

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 930

Baptist Persecution In Mexico

Many times where the local authorities are under the control of Catholics, the Catholics do not need to resort to any legal processes whatsoever in Mexico, and there actually has been bloodshed in connection with our work.

In the state of Michoacan, there were two young men who were killed by a Catholic mob because the mob thought these two men were preachers from our Seminary. They were mistaken, but they were two members of the church.

A young lady in the city of Irapuato was killed as well, because she became a Christian or

a believer, and joined the Baptist church in the city there.

There have been other times when the preachers have been beaten or stoned. One man in particular I am thinking of, Ricardo Flores, was placed in a jail for five days and was beaten every day, and then released so that a mob on the outskirts of the city could kill him. But the believers there in the city, knowing about the mob, hid him in their homes until five o'clock in the morning and then led him out of the city by a mountain pass in the outskirts. From this, you can see the actual persecution that many of the believers

have to undergo.

The Catholics will bring pressure to bear upon the family. If one is a believer, then the pressure will be brought to bear upon his family — many times to the extent that he is forced out of his own home or completely disowned by his parents. If it is a husband, he may be disowned by his own wife, or the wife may be disowned by her husband, as the Catholic church tries to, as they say, convert them from Protestantism.

Then other times the Catholics will use legal means. In Mexico it is against the law to have wor-

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The questions were answered by Bro. M. L. Moser, Jr., as they were asked by your editor, while in Mexico.

1. What is the population of Mexico?

Approximately 28,000,000 people.

2. How many of these are Spanish?

There are about 3,000,000 that are Spanish; there are about 8,000,000 that are a mixture of Spanish and Indian, and the balance of them are Indian.

3. How many Baptist churches are there in Mexico?

The last report that I had, there were approximately 165 Baptist churches in all, including the churches which work with the Southern Baptist Convention, the Northern Baptist Convention, the Association, and Fundamentalist groups, plus the independent Baptist churches.

4. How many churches and missions do you have that are affiliated with you in the work?

There are 46 at present, but there will be some new ones that will be begun this year when

the Seminary opens for the new year.

5. In what states are these missions and churches located?

The churches and missions are located in the states of Guanajuato, Tabasco, Chiapas, Chihuahua, and in the state of Michoacan. In addition to these, we have supported preachers in these states: Yucatan, Campeche, Jalisco, Morelos, Puebla, Oaxaca, and Neuva Leon. In addition to these states, preachers that are graduates from the Seminary, but who are not supported by us after they graduated, have gone out into nearly every state in the republic of Mexico.

6. How much do you pay your missionaries?

A man who is married and teaching on the faculty of the Seminary will get approximately \$50 a month. A man who is married and working on the field, either in a mission or a church, will receive approximately \$50 a month. A man who is single and living on the field will be paid according to his needs, depending on whether the mission is able

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The History Of Latin American Missions

The following, prepared by Bro. M. L. Moser, Sr., tells some of the things about Bro. Lacy and how the Baptist church at Little Rock came to be a fellow-worker with him in Mexico and then since his death, how the Seminary has been operated by the Central Baptist Church.

The history of the Latin American Baptist Seminary is in reality the story of one man, Bro. George H. Lacy. Bro. Lacy was born and reared in Arkansas. Of Presbyterian parentage, Bro. Lacy was saved and called to preach as a very young man. He received his A. B. degree at a Presbyterian college in Arkansas and then went to the Presbyterian Seminary in Louisville, Kentucky. He received his Doctor of Theology degree from the Presbyterian Seminary. It was while he was in the seminary that the question of the church came up. He was writing his graduation thesis on the doctrine of the New Testament Church and during that time became convinced that he could no longer continue in the Presbyterian ministry. He had become a Baptist in his doctrinal position. He went to the dean of faculty of the seminary and told him that he could not graduate from the school as he was no longer a Presbyterian. The dean of the faculty was very considerate and explained to Brother Lacy that if his thesis on the church showed sufficient scholarship that the seminary would permit him to graduate and would bestow the degree of Doctor of Theology upon him.

After graduating from the Pres-

byterian Seminary, Bro. Lacy sought to enroll as a student in the Southern Baptist Theological Seminary. At that time he was told that it would not be necessary for him to take the complete course, but that if he would write another thesis dealing with doctrinal matters and that if that thesis met the requirements of the seminary, that they would confer the Doctor of Theology degree upon him. Bro. Lacy explained that since all of his training had been Presbyterian that he thought it best to attend all the classes of the seminary and thus become more thoroughly grounded in the Baptist position. Later Bro. Lacy did receive his Doctor's degree from the Southern Baptist Theological Seminary at Louisville, Kentucky.

Bro. Lacy felt the call of God to the foreign mission field in Mexico. He made application to the Foreign Mission Board of the Southern Baptist Convention, asking for an appointment in Mexico. Soon after that Bro. Lacy received his appointment and went to Mexico under the Foreign Mission Board of the Southern Baptist Convention. By the time of his appointment Bro. Lacy was married and had several children. He had no more gotten settled on the field in Mexico when his children became seriously ill with scarlet fever. He decided to bring them back to the United States for medical treatment. One of the children died just before they were ready to leave. Two more died on the train and the other died after they arrived in

the United States. Friends asked him if he would return to Mexico, and his answer was "Yes" and then he quoted the passage that has been quoted so many times in sad hours, "The Lord giveth, and the Lord taketh away; Blessed be the name of the Lord." He returned to Mexico. His heart was there. God blessed his work and gave him more children. It was through one of these children that we became acquainted with the work in Mexico.

Soon after Bro. Lacy became established on the field, he felt that if Mexico was ever to be reached, it would have to be reached through native preachers, and so he began the establishment of a school for the training of Mexican Baptist preachers. Bro. Lacy was a sound Baptist in every respect. He believed the fundamentals of the faith and was a strong premillennialist. Though Bro. Lacy was supported by the Foreign Mission Board, there was not sufficient money for the building and the establishment of a Baptist school. Bro. Lacy then took it upon himself to raise funds

NO PAPER NEXT WEEK

Due to the scarcity of newspaper and the fact that we are giving you 16 pages this week instead of 8, we will not print TBE next week.

Pray for us that this critical situation as to newspaper may soon become better.

The Baptist Examiner Pulpit

"A SCRIPTURAL STUDY OF NEW TESTAMENT MISSIONS"

by BOB L. ROSS

We are dealing with a very touchy subject. But what part of God's Word, what New Testament doctrine, what Scriptural practice is not a touchy subject today? The Bible doctrine of the atonement, the doctrine of election, the ordinances, the second coming, the inspiration of the Scriptures, the Bible doctrine of the church — all are touchy subjects. But Bible study is always profitable for God's children. "He that is of God heareth God's words."—(John 5:47).

We point our readers to the Bible, it's God and its Christ. The Bible claims for itself infalli-

bility. It claims to be God's very word. II Timothy 3:16,17 states: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is what we believe; we believe that the Bible is the final authority in all matters of faith and practice. We believe that it is "the supreme standard by which all human conduct, creeds, and opinions should be tried." If you do

not believe this, you might as well quit reading right now, for we care nothing for "views" and "opinions" and "logic"; we are only interested in "thus saith the Lord."

I. What is "New Testament Missions?"

By "New Testament Missions" is simply meant this: The manner in which the churches of Bible days did the Lord's work. And the pattern they used is the one we today are to follow in order to be scriptural in our mission work. It has been well said, "What

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MOSER AVAILABLE FOR MISSION LECTURES

While M. L. Moser, Jr., spends the greater part of his time in Mexico, on account of Mexican laws, he must of necessity be in the states at least twice or more each year.

