nails and aluminum sheeting that we plan to put on the upper part of the front of the building on my return trip to organize the church. They were all for it and plan on having the building started when we return next Sunday.

We also made a week end visit to Japiim which is a hard journey to make at the present time because of low water, with so much drift wood and fallen trees in the rivers. Last Saturday morning, August 13th, my wife, son and I left Cruzeiro do Sul for Japiim in a small rented boat using our small Archimedes motor because the water was too shallow for the big boat and Penta motor. We traveled all that day, but it was very slow with all the trees and logs, and at some places my son and I had to get out and pull the boat over sandbars. When night began to fall

we were still two hours away from Japiim and on the way leg of our journey in the narrow Japiim River. Our small open boat was no place to stay all night in and there were no houses, so we had little choice but to continue our journey. With the aid of two flashlights we made our way slowly and shut off the motor and used oars in getting past fallen trees, logs, etc. Along the way there were many alligators jumping into the water which made none of us feel too good with the sides of our small boat only a few inches above the water, but the Lord was with us and we arrived safely without mishap. We were greeted warmly by Bro. Mario and family, and Bro. Mario's wife prepared a supper for us after we arrived.

Sunday morning we had a large crowd at service, for which we were thankful because some have caused divisions in the church there at times in the past and tried to turn the church against us because we were preaching the truth, and in doing so, we exposed some of their heresy. I preached from the 4th chapter of James in the morning service and from Rom. 10:9 that night, "That 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." Bro. Mario preached briefly and when the invitation was given one man about 45 years old and a mother about 40 came confessing Christ as their Saviour. Both were Roman Catholics before they were saved this night.

We are now back in Cruzeiro do Sul, but we will be on our way again in a few days for Tatajuba to organize the church there next Sunday the 21st, the Lord willing. Then we plan to travel on the rivers for the next two weeks before going to meet Bro. Hatcher and family when they arrive in Brazil. Remember them in your prayers and there will be trying moments ahead. We covet your prayers and brethren that God give us health and grace for the work of our Saviour here. May the Lord bless you.

Paul M. Calley
Yours in Christ,

Afraid To Tell

(Page three, Column three)
ways be true to His Word. Come to the Thanksgiving conference at Canfield Avenue Baptist Church in Detroit, Michigan and hear preachers that are sound Baptists expound the Word.

When we pray to God for the needs of men, we should also pray Him to consume the selfishness which expends our means upon ourselves.

It may cost something to pay the tithe to the Lord, but it costs a heap more not to pay it.

Heaven is called "my Father's House"—and shall not His household be known to each other?

Heaven itself would be fire to those who would vainly escape across the great gulf from the torments of Hell.

It is impudent to ask of God forgiveness on your own behalf if you refuse to exercise the giving temper with respect to others.

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

ELDER Z. E. CLARK, Treasurer
Baptist Faith Missions
P. O. Box 551
Evansville 3, Indiana

"The Cross"

MABEL CLEMENT

(Continued from last week)

"And that shows," added Arthur, "that we are restricted communists ourselves."

"And ought to be," said Mr. Tibbs.

"5. Church membership is also universally admitted to be a prerequisite to the Lord's Supper. This is so because it is a church ordinance. It belongs, not to the world, not to the individual, not to any denomination, but to the church. Hence there is nowhere in the New Testament a record that anyone not a regular church member communed."

"Well," said the Doctor, "we will agree in the main with what you have said; but the Baptists persistently refuse to commune with persons who are regular church members."

"You must remember, Doctor," responded Mabel, "that there was only one kind of churches in New Testament times. Now there are hundreds. They differ as much as day and night, are antagonistic, and any one of them can be proved by the others to be guilty of destructive, or at least hurtful, heresy. It is morally certain Christ would not own as His churches many of the organizations that men today claim are churches of Christ."

"I see," said the Doctor, with some bitterness, "you mean to unchurch us. There is no church but the Baptist, forsooth! What will the world do when they are gone?"