He is therefore available for mission lectures and Bible addresses from time to time. He has over \$800.00 worth of movies in color, relative to Mexico and his mission work.

Let me suggest that you write him in care of Central Baptist Church, Little Rock, Arkansas, stating the time most convenient to you for a visit from him, and he will gladly arrange his schedule the best possible to accommodate you.

NEEDS OF LATIN AMERICAN MISSIONS

Our special needs for the school at present, as far as the school proper is concerned, is books for our library. We have quite a few books in our library now — approximately 100. That may not be "quite a few" for most people, but in Mexico it is hard to find good books. However, there are still other good books that are needed in our school library, and we would like to have them, so that we can place them in our library, to make them available for the students to use.

One of our greatest needs in the work is a church building here in the city of Guanajuato. This last year, we actually began to

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If Jesus should come today, could you look Him in the face when you have done so little to send the story of salvation into all the world?

THE BAPTIST EXAMINER

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AN EDITORIAL

MEXICAN MISSIONS

It has been the editor's happy privilege of recent date to make a mission tour to Mexico, traveling about 6000 miles, and getting first-hand information concerning mission work within the borders of our southern neighbor.

It was at the invitation of Bro. M. L. Moser, Sr., pastor of the Central Baptist Church of Little Rock, Arkansas that the trip was made. Pastor William J. Crider of Tulsa, Oklahoma and Pastor John W. Reynolds of Tyler, Texas, along with Mr. and Mrs. Moser and your editor composed the party. Leaving Little Rock on Sunday, February 26, we drove steadily and pursued our task most diligently until this mission journey was completed.

Bro. Moser and the church of which he is pastor has been interested in Mexican mission work for a number of years, and they are carrying on what I consider the soundest mission program on the American continent today. I speak from the point of view of one who has seen the work with his own eyes, when I urge my friends to pray for, and support this work.

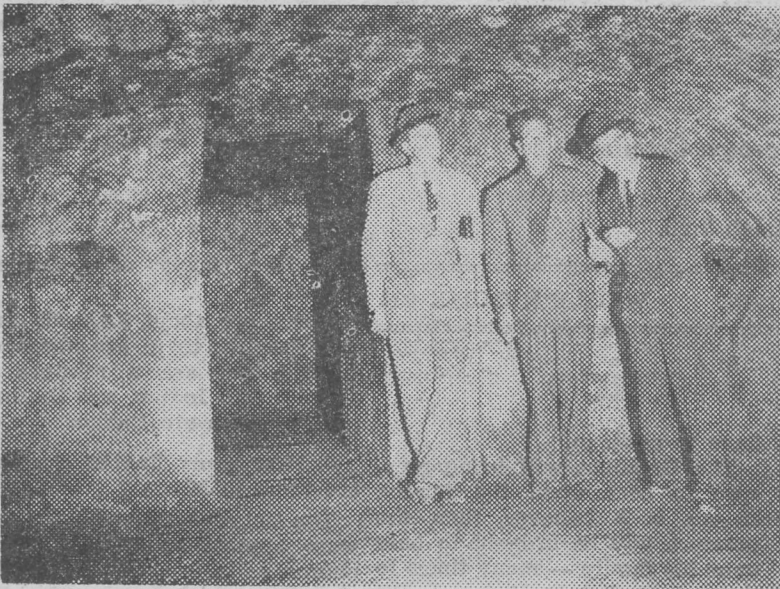
Here is a work which is not controlled by any type of board—it is merely a mission program which is set up and carried out, under the auspices of a New Testament Church—just like our Lord commissioned His church in the first century. There is no board of directors, but rather all of its affairs are controlled by one church—the Central Baptist Church of Little Rock, Arkansas.

I assisted in the ordination of five Mexican Baptist preachers who had been educated in the Latin American Baptist Seminary, and I never saw men more profoundly grounded in the Word of God. The school that had educated these men is the school that is supported by the Central Baptist Church of Little Rock, and this school is under the direction of M. L. Moser, Jr., who is a faithful missionary to Mexico. The apparent knowledge that these men evidenced is recommendation enough for me as to the Scriptural value of this school.

Here then is a sound orthodox church, that sends out a sound orthodox missionary to Mexico, who conducts a sound orthodox school, whose products are sound orthodox men, and who go out then to do the actual mission work among their own people. This is New Testament missions and "when the roll is called up yonder," this is a work that will rank high in the praises of God. This is not a big work here, but true New Testament mission work, carried on by a church, is never big when compared to the work of "boards." No, it isn't big, but one can't help but feel the very presence and benediction of God on seeing this work as it is carried on.

I am sure that there are many of God's people reading this who have some of the Lord's money, and who wish to spend it wisely and Scripturally. Maybe you

DUNGEON IN CASTLE OF LEON



Years ago, when the Spaniards conquered Mexico, the King of Spain gave an exceedingly large grant of land to a family by the name of Leon—some fifty miles from Mexico City. On this was built a large castle, which included court yard, patios, living quarters, mission, priest's residences, innumerable shrines, soldiers' apartments—and all this was surrounded by a series of walls and gates, which rendered it practically invulnerable from attack—especially in view of the weapons of that day.

Underneath all this is a dark, damp, dismal gloomy dungeon. In this, the Spanish Catholics imprisoned all those who refused the yoke of Catholicism. For anyone to reject Catholicism meant that he was chained within this dungeon in a solitary cell. Once daily a stone in the roof was loosened and a mere pittance of food and water was given. If the individual renounced his religion and accepted Catholicism, he was freed—otherwise he was left there to die, and judging by the dampness, the strongest physique possible wouldn't survive longer than a week. There was running water passing through one end of this dungeon and when one died, the body was thrown into it and was thus washed out into the river to be disposed of.

As I made this picture, I couldn't help but recall the crimes of which Rome has been guilty. This picture was made in absolute darkness—surely symbolical of the blackness of the spiritual record of Rome. Thank God, there will be a day of judgment for Rome some day. Read Rev. 17:16.

And don't forget—if Rome had the power, she would do in America today everything she has done in Mexico, and elsewhere, in the past. Remember, her boast—she never changes.

As I stood within this dismal dungeon, I couldn't help but feel that I was treading upon sacred soil—where martyrs have trod. Perhaps some of our Baptist forefathers suffered and died in the very room shown in this picture. Well, God has the complete record and someday we'll know the full story back of this terrible pit of torture.

When I climbed back up the winding stairs to day-light again, it was with a prayer that God would ever keep me faithful to Him, regardless of what it might cost. I don't want to be a martyr, but I want to be just as faithful to Him as these were.

would like to support a native in Mexico? Maybe you'd like to complete the building of the church and a school building in Guanajuato? Maybe you've got a suit or a tie that you'd like to send to one of the boys in the school? Maybe you have a \$10.00 gift for missions—that is, Scriptural missions, and you've wondered where to send it? Well, you need not look any further. Just mail it today to M. L. Moser, care of Central Baptist Church, Little Rock, Arkansas, and it will soon be preaching big sermons in Mexico, and great good will accrue therefrom.

I beg our readers, and my friends, to remember this work when you pray, and when you have an offering for missions.

AN EDITORIAL

BAPTIST COOPERATION

A local church is fully capable of carrying out God's purpose for it. To deny this, is to deny that a church ought to be a sovereign body. Furthermore, no church has any right to delegate any of its authority or responsibility.

These doctrines are vital, fundamental Baptist doctrines, and are not to be compromised.

However, there is a way for churches to co-operate, and still maintain these vital principles.

As an illustration, Bro. Mason's church (Buffalo Avenue Baptist Church, Tampa, Florida) recently

went on TV. My experience with radio leads me to believe that this costs a lot of money.

Now I believe in cooperation for work of this type, if other churches wanted to have a part in this work, and sent their contributions direct to Bro. Mason's church. This type of cooperation would be entirely consistent with basic Baptist principles. One sovereign church aiding another sovereign church in a specific work, both churches retaining their sovereignty and responsibility at the same time.

Now here is the type of "cooperation" that I definitely don't believe in, and want no part of. And again using Brother Mason's work as an illustration:

If a group of churches through an Association or otherwise, were to appoint a "TV" Committee, or "TV" Board, this committee or board, to arrange for the station, the time, all the details, even possibly including the selection of a pastor for each program, this method is fundamentally wrong, no matter how "sound" the preacher might be.

The same may be said of Mission boards. When a board passes on the applicant for the Mission field, makes all arrangements for his removal to the field, arranging all details as to his transportation, etc., then such a method is fundamentally wrong, regardless of how sound the missionary may be, or how noble the intentions of the board. When the only duty left to the churches is to raise the money for the support of the program and when there is

not even the semblance of democracy, such a program is dangerously unsound.

To me, this is definitely "religion by proxy." To work with a board thus, a church must of necessity delegate some of its authority, which it has no right to do. It is very inconsistent and wrong, to advocate the carrying out of one command, while violating another one.

Multiply this "committee" or "board" business tenfold, and you wind up exactly where the Southern Baptist Convention is now—and all because Baptists left one of their most precious doctrines—the Sovereignty of the local church.

Many people who are opposed to the convention, are opposed to it simply because of its looseness and modernism.

Personally, I am opposed to Conventionism and boards of all types, because I am convinced such systems themselves are all wrong, and should never have been started in the first place.

Persecution

(Continued from page one)

ship services, or church services, in anything other than a church building that has been dedicated for that purpose, and owned by the Federal government. The people, poor as they are in Mexico, do not have their own buildings. Very few churches in Mexico have their own buildings in which to meet, and so many times the Catholics will use legal means by denouncing them to the Federal government, in order that the services will be closed by the authorities, and many times the pastor will be fined a heavy fine or be placed in jail. For instance, the church here in Guanajuato has met as a mission but last year in June, the mayor called Brother Cabrera, the pastor of the mission, into his office, and demanded that he would cease from holding any services in his home, under threat of a heavy fine and a jail sentence, and said that it would also be true of those who came to the services of the mission, so that the church, now recently organized in Guanajuato, must meet secretly—a different house each Sunday.

Again, the Catholics may bring pressure to bear against the children of the believers. For instance, Brother Jacinto Munoz, who is living in Irapuato and pastor of the church there, has a daughter who was a student in the public schools of the city. However, when she went to the school, the children soon found out that she was what they called an Evangelical, and so they began to mock and make fun of her. As they did that, they began to grow more bold in their ridicule, and actually they began punching her eyes with pencils, trying to put her eyes out. She had to leave school, and came home crying. Bro. Munoz then went to the school officials and complained about the matter, it being a public school, being supported by the state. As he went to the principal and complained, the principal said that he was sorry, but couldn't do anything about it—that she ought to be a Catholic and not a Protestant. Thus Bro. Munoz was forced to take his children out of the public schools and to put them into a private school at a pretty heavy cost.

This happened at different times in different areas—maybe not the same persecution each time, but always they will do something if they can to cause trouble to the believer. There are other times when the Catholics will form a mob and tear down the building. There are other times when they will not be so open about it, but they will stay off at a distance and will throw rocks through the building and break all the windows out and they, of course, are hopeful that the rocks might hit somebody as they fall inside. In fact, at the Seminary here in Guanajuato just

this last year, we had some young men from the state teachers' college next door throw rocks through the window during morning devotional, breaking the glass and shattering it down upon the seats where we were sitting.

Jacinto Munoz was preaching a mission at Romita, while going to this mission was always pestered by a mob that would throw stones from a distance. Later, a priest was transferred into the town, was very fanatical, and so called the mob together and plotted to kill him. The mob outside the town on the road between Silao and Romita was a lot of. Bro. Munoz always rode on a bicycle when he was going to mission. Bro. Munoz, knowing about the mob, called the mission together and they met in prayer. When he arrived there wasn't a cloud in the sky but when the service was over they noticed a huge, heavy, black cloud hanging in the sky. A most immediately, it was raining as hard as it could, and the mob, in order to keep from getting wet, dispersed and went home. The mission, while they were praying, prayed that God would do something to remove the problem of this fanatic priest. In two weeks this priest was killed in an automobile accident.

One of the students of the Seminary, while it was located in Morelia was going to preach in a church near the city of Uruapan. However, just before going there, a telephone call was received from a medical doctor there warning them that there were several men with pistols waiting for him to arrive at the station. So, instead of going by train, this brother went by around by the highway and kept his preaching appointments even though he was a little late. Here is an incident that occurred in June 1954. A group from Little Rock were visiting the mission field.

While the Seminary was located in Morelia we had an invitation from a mission in Tarascan. That is the oldest church in that whole section of the country so far as Baptists are concerned. It is a primitive Tarascan Indian village. One of the Indians had come to the United States many years before to work in Detroit. He had never heard of anything but Catholicism. While in Detroit, he met another Mexican who was a Baptist. The Baptist invited him to go to the Mexican Baptist church in the city of Detroit. While there he was saved. He was no more Tarascan until he came back to Mexico. He said, "I want to tell my people about it," and so in the primitive Tarascan Indian village he told them about the Lord Jesus Christ. Soon after that a Baptist church was organized.

This little group of Tarascan Indians heard that we were visiting in the city of Morelia. They wanted us to visit the church, and so they invited us to do so. We found that we could not get too rough to take an ordinary car over, or even a truck. We made some investigation and found that there was such a bus that had been built and geared especially for such roads and so we made arrangements to rent that bus with the driver. We had great difficulty for we were supposed to be there for the morning services but we could not get even out of Morelia until afternoon. We left about 1 o'clock. We could tell that there was something wrong with the driver—since he showed signs of fright. The reason that he was afraid, was because he had heard there was a mob formed that was determined to kill any of us who tried to go to the church.

When we got to the church there was a great number of people there waiting and they told us that beyond there, at the Seminary here in Guanajuato just

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world? If Jesus had not desired the heathen to be saved, He would not have come. If you do not, you will not go, nor give.

New Testament Missions

(Continued from page one)
The scriptures are silent about it not scriptural. It is as unsound as it is unscriptural." Selah!
This excludes a lot of "mission work" ideas going about today. All the mission work that the church is to do today is given in the Bible. Remember, we believe the Bible is able to "thoroughly furnish unto all good works." Certainly, God, after having given His Son for mission work, would make His mission program very clear to us, His people.

Nowhere in the Bible has God commanded His churches to do a lot of the "mission work" that religious folk are doing today. No scripture can be produced that includes in the Commission

the building of schools, hospitals and orphanages. "Then," someone will say, "you oppose this type of work."

It is not a matter of our being opposed to this type of work, but that God's churches are commissioned to do a greater work. They have no commission to do such work, and to be diverted by the uneducated, the suffering, and orphans from the one great essential task as given in the Great Commission is to be diverted from the revealed will of God. Churches are not on this earth to "serve suffering humanity" but to serve and to do the will of the living God.

II. The Church's Mission

"And Jesus came and spake unto them, saying, All authority

in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you and lo, I am with you always, to the close of the age." Matthew 28:18-20. (Literal translation).