"We do not propose to go, Doctor," pleasantly replied Mabel; "we have come to stay—have been here for nearly nineteen hundred years and have the promise of life and growth till the millennium. We cannot unchurch anybody; but we are sure many people have made a great mistake by failing to enter Christ's churches instead of originating and entering an almost endless variety of societies that in doctrine and practice are so utterly unlike churches of Christ it would be a misnomer to apply that name to them."

"That is just what I said," replied the doctor, sarcastically, and with much feeling. "There are no churches but Baptist churches; the rest are just societies."

"Sarcasm," said Arthur very positively, "is not argument. For my part I cannot believe Christ is the founder of five hundred varieties of churches, many of them as far apart as the poles—holding doctrines that oppose and condemn each other."

"If I were a Methodist I would say 'Amen' to that," said Mr. Tibbs. "The thing is absurdity itself. I am getting my eyes opened. I have always considered the doctrines of the Baptists mainly monstrosities; but as they are examined in the light of Scripture and logic I find the monstrosities are on the other side. Baptist doctrine is like a rusty silver dollar—the more it is rubbed the more it shines. Now I wish to ask, Were the early disciples baptized before they communed?"

"Certainly," replied Arthur; "the supper was not instituted till about twelve hours before Jesus was crucified. They were baptized three years before this, and they themselves had baptized many others."

"And just before Jesus ascended," added Mabel, "He gave the great commission: 'Go ye and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of the world.' Matt. 28:19-20. This is the Scriptural order: 1. Teach, disciple, make Christians. 2. Baptize them. 3. Teach them to observe all things Christ commanded, one of which is to observe the supper."

"Did the disciples teach and practice according to this commission?" inquired Mr. Tibbs.

"They did," replied Mabel. "Ten days after this came Pentecost with its wonderful phenomena. The Holy Spirit was poured out in perhaps larger measure than ever before. The apostles, and perhaps others, preached in tongues they had never learned and exhorted the people who were convinced of sin and ruin to repent. Many gladly receive the Word—gave it a glad reception in their hearts. As many as did were baptized. Three thousand were added to the disciples that day. Then they continued in the apostles' doctrine and in the breaking of bread (which means the Lord's Supper), and in prayer. So they were marvelously faithful to the order of the great commission, doing exactly what Christ commanded and in exactly the order He laid down."

"Is there any example in Scripture," inquired Mr. Tibbs, "of one denomination inviting a person of another denomination to communion?"

"Of course not," replied Arthur; "there was only one denomination in New Testament times. Hence such a thing was an impossibility. Here is a question I wish to ask: Do the Scriptures tell us that one church ever invited members of another church to communion?"

"No," replied Mabel, "they do not. But if this had been done we could see nothing very inconsistent, since the churches had the same polity, faith and practice. But if there is anything faulty in our practice on the communion question, I believe it is right here. For, while it is not universally so, generally our churches invite Baptists of other churches, persons over whom they have

no jurisdiction and whom they cannot discipline, to commune with them. It is possible they transcend Scripture bounds here. They do this as a matter of courtesy to brethren of like faith and order. It does not seem flagrantly wrong, since they have complied with all Scriptural prerequisites to communion. They have regeneration, repentance, faith, Scriptural baptism and church membership. Our beliefs, purposes, practices and plans are alike. This has led many to believe such intercommunion is proper. But some churches do not believe in it and offer the communion privilege to their own members only, which they have a perfect right to do, and is exactly as it should be."

"And so your close communion proves you do not love anybody but yourselves," said the Doctor. "You do not believe any are Christians but Baptists, and hence you have no fellowship or love for Christians of other denominations."

"You certainly wrong and misrepresent Baptists, Doctor," responded Mabel warmly. "Baptists love Christians of all denominations. It is to be expected that we will be more warmly and strongly attached to persons with whom we sustain church relations; but we all love Christians because they are Christians."

"Close communion," replied the Doctor, "is the greatest obstacle in the way of Christian union. It destroys fellowship and kills love and drives Christians apart."