This is the Commission given to the first church and is the Commission of every local New Testament church in existence today. Christ, the Head of each local church, has the authority and commands His body to go, disciple, baptize, and teach. This is the church's mission in the world. Until the church has preached the gospel to every creature, it has no business, no commission,

no authority to turn itself to the task of building schools, hospitals and orphanages.

In Acts 1:8 we read in what order and to what extent the church is to carry out this Commission: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Some folk seem to think that unless a church contributes to "foreign missions" or supports a foreign missionary, it is not carrying out the Commission. This is wrong. Of course, the ultimate goal is to preach the gospel to every creature, but a church is no less a missionary body if it does not do "foreign" mission work. The majority of churches have thousands right at their own doorsteps who have never been scripturally evangelized. To jump into foreign mission work before preaching the gospel at home is to forsake God's pattern. The trouble with modern missions is that there is no waiting upon God nor the following of His pattern. A lot of effort and expense has been wasted because missionaries have been sent out when not called of God, and mission work has been started where God has not led. Regardless of our worldwide Commission, God still directs the church's mission work, and sometimes God is not pleased to have the gospel sent to certain places at certain times. (See Acts 16:6,7). When the Antioch church received the Spirit's message to send out Barnabas and Saul as missionaries, the church was ministering to the Lord in fasting and prayer. (See Acts 13:1-4). They waited upon God to lead, and He led.

The first church did not immediately set out to do mission work after receiving the Commission; rather, they waited in Jerusalem until God's power came upon them. Before the day of Pentecost when the church first began to fulfill the Lord's Commission, we read that they "all continued with one accord in prayer and supplication." — Acts 1:14.

From the examples in the Scriptures, it appears that churches must first be filled with the power of God as He gives it for His own purpose in His own time in order to successfully carry out Christ's Commission. It is easy today to just follow a program or contribute to a mission board or society. But it is another thing to be doing God's work as God leads. Unless God leads in carrying out the Commission, our work is not according to His will regardless of figures and numbers.

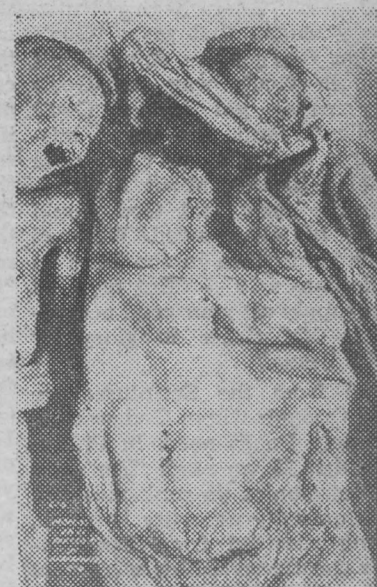
III. The Local Church—God's Mission Center

A very prevalent question today among the program and board Baptists to those who contend for mission work under the local church alone is this: "How are missionaries and the mission work in general going to thrive and exist without a centralized systematic plan of support?"

This question is often asked and reveals a lack of study and understanding of the Great Commission, and even the Bible itself. What do we have the Bible for, if it is not to find out, adopt, and follow God's mission pattern? There is absolutely no need whatsoever for all this ignorance concerning mission work.

Let us point out God's program: First, Christ gave the Commission to a local church. Christ is the Head of each local church. We read in Ephesians 1:22,23—"And hath put all things under His feet, and gave Him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." All our mission work, then, all co-operation, all work whatsoever must be done, working together (Continued on page four)

AFTER DEATH?



MUMMIES IN CEMETERY IN GUANAJUATO

A trip to Mexico would be incomplete without a visit to the mummies in the cemetery at Guanajuato, and from my visit with them, I learned much of spiritual interest.

In Mexico, one only buys his grave or mausoleum space for three years. If at the end of that period, the family has moved or is too poor to continue to pay the burial rent, the bodies are removed and others, who are more prosperous, rent the burial space. In many instances the bodies do not decay, but rather "mummify," and become hard as stone.



In one end of this cellar, underneath of the masoleum, I saw several dozen of these mummies. They line the wall on each side of this narrow walkway (about eight feet wide), and extend across the end of the walkway in the shape of a horseshoe. I walked down this aisle of the dead and observed them carefully, reflecting all the time that this is really the "end" picture. Sooner or later, if our Lord tarries, and does not come, all now living will come to the same destination.

Some folk spend thousands of dollars trying to make this old body beautiful, but what is the use? Within a few months after death, this is what we'll all look like.

If it were not for the resurrection, then this is what we would all be like throughout eternity, but thank God, "He arose!" Accordingly, all of us are going to arise too and then we'll be clothed upon with never-fading mortality, to look forever like the Lord Jesus Christ Himself. Note these Scriptures:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." — (Rom. 8:29).

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." — (I Cor. 15:49).

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." — (Phil. 3:20,21).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." — (I John 3:2).

Then as I stood in this underground hallway, I looked toward the other end of it to see the pile of bones of all types that have been taken out of the graves and from the mausoleums. Within the past forty years, the bones of 143,887 skeletons have been removed and stacked in a space about 50 feet long, 8 feet wide, and 14 feet tall. As I stood there and looked at those bones, all mixed up, I wondered how they could ever be sorted out and put together at the resurrection. Well, they couldn't be put together by man, but God can — and will do so. It will take a miracle — and that is just what the resurrection is — it is a miracle of supernatural power.

And standing there in the presence of death, it suddenly came to me that it takes the same power of God to make a sinner alive in Christ, as it will require to resurrect and put together those 143,887 skeletons. Paul prays that we might know "what is the exceeding greatness of his power, to us-ward who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." — (Eph. 1:19,20). I never fully realized just how much power it required on God's part to make me alive in Christ, until it dawned on me the enormous power of God that will be required to make those skeletons to live again.

The central mummy shown at right was an infidel. In Mexico, all are buried with the right hand folded over the heart, except infidels. I am sure that if the fellow who once resided in this tenement of clay could but come back, he'd have a far different story to tell than that which he argued for in this life. I imagine if he could but come back and live again, and die again, that his hand would be folded differently to what it is today.

The woman just beneath the infidel evidently was buried alive and then "came to" within the mausoleum, and died from fright. Note the position of her arms — she wouldn't have been buried thus. Records show that she was an epileptic and doubtlessly she had a sinking spell, and since by law one must be buried in Mexico within 24 hours after death, she doubtlessly was buried and then "came to" within the grave — to die.

If you give nothing to missions, does it not mean that you are voting that all efforts to reach the heathen shall be given up at once?

New Testament Missions

(Continued from page three)

with the Head of the church, Jesus Christ. The local church must be and is the center of all co-operation and mission work. The only body of which Christ is the Head is the local church, and He is the Head over "ALL THINGS" to each local church, which, of course, includes mission work.

Christ has no lot nor part — He is not the Head — of any program, convention, or board. All such organizations, societies, etc., are not God's organizations, and no church should co-operate with such. All co-operation is to be done through the local church.

Now concerning the question of missionary funds, etc., we are told by program and board Baptists that such a program as God's program would, if practiced, debunct all mission efforts, and that the majority of missionaries would have no support whatsoever. Well, most likely the majority of missionaries do not deserve, nor is the work which they are doing, worthy of support in the first place. And if following the New Testament pattern debuncts mission efforts, then God be praised! Such work was not of God to begin with.