"Let us see," said Mabel, "if those who practice open communion are deeply and tenderly in love with one another. John Wesley, the founder of Methodism, in a sermon on 'Free Grace' says of predestination as held by Presbyterians and others: 'This doctrine not only tends to destroy Christian holiness, happiness and good works, but hath also a direct and manifest tendency to overthrow the whole Christian revelation.' * * * It represents our blessed Lord as a hypocrite, a deceiver of the people, a man void of common sincerity. * * * It represents the Most Holy God as worse than the Devil; as both more false, more cruel and more unjust.' This language does not show much love for Presbyterians and others. On the other hand John Calvin was scarcely less severe against Arminianism as held by Wesley and all Methodists, while Toplady turned all his guns loose on Arminians and their hated heresy. And Mr. Campbell, speaking of all the sects says: 'They are not churches of Christ, but the legitimate daughter of that Mother of Harlots, the Church of Rome!' Look these statements in the face and then tell me if these denominations have any great love for one another. Dr. Stanly declares publicly and privately that these people are not Christians because unbaptized. I believe they are Christians. How in the world, then, does he manifest or have more love for them than I do?"

"It is false charity," added Mr. Tibbs, "to pretend to love them as Christians when our doctrine and preaching declare they are unpardoned, because unbaptized—are not Christians, but children of the Devil."

"How these people, regarding each other as they do, can commune together, is hard to understand," said Arthur.

"Dr. Stanly says these unbaptized people are unpardoned, unjustified and unsaved; are children of the Devil and on the way to the lost world; and yet he invites them to commune with him," said Mabel, with much emphasis.

"I give it up," said Mr. Tibbs. "From tonight I am a close-communionist."

"The same over here," said a voice in the audience.

"I tell you," said the Doctor, coloring to the roots of his hair, "I never invite anybody—I simply spread the table and leave the responsibility with my hearers, telling them to examine themselves as to their fitness."

"But, Doctor," said Arthur, "you give them to understand they are welcome and that you are glad for them to come."

"I never heard the Doctor on a communion occasion," said Mr. Tibbs, "tell the people that the Bible requires baptism before the supper and that nothing is baptism but immersion. This would have been tantamount to Baptist close communion."

"Which will not allow a man to commune with his own mother unless she belongs to the same illiberal crowd," said the Doctor, bitterly.

"Jesus did not commune with His mother," quietly remarked Mabel.

"Since we have examined this subject," said Mr. Tibbs, "I can't see what could possibly induce people to practice open communion."

"Policy!" said Mabel.

"Our policy has certainly led us astray on this matter," said Mr. Tibbs; "we have been cowardly and failed to stand for the truth because it was unpopular. There seems to be more reason for our being close communionists than the Baptists; and yet because it is unpopular we have joined the world in its wicked cry against the Baptists."

"They alone are consistent," said Arthur.

"How often are we to commune?" inquired an auditor.

(Continued Next Week, D. V.)

(Continued from page two)
seemed ones. We can suffer the same and reproach of being soldiers and preachers of the cross Christ, for He has set before us the joy of a life that will never be separated, and a land which can never fade away nor know the consequences of sin.

Child of God, wait patiently when dark thy path may be; and let thy faith lean trustingly on Him who cares for thee. Though the clouds hang drearily on the brow of night, in the morning joy will come and fill thy soul with light.

There Is The Curse Of His Cross

The curse of Christ's cross was the hardest of all for Him to bear. It had been written, "Cursed is everyone that hangeth on a tree," when the Lord God laid upon suffering shoulders the sin of all. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree." Gal. 3:13.

Under the terrible curse of God we sin, the Light of the World thrown into the blackness of night as the sun hid its brilliant rays in an eclipse. That fleshless body which was the throne of Heaven, blasted with the fire of God's wrath burned for us, bearing our sins in His body on the tree. The living God of Life cried out with a parched throat by the thirst of the wilderness of sin into which He as the scapegoat was sent. The Good Shepherd took Himself all the vengeance of offended Justice that His blood might be saved from wrath through Him. Under the curse of the cross, the great heart of Jesus was going, and He cried out:

"My God, my God, why hast thou forsaken me?"—Psa. 22:1.

Here Christ became a curse for us on the cross. Here is the price that Christ did for us on His cross.

Nothing out the handwriting of the Son of God at the cross was contrary to us, and it out of the way, nailing His cross." Col. 2:14.

There Is The Triumph Of His Cross

Because of the joy that flooded the heart of the Son of God at the cross, that many were redeemed through the things He had done, He saw the cross as a triumph over Satan and death and cried out victoriously: "It is finished!" When He paid the price for sin there on His cross, He finished the plan of redemption which had begun before the foundation of the world in the heart of God. This was the reason of His cross: that He might save people from their sins.

There is only one cross: that is the cross. For a Christian to deny himself and take up his cross daily follows Jesus is for him, to follow himself crucified with his blood on Calvary, dead to the world and alive to God. This is a spiritual experience. Daily we face the enemies of His cross, daily we bear the shame of the cross, daily we rejoice that we are redeemed from the curse of the cross, and since we are redeemed in Him, we can never be cursed again. And daily we share the joy of triumph over the cross from the preaching of the cross of Christ.

When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and my dear life I pour contempt on all my pride."

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"MY LORD IS REAL"

BY
RUTH GILPIN

ARE YOU ASHAMED TO WITNESS FOR OUR LORD?

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

—Matt. 10:32,33.

Recently, a professing Christian friend and I were talking, and in the course of the conversation, my friend made mention of a close acquaintance who is a professing Christian, but who sadly lacks the fruit of the Spirit. My friend suggested to me that I give a gospel tract to this acquaintance with the possibility of perhaps showing to him his apparently lost condition before the Lord. Of course I considered this a fine suggestion, but after thinking a moment I asked my friend for the reason (?) that she could not give this gospel tract to our acquaintance. The immediate excuse was: "Why Ruth, it is your place to give this tract because . . . well, because you give out a great many tracts everyday." Yes, friends, I say that this was the "excuse" that was given to me. I then proceeded to ask, "Why, though, do you not pass out tracts to those whom you meet?" The second helpless answer was, "Well, I just don't!"

Christian friends, there are many professing Christians today who are neglectful in living their testimony daily and in continual witnessing for the Lord. Yes, they are ashamed to speak the name of the Lord Jesus Christ and thus identify themselves as belonging to Him. Our text says that "who-soever shall deny me before men, him will I also deny before my Father which is in heaven." Listen, Christian, if you continually persist to deny the Lord before your associates by failure to witness at every available opportunity, the Lord shall judge you someday because of this, and your rewards will be lessened because of your unfaithful service! Wake up, and realize what the Lord says in His Word!

There are several reasons for the lack of witnessing on the part of many Christians today. Let us briefly discuss these "flimsy" motives, and hear what our Lord says concerning them.

The first motive for the decrease of Christian witnessing today is **pride**. Oh, Christian, are you one of those people who must continually sit on a soft cushion, be patted on the back at regular intervals, be told that you are "a good Christian," who actively assists in all church functions, but you consider yourself to be of a "higher class" than your unsaved fellow-mankind to the degree that you do not witness for our Lord whenever you have such an opportunity? If so, what does our Lord say to you? We read His own words in Luke 9:23,26:

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

The apostle Paul, inspired of God, also tells us in II Tim. 1:8:

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

And we read in Prov. 16:5:

"Everyone that is proud in heart is an abomination to the Lord."

The following is a quotation

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from Toplady that perhaps might help each of us to rid ourselves of pride:

"Beg the Lord to show you the depth of your fall. Free grace, finished salvation, imputed righteousness, atoning blood, unchangeable mercy, and the whole chain of evangelical blessings will then be infinitely precious to your heart."

Yes, Christians, each of us are simply sinners saved by God's great grace, sinfully unworthy of His great Gift (Rom. 3:23), and a clear realization of this truth will certainly crush pride, and crown humility as ruler. Ask the Lord to kill pride, grant unto you humility, and then:

"He that glorieth, let him glory in the Lord." —I Cor. 1:31.