But let us consider this positively. Let us notice God's promise. Let us expose the infidelity and Christ-dishonoring unbelief of the modern mission program and board Baptists. God has promised in His Word to call missionaries, and the missionary who is not called of God is a curse. We read in Luke 10:2 that the Lord of the harvest is the One who "sends forth laborers into His harvest." The person who reads his Bible is conscious of the fact that the Lord certainly fulfills this promise. For instance, we read of John: "There was a man sent from God."—John 1:6. Of Paul we read: "But when it pleased God, who separated me from my mother's womb, and called me by His grace; to reveal His Son in me, that I might preach him among the heathen."—Galatians 1:16,16. Of Peter and other of the apostles we read: "And he (Christ) saith unto them, Follow me, and I will make you fishers of men."—Matt. 4:19.

As for the support of a God-called missionary, who would be so foolish as to say that God will not provide, whether there be a board or no board, program or no program! There is an old missionary slogan that says: "God's man in God's place doing God's work in God's way for God's glory never yet lacked God's supplies." Paul, the great missionary example never once troubled himself about his support. He knew that God would supply his every need. We read of his confidence in the Lord in Philippians 4:19 — "But my God shall supply all your need according to His riches in glory by Christ Jesus."

And from the Scriptures we learn through whom God worked to supply Paul's need. In Philippians 4:16,18 we read: "For even in Thessalonica ye sent once and again unto my necessity. I am full, having received from Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well pleasing to God." Here was a local church in Philippi who had the Apostle Paul upon their hearts and who supported him direct without any program or board having a hand in any transactions. All students of the book of Philippians know that the Philippian church was a model church. Scofield's note says: "Soundness of doctrine is assumed. There is nothing in church order to set right. Philippi is a normal New Testament assembly — 'saints in Christ Jesus, with the bishops (elders) and deacons.'" Thus, we see that the normal New Testa-

ment church "sent once and again" to New Testament missionaries directly.

In II Corinthians 11:8, God's Word reveals to us again through whom Paul was supported. The Scripture says that he took wages of other churches. These wages were brought to him by such men as Epaphroditus and other messengers appointed by the churches. See II Corinthians 8 and 9, Acts 11:27-30, Philippians 4:10-18.

IV. Bible Missionaries

The word "missionary" simply means: one sent on a mission. New Testament missionaries were sent on a mission by God; cf. "a man sent from God" — John 1:6, and "I (Lord) send thee (Paul)" — Acts 26:17.

The local church can be referred to as God's "missionary body." The Commission is the church's, the Holy Spirit indwells the members of the church, Christ is the Head of the church, and the church moves at God's command. The sooner that a church realizes that it and not an outside organization — board, program, association, convention, or what-have-you, is God's mission center, the quicker God will use it. The classic New Testament example of Bible mission work and missionaries is given in Acts 13:1 to Acts 14:28. This was Paul's first missionary journey. We read in Acts 13:1-4. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, 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. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

What a marvelous, beautiful, and instructive scene is this! All that we have said thus far is summed up in this one experience. Here was a local body of believers, who believed in the Word of God, and had prophets and teachers to teach them as God had set them in the church "for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ" (Ephesians 4:11,12). As they studied the Word of God, fasting, praying, and seeking God's will under the leadership of the Spirit, God called Barnabas and Paul to the mission field. And please notice, if you fail to get anything else from this passage, how it was that the Spirit of God worked through the church in sending these missionaries away. You remember that Jesus had promised, "Lo, I am with you always even unto the close of the age" (Matthew 28:20). And the Lord Jesus is with His church by the Holy Spirit, the third Person in the Godhead. We read in John 16:13-15: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you."

By this we clearly see that the Head of the church Himself, the Lord Jesus Christ, was, through the Holy Spirit, fulfilling His promise and directing the affairs of the church. It was not the Spirit working in Barnabas and Paul, alone, but it was the Spirit binding this church into one heart, one mind, and one accord, so that we read in verse four of Acts thirteen that these two missionaries were "sent forth by the Holy Ghost." What beauty! What joy and fellowship in God's service must have been this church's blessings!

Please notice! No mission board,

only a local church! It was the church which sent them away as the Spirit led, for in Acts 13:3, we read: "And when they had fasted and prayed, and laid their hands on them, they sent them away." This church was concerned about missions! Today instead of churches being burdened enough to fast and pray and to wait upon God's Spirit to move

thence, the missionary goes before the board, and the board makes the decision as to sending him or not. And when the missionary comes back from the field, he reports to the mission board. But to whom did Paul and Barnabas, these God-called, Spirit-filled missionaries report when they came back? Notice the Bible says: "And they sailed to Antioch, from

whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples."—(Continued on page thirteen)

CHRISTO REY

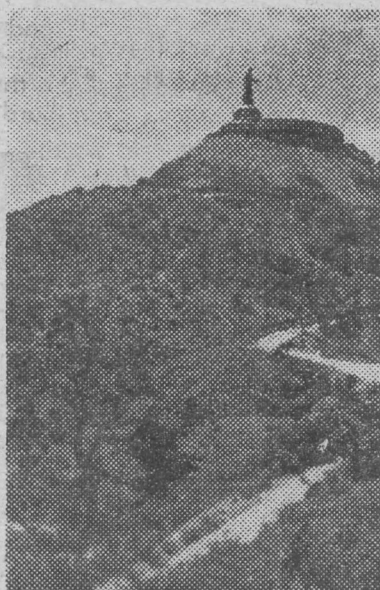
On top of the highest mountain in Central Mexico stands this shrine. The image itself is 60 feet tall, and weighs two hundred tons. From the base of the image up to the feet is like wise 60 feet. It stands on a mountain 8400 feet above sea level, and can be seen for at least 50 miles in each direction when lighted at night.



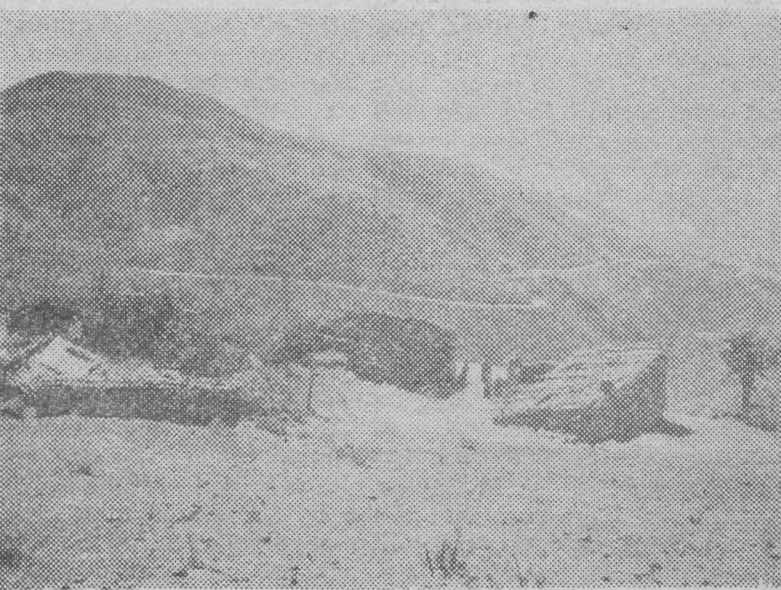
It has been in the process of construction for a number of years and it will require a great number of years yet before it is completed. Already millions of dollars have been spent, and millions more will yet be spent by the time of its completion.

This ten mile road to the top of the hill is worked by free labor—mainly Catholics who expect to be blessed by contributing their services.

In addition to the one Shrine already there, when completed there will be thirty-two more altars—sixteen on either side.



In one portion of the base of this image, there is a room for the crutches and canes of those who claim to have been miraculously cured as a result of their pilgrimage to this shrine. The natives who come to this place of worship, from all over Mexico continually, day by day, have nothing to look forward to, in either life or death. Yet in their ignorance and superstition, they are so deceived that they do not realize their terrible spiritual plight.



It is ten miles from the main road to the top of the mountain and the faithful of the Catholic fold travel those miles expecting spiritual blessings, and eventually on their knees, they come to bow before the Shrine of the Virgin of Guadalupe which is located in the base of the image. Two hundred yards from this shrine is poverty of the worst type. While the Catholics have spent millions on this shrine, the natives within the shadows of the image live in thatched huts and houses of adobe brick. Back of these huts can be seen the road which winds up the hill for about ten miles to this shrine. This is Catholicism in Mexico.

If the interest of your church in missions were exactly parallel to yours, would there be MUCH, little or NOTHING done?

Ignacio Cabrera Is The Newly Ordained Guanajuato Pastor

THROUGH GENUINE PERSECUTION HE HAS PROVEN HIMSELF TO BE GOD'S CALLED MAN

entire multitude.

When I came back, the believers and the sympathizers at the mission cried with sadness as they remembered what had taken place just a few days before. Even now I do not know how I was defended, but the only thing I do know is, that God is the one that defended me, and enabled me to escape.

Growing out of their attack, the mission carried the problem to the authorities in Guadalajara. The bishop in the city of Guadalajara transferred the priest to another place. At this place, the priest was killed by someone in the town. The two leaders of the mob were killed just a short time later, when they were out on sort of a picnic. They went in a truck to buy some beer, and the truck overturned, and they were killed.

The authorities in Guadalajara took an extremely long time investigating the case, because they were sympathetic to the priest and the mob. They called the leaders of the mob to come there to meet the charges that were brought against them. Because of the extreme cost of hiring a lawyer, the believers who had brought charges into court, in order to have religious freedom, decided that they could not proceed because they didn't have the money and so this didn't bring religious freedom to the believers in the city, after all. However, in that place now, there is an organized church, and the church has a church building.

After this I went to Guadalajara and was the temporary pastor of a church there. After a regular pastor was called I then served as the assistant pastor and served in the missions of the church. At the same time I was there I began my studies in the secondary school, and completed my first year in secondary school.

In 1949 I came to the city of Guanajuato in order to begin work in this place. I began my work by the use of a flashlight projector which is actually just a long tube with a flashlight at one end to give the light, and a 35mm slide. I walked about the streets and showed these pictures on the walls, or in a home on the wall, if privileged to do so.

These slides were Christian in nature, with a gospel message. They had a Spanish title, or the message in Spanish, but I would do a lot of talking as it was shown on the side of the building, or in the home. During the day I visited from house to house, selling books. These books were Christian or religious books and also anti-alcohol books. At the same time I distributed many gospel tracts and gospel literature. In this way when there were houses that would receive me, I was able to talk with them personally about the Lord, and I thus discovered those that we call liberals or sympathizers — those that were not fanatic Catholics. They would listen to me as I discussed the things of the Lord with them. It was through these contacts that I began to ask them to let their children come to meet where I was staying in order that we might have a Sunday School. We began with the younger children in these homes. During this time we also had a Daily Vacation Bible School.

All of this I have mentioned took place while I was still single. I was married January 1, 1951, and now have two children.

After I was married, my wife helped me visit in some of the places where I could not go alone. My wife gave piano lessons, and also served as a nurse in giving injections of penicillin, and other things as the people would come to her. She would invite the young ladies to visit with her that they might get better acquainted. At times when we were beginning when there was not a definite Sunday School, we would invite the young people to go with us to the edge of town, where we would have a Bible Study together.

We then began a night school which was a primary school or grammar school for adults—teaching them reading, writing and

Coming Out Of Much Error Morales Is Truly A Baptist

I am Julio Morales. I was born in 1923, in Cucuyulata, in the state of Tabasco. I have had only three years of primary training. In the year 1939 I began to know a little about the gospel for the first time. The first contact that I had with Christianity, was with the Seventh Day Adventists and I was with them for nearly three years.

I moved to another place where there was not any religious work, and gradually I began to feel that the doctrines of the Seventh Day Adventists were not Scriptural, when I thus got away from their influence. However, I was hoping that the Lord would lead me into a place where I could open up some work that would be Seventh Day Adventist work, as this was all I knew. In 1949, when we had the opportunity, I again met with the Seventh Day Adventists.

It was a short time after this as I was studying my Bible that I began to find that there were various doctrines of the Seventh Day Adventists that were not in accord with the teachings of the Word of God. As I began to study my Bible and found these differences, then a doubt began to arise in my mind as to the other doctrines that the Seventh Day Adventists teach. I have always believed that the Bible is the only rule of faith and practice, and that the study of the Bible is all that is necessary for a man to come to know God's Will. The

arithmetic. It was in this way that we had the opportunity to talk with each of them personally about the gospel. It was then that we began to have a regular Sunday School and a regular preaching service.

It was shortly after this that difficulties began with the Southern Baptist Convention. Because of relations with Jacinto Munoz, who was then pastor of the Baptist Church in Irapuato, and who was being supported by the Central Baptist Church in Little Rock, Arkansas the missionary of the Southern Baptist Convention tried to force us to leave the city. We did not want to leave because this was our work that we had begun, and we thought that the Lord wanted us to continue.

The one who was trying to force us to leave the city was a fellow in the convention—a missionary by the name of Haverfield. He was trying to force me and my wife to leave the city, because we were having friendly relations with the Baptist Church in Irapuato, and those who were being saved here, were being baptized into the fellowship of this church at Irapuato. At that time, the pastor at Irapuato was being supported by the Central Baptist Church of Little Rock. Haverfield gave us orders to move out of the house by the end of December, in spite of the fact that it was our home. The missionary also told us that we could go to any other place that we wanted to, but he was certain we were going to move.

It was then that I became acquainted with Brother M. L. Moser, Jr. and his family when we were at Romita, at the celebration of the mission there, which was a mission of the church in Irapuato.

When the convention cut us off, the Central Baptist Church in Little Rock began our support in the month of January, 1953.

It was in July, 1955, after we had been having our services in my home here in the city of Guanajuato that I was called to the office of the Mayor of the city. The law of Mexico prohibits having any Christian, or church services, unless such is held in a church building that is owned by the Federal Government. Our services had been held in a private home, and according to the laws of Mexico, thus illegal. If we do have services in a private home, then the government can

Seventh Day Adventists teach that in addition to the Bible that it is necessary that one study the teachings of Mrs. White, and that her teachings are superior to the teachings of the Bible. The Seventh Day Adventists teach that Mrs. White was a prophet, and



JULIO MORALES AND WIFE

that she received direct revelations from God, and that her teachings are superior to the teachings of the Bible, and that her book that she has written is to be considered infallible — just as if it were the Bible. This I never could accept, because I accept the Bible as the only rule of faith. When I didn't accept her writings, they of course didn't want to accept me either.

Another doctrinal point was that of the ritual law. The Seventh Day Adventists have a mixture of law and grace. They say it is necessary for man to keep all the laws of the Old Testament, (Continued on page six)

take over the home in the name of the Federal Government, and make that home, government property. After the Mayor had talked with me and the owner of the house, the owner then told me that we could no longer use the house if we had any services there at all. The result was that we no longer had any services in the home, but we would go to one of the homes of the brethren one Sunday and the next Sunday we would go to the home of another brother, and visit from home to home — and all in secret from the Federal Government.