Remember our Lord's words in Luke 14:11:

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

May we each say as with Paul in Rom. 1:16:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The second cause for the lack of witnessing today is "Christian laziness." There are many who are indifferent, careless, and apparently have little concern or desire for the Lord's work. I call this LAZINESS! And friends, a lazy Christian is no credit to the Lord Jesus Christ who has saved him by His precious blood, as we are told in James 2:17:

"Even so faith, if it hath not works, is dead, being alone."

We read the Lord's demand concerning a Christian's body in Rom. 12:1:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service."

A lazy sacrifice is no testimony for the Lord at any time, and as we are told here, our bodies are to be presented as perfect as is possible in this life for use in His service. I Cor. 6:20 likewise tells us:

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The apostle Paul exhorts us in Eph. 4:1:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

Christian, don't be foolish in hoping that the Lord doesn't realize your lazy state of service! He tells us in Heb. 4:13:

"Neither is there any creature that is not manifest in his sight: but ALL THINGS ARE NAKED AND OPENED UNTO THE EYES OF HIM with whom we have to do."

Instead, stir from your laziness, get on fire for the Lord Jesus, and speak to your unsaved friends relative to the condition of their souls!

The next motive that we note as pertaining to lack of Christian witnessing is the **persecution** that a Christian must endure if he stands firmly for God's Word and the convictions that the Lord has given him within his heart. Paul tells us in II Tim. 3:12 just what a faithful Christian can expect and look forward to:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

We read also in II Tim. 2:3:

"Thou therefore endure hardness, as a good soldier of Jesus Christ."

Christian friends, I would not be a very faithful and obedient servant of my Lord if I received no persecution from the world. Mine would not be a "light-house" testimony if the world saw no difference between my life and the life that it lives. Quite certainly I expect, and I do ask the Lord to give me trials and persecutions, because then I will

know that He is using my testimony to rebuke my lost friends. The Lord gives us His promises, though, concerning His presence with us during these trying times. We read from II Cor. 4:9:

"Persecuted, but not forsaken; cast down, but not destroyed."

Also, in II Thes. 3:3:

"But the Lord is faithful, who shall stablish you, and keep you from evil."

Christian, let us lay aside the fleshly thoughts and worries concerning persecution from the world, and may we each say with Paul, as in Phil. 1:20,21:

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain."

The last excuse we note in accounting for the decreased witnessing of today is a **lack of love** for sinners. Yes, friends, all too many of us live from day to day, busy in this life's work but neglectful in our Lord's work concerning the lost. His work, witnessing and telling others, should create a burning zeal within us to go forth to tell lost souls of our living Saviour, the Lord Jesus Christ. Matt. 28:19 tells us:

"Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Yes, all nations, all sinners, and no prejudice toward any. Our Lord Jesus made no distinction between sinners such as Nicodemus, the righteous Jew of John's third chapter and the half-breed, Samaritan woman living as an adulteress of John's fourth chapter. Both were sinners needing salvation, and the same message was given to both of them as to His plan of salvation. We therefore are likewise instructed not to make any difference among sinners, but to have a continual love for them to the extent of telling them of our Lord's death whenever possible. Rom. 11:28 tells us:

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes."

If you continue, though, to make differences among sinners, you will be sinning against the Lord, Christians, and James 4:17 tells us:

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Oh, Christian friends, let us lay aside all besetting excuses as to the decline of our witnessing for the Lord, whether it be pride, undesired persecution, laziness, or lack of love, and may we each go forward in the Lord's service more determined to witness for Him at every opportunity that avails itself. Our Lord promises to be with us as we read in Mat. 28:20:

"Lo, I am with you alway, even unto the end of the world."

He also tells us that He will supply us with the words to speak as He promised Moses in Ex. 4:12:

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

Christians, daily let us speak forth the words of eternal life to the lost, keeping in remembrance Isa. 55:11:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

May we ask the Lord to guide us and to perform His will within us according to His predetermined desire!