Our church was organized on March 4, 1956, and I was called as pastor of the church. The church meets from house to house now, as we still do not have a building. However, a building is under construction. We have now only gone so far as to have the walls up and half the roof on. There are many places in Mexico where a church can't meet without such trouble from the government, but here it is very indispensable to have a church building because of the trouble we have from the local authorities. I am now professor in the Seminary here, and also pastor of the church. I also have a night school which meets every night. The night school of course is used for personal work among the individuals who come, in getting them to come to the mission and the church services.

After my arrival in Guanajuato, I completed my high school and am now studying law. I am taking my first year of university training here. My reason for wanting to be a lawyer grows out of the experience when I was threatened by the local authorities, in this mission where I was stoned. I have the desire to become a lawyer, in order that I might be able to defend other Christians.

THE BAPTIST EXAMINER

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Catholics were so angry at me. All the streets were blocked off. I couldn't use a telephone nor a telegraph or any means of communication.

At eleven o'clock when we were to have our Sunday School, the priest and the mob came to the building. The priest knocked at the door and asked permission to speak to me. When the door was opened to talk to the priest, he opened wide all the doors, so that all the multitude could enter into the church building where the mission was having services. I had a rifle and at one time thought that I would defend myself, but if I did, I knew that the Lord would not be with me, in my defense. After the multitude entered into the place, they put me on their shoulders and bodily carried me out of the house. As



IGNACIO CABRERA (And Family)

Mrs. Cabrera is a nurse, having been educated in the United States, and she and her husband are two of the finest Christians it has been your editor's privilege to ever meet. They have two lovely children. Surely God will richly bless the ministry of Bro. Cabrera, as he assumes the pastorate of the new church in Guanajuato.

they carried me out into the street, instead of throwing rocks at me, and stoning me, they threw rocks at the others that were there at the services. Then, they threw stones at me when we were about three blocks from the church building. When I was at the edge of the city, several men who were on horseback came along with many young people and they beat me with stones and clubs. It was the most difficult time in my life, and actually I came to the point where I began to doubt if the Lord would let me live through the experience.

There was a home of a sympathizer nearby, who let me enter his house, and he locked the door, and bolted it from the inside. However, the multitude came there also, and they tore down the doors, and they dragged me out. They carried me bodily out to the highway, leading toward the city of Guadalajara. At one time they had a long machete, which is a long knife — about three feet long, and they hit at me with the knife, but the knife missed my head and when I ducked, it cut into a horse which was standing next to me.

When I returned five days later, many of the people said that it was probably very much like it was during the time when Jesus Christ was crucified. The enemies were even surprised and admired me much because I came back. When I left, I had much blood on my clothes, and they thought I was probably near death, and yet when I came back five days later with apparently no physical harm done, it surprised the

I am Ignacio Cabrera. I was born in 1925, in Gayameo, Guerrero. I was saved by the gospel when I was eleven years old, by means of the New Testament which I had read. In the same year I felt the call to preach, and I prayed unto the Lord that He would lead me into the ministry later on. The Lord answered my prayers when I was twenty years of age.

For my primary education when I was eight years old, I learned to read. In 1937 I enrolled in the G. H. Lacy Baptist Seminary.

During the first vacation period of the different years, I preached along the coast of the Pacific Ocean in the State of Guerrero. That year was the most prosperous year that I have had in my ministry. During that time I had the privilege of preparing thirty people that were saved in my ministry, to be baptized. Besides, there were 110 that received Jesus as their Saviour during that year.

I next pastored a church in Huetamo, Mich. While pastor there I looked after the work of a different mission every day of the week. During this time there was several who made professions of faith, and were baptized. I had the opportunity to speak in the public schools to as many as five hundred people at one time.

At the end of my fourth year, Bro. Lacy, the director of the seminary died.

He was the one who was actually my greatest inspiration. Also while I spent my four years in the seminary I completed all my primary education.

At the time of his death, I left to go to another place, where I could pray to the Lord, and ask Him for His leadership, and ask Him what I could do for Him in the next year. I went to the State of Jalisco and worked for a missionary of the Southern Baptist Convention by the name of Orvil Reed, who is located in the city of Guadalajara.

At this place we began a night school which was a primary or grammar school for adults, and we also began the construction of a church building. The neighbors were made very angry when they saw us building the church building, and they ridiculed us very much, and were very angry. They tried to do us bodily harm, and their first attempt occurred at the railroad station, where we boarded a train to go to the mission. At the railroad station there was a group of men, women and children waiting to beat us, but God provided one sympathizer. Now a sympathizer is one who is not a Christian, but who is sympathetic with the work. He defended me with a rifle, and kept them from harming me. We then took the matter to the local authorities of the town, and the people were thus made angrier than ever.

Two weeks later, at the time we were to have our Sunday School at the mission, the priest in the city got a group of nearly nine hundred people together. The priest told the people that all Catholics must be there that the young man and the young lady who were working in the mission, were to either be killed, or driven out of the mission and the town.

There were about twenty sympathizers, not Christians, but just sympathizers that brought arms, in order to help defend me, and the young lady who was working with me in the mission. When I learned what was to take place, I ordered them not to do anything. I told them that we would not have a Sunday School that day in order that there would be no bloodshed. I told them instead that I would return to Guadalajara, but when I wanted to leave to go back to Guadalajara, I couldn't get away, because the

Never try to evade your responsibility by saying that the heathen are living up to the light they have, when you know you are not doing it yourself.

Julio Morales

(Continued from page five)
whereas, the Apostle Paul says we are made free from the law through Christ. So it was that we began to have our differences, and it thus became necessary that I leave them. This was because of my own convictions, yet many of them were still my friends.

For many days I stayed alone, studying the Scriptures by myself. Since there were no other denominations about, other than a group of Presbyterians, I went to visit with them. At this time I might add that there were no Baptist work in the State of Tabasco.

I was with the Presbyterians for one year, but again, doubt concerning some of their doctrines began to arise in my mind. One of them was their teaching on "Baptism," and another was their lack of discipline that they had within their churches in that they tolerated things that Christians should not tolerate. There came a day when they were going to have several baptisms, and the elders of the church came to me and asked me if I were convinced that their doctrine was correct and if I wanted to be baptized. I told them that I was convinced that they were incorrect — that I accepted only immersion — that I believed that if baptism were done any other way that it could not be in accordance with the Word of God, or the Will of God. Immediately they began to withdraw themselves from me.

I believe that all of this was pre-determined by God. Under the Providence of God and the leadership of the Holy Spirit I then began the investigation of Baptist doctrines. I had seen some tracts and some books concerning Baptist doctrines, but I had never met a Baptist preacher as yet. It was my desire to locate a Baptist preacher that I might talk to him about Baptist doctrines, and in order that he might teach me what Baptists believe. Not knowing any Baptist preachers or Baptist churches, I decided that the best way to find out about it was to get one of the Baptist books I had, and to get the address of the publication house, and ask them for information on how to locate a Baptist preacher.

I wrote to the Southern Baptist Convention publication house in El Paso, Texas. When the next Baptist Convention met in Monterrey they forwarded the letter to the Convention. Present at the

A CHURCH WIDOW



Such are a common sight all over Mexico — women whose husbands are dead, and who are now married to the church. Dressed in black from head to foot, she begs continually for the church, and is allowed to keep only a very, very small amount of "the take" — just enough for the bare necessities of life.

This is Catholicism. Everywhere that Catholics are predominant, one finds ignorance, poverty, illiteracy, and mendicancy. O how great is Mexico's need of the Gospel!