Pastor's Duties

(Continued from page one) toes, and keeping people in a good humor. Where do they get that? They don't get it in the Bible. It is true that any minister will find himself making many

visits. Members will have calamities in which he will want to visit and give what comfort or help he can. There will be cases of acute sickness in which he will want to hasten to the bedside of the sick one. There will be homes visited by death, and he will want to visit for what help or comfort he can bring. But many think that if a member has a severe cold the pastor ought to visit them—even though he doesn't even know they are sick. Then he is supposed to do "pastoral visiting"—popping in and popping out of homes. Where a congregation is large a pastor could easily take every bit of his time at that sort of thing—and for which the Lord never called him. Let us realize that the LORD DOES NOT CALL A MINISTER TO BE A CHURCH VISITOR. Visiting even the sick is the duty and obligation of the whole church—not just that of the minister. Eph. 4:12 (R.V.) says that God has given ministers to the church, "for the perfecting of the saints, for the work of MINISTERING." In other words "the saints" are to be taught and trained and organized to do carry on "ministering." That ministering would certainly include visiting, which is to be done primarily by the members.

2. General church flunky.

We have in mind a certain pastor whose life was worn out such that he is in his grave, because his people made a general flunky out of him. If folk got in a family wrangle, they took it to the pastor and got him in it. If some one needed to go to the hospital, the pastor had to accompany them. If some one needed transportation somewhere, the pastor was asked to get them there. The members wore the pastor out with things for which the Lord never called him.

3. Church financier and builder.

Many a church has called a certain man with the idea that he was a good money raiser, or a good hand at building a church. We served as pastor once where the former pastor had built the church house, largely by his own physical labor.

4. General advisor.

A godless man once said to the writer of these lines, "You are a very young man to give advice." Our reply was, "I am not in the business of giving advice. My business is to preach—not what I think—but what the Lord says in His Word." But that's the idea many a person has. Often the pastor is asked to try to settle all kinds of disputes and all sorts of marital troubles. Jesus refused to become a settler of disputes. (See Luke 12:13-15). Seminaries today are assuming that it is the business of the ministers to do "counseling," and they teach courses in "pastoral psychology." Norman Vincent Peale has a bunch of psychiatrists to aid him. Thus there is being saddled on the minister the duty of examining people's heads. Another Devil's substitute for the God-given work of the ministry. Later we shall discuss the work of WHICH GOD CALLS MEN.

I Should Like To Know

(Continued from page one) parative obscurity, into prominent notice . . . They did not, however, originate with the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church, herself well known, Baptists and Baptist churches existed and flourished in Europe, in Asia, and in Africa.

2. Does a Baptist preacher have a right to baptize without church authority?

No. Paul said to the church in Corinth: "I praise you, brethren, that ye remember me in things and keep the ordinances I delivered them unto you." The Lord's Supper, were delivered to the churches, not to the preachers. Paul said: "Christ sent me not to baptize, but to preach the gospel." If that means anything it means a call to preach, gives man authority to administer the ordinances. They were committed to the churches. So Paul had to be ordained by the church in Antioch before going out as missionary, that he might be qualified to administer the ordinances. And that ordination not give the right to administer either ordinance, except church authority.

On p. 505 of Strong's Theology he cites Matt. 28:18-20; Luke 24:47; Acts 1:15; I Cor. 15:6 to prove "that it was not to the elders alone that Jesus committed the ordinances." Quoting Cor. 11:2, he says "here Paul commends the Lord's Supper into charge, not of the body of officials, but of the whole church." Baptism and the Lord's Supper are therefore not to be administered at the discretion of the individual minister. He is simply the organ of the church; and baptism and the Lord's Supper are without warrant. On p. 551 Strong says: "The organized body known to the New Testament is the local church, and this is the only body of any sort, competent to have charge of the ordinances."

A preacher has no more right to go around baptizing folk than he has to go around with a piece of bread and a little vial of wine in his pocket or saddle-pockets ministering to them the communion.

3. If so, under what circumstances.

None whatever.

4. Should he be tolerated in America?

So far as America is concerned he should be tolerated. But Baptist church, to which he belongs, should call him to account and if he will not desist from baptizing folk without church authority, his credentials should be taken from him as promptly as for administering the communion without church authority.

5. Should a Baptist church receive a person, who has been baptized in this manner, without re-baptizing?

No.

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