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convention was Brother Aurelio Mandujamo who was then pastor of the First Baptist Church in Progreso, Yucatan, and the letter was turned over to him. The convention then authorized him to go out of his way that he might pass by my home, that he might talk to me about the doctrines of the Baptists. This was the first Baptist preacher that I had any contact with. He came by my house in 1952 and we talked all day about the doctrines of the Baptists — that is, the fundamental doctrines of the Baptists, such as the doctrine of the church, the form of church government, baptism, and other major doctrines. I came to the conclusion that these were the things that I believed, because I found them taught in the Bible. This was the first time that I came to consider myself a Baptist in my doctrine. Soon I was baptized on the authority of the Baptist Church in Yucatan, by Brother Mandujamo. As I was living in Tabasco, I began to invite others into my home and we established a little mission. Of course I was working in the fields as a farmer and these were just personal services that we held in our home. It was when I began to realize that I could not continue my work effectively, that I began to hunt for a Baptist preacher that might come to work with me. I wrote a letter to Bro. Mandujamo and also the Convention, asking them for a worker to help work with us. A year passed and they never even answered my letter. Gradually we began to lose a little interest in the work, and it began to die, because of the lack of interest of other Baptists. Just as the work was about to completely die the Lord sent to us Brother Pablo Jimenez (the first missionary that the Central Baptist Church sent out in the field to Tabasco). The work immediately began to grow and we had services every day in my father's house for one month, and we even went out other places and had services there. (Bro. Pablo Jimenez was a student in the seminary which was operated by the Central Baptist Church when the seminary was located in Morelia. Brother Jimenez came to me and said he wanted to work during the vacation period and he wanted to know where I wanted him to work. I told him to work where ever he felt the Lord wanted him to work. I told him to pray about it and then to come back and see me. Brother Pablo came back to see me the next day and he told me that he felt that the Lord would like for him to go to Tabasco and work there, because there was no Baptist work in that place. M. L. Moser, Jr.)

It was then that I began to learn about the Central Baptist Church. I began to write letters to them, and we had a direct contact with the Church in Little Rock. Brother Pablo told me he would have to return to the seminary in a short time, in order to continue his studies, and that he could only be with me during the vacation periods between the school years. We then began to wonder if the work would again fall and begin to die, because, since I was a farmer, I was not able to carry on the work. As I contemplated this, I began to feel the call of the Lord to the ministry, since I realized that I was devoting all my time in the fields when all around me I could see the need for preaching the gospel.

I decided that I needed to know more about the doctrines so that I might present them better. Brother Pablo Jimenez told me that the best way that I could do it would be for me to attend the seminary, but since I was married and had three children I could not financially go to the seminary. I wrote the Central Baptist Church in Little Rock and told them my condition and asked them to pray for me that maybe the Lord would make it possible for me to have financial help to go to the seminary. The Central Baptist Church in Little Rock wrote back and told me that several brethren in the

SHRINE FOR TRAVELERS



This Shrine is located on the highway about one-half way between Mexico City and Guanajuato. If the traveler does not have time to climb to the top of a hill where a cross has been erected, or go into a Cathedral, he may pause before this image of the Virgin of Guadalupe and seek protection and God's blessings on the way.

Many are the individuals who do so. However such praying doesn't seem to lessen the automobile accidents along the highway, nor does it result in the lowering of the insurance rates of the automobiles. Somehow the Virgin and the insurance company never seem to have gotten together.

This roadside Shrine is only a sample of what one may see all over Mexico. There are crosses on the hill-tops, crosses on the roadside shrines, crosses on the Cathedrals, and crosses that are worn around the necks of the natives — both men and women. By observation one may see evidences of the cross everywhere — except within the heart and life of the individuals. Actually, it can be said that in Mexico "The Way of the Cross Does Not Lead Home."

church said that they would increase their offerings enough in order to enable me to attend the seminary.

It was in that same week that I wrote that letter, that Brother Mandujamo came visiting me, and I was baptized in 1954, by Brother Mandujamo under the authority of the First Baptist Church in the city of Progreso. I was thus ready to go to the seminary when I received the letter from Brother M. L. Moser, Jr., telling of my admittance.

After the first year in the seminary I felt the Lord would have me attend the various missions that had been recently begun, rather than return to the seminary where the missions would be left alone, without anyone to preach to them. Some of the missions that I began in the State of Tabasco and Chiapas are: the mission in Habanero, the two missions organized at Macayo, one on each side of the river which divided them, the mission of El Platano, and I also had a part in establishing the mission of Villahermosa, the capital of the State of Tabasco, working with Bro. Joel Rosas in this.

After the beginning of the mission in Villahermosa, I want to give you a summary of the problem that I had with the Convention in Mexico. When I went to the Seminary in Morelia, I was sending the church in Progreso, Yucatan a monthly report, as I had been sending a monthly report to Central Baptist Church of Little Rock. I had been sending a monthly report to them because the candidates that were saved were baptized by their pastor, Mandujamo, into the fellowship of the church at Progreso. But because I went to an independent seminary, the church was very mad at me. They wrote me a very insulting letter, telling me that I had no right nor authority to go to the seminary operated by the Central Baptist Church.

After I received this letter from the church, and after I was beginning to work in the missions again since returning from the Seminary, I began to see that

Fifteen-Year-Old Forsakes Home For Gospel's Sake

COMES TO SCHOOL WITH NEITHER CLOTHES NOR BLANKETS; GOD BLESSES HIS TESTIMONY

I was born in the city of Irapuato, Gto. I was saved at the age of twelve.

A little while after I was saved, I began to work in the Baptist Church in Irapuato, where Bro. Jacinto Munoz, was pastor. I went with Brother Munoz to the mission of Romita, and while he would teach the adults I would teach the younger people in the mission. By the time I was twelve years of age I had completed my primary schooling and the first year of my secondary schooling.

It was about this time that Brother Oscar Cruz told me that the seminary was going to be moved from Morelia to the city of Guanajuato, and it was there that I wanted to go. My mother

insisted that I go to the secondary schools, but since I wanted to prepare myself to preach the gospel, I told her I would rather go to the seminary, and take the classes there. My mother was very angry, and she insisted very heatedly, and argued that I should not go there.

After several days of this I decided to go anyway, and when she saw that I was going, she told me that if I went to the seminary, that she was not my mother any more. My father, who was a member of the Baptist Church in Guanajuato helped me all he could, as he was in favor of my coming to the seminary.

When I was accepted for the seminary I came to Guanajuato, but I was forced to leave my home without any clothes at all, or



DAVID SOTO

without any blankets for my bed; and it was here that I was given blankets by Brother M. L. Moser Jr., and Brother Oscar Cruz. While I was here I wondered how my mother would receive me when I went back. After the third time that I went back she changed and is now happy, because of the change she sees in me. When we have Bible study in our home at night, although she cannot read she will not say anything nor let anyone speak to her. She will just sit and listen as the Bible is read, and listen to others as they have their prayers.

Here is a lad who doesn't own a suit. He is very small — about 28 inch chest measurement. Write me if you have one to thus contribute and I'll see that it is delivered.

After my first year in the seminary during my vacation period, I went to the State of Tabasco. I worked there with Brother Joel Rosas in the church and missions of Villahermosa and Las Gaviotas. Now I am in the seminary ready to begin my second year.

Bro. Mandujamo still claims that all the missions belong to him and to the Convention, because he was the one that was called to baptize the converts that were there. Actually this came about because we did not have any ordained preachers. However, that part of the problem has been corrected, or at least solved now, since we have our own preachers that were ordained on Sunday, March 4th, that will be working in that area. I am still continuing to work in these missions, traveling among them as in a circle, as they actually form a circle, and I travel among the different missions preaching in them several days at a time, and then moving on to another mission. My hope in the future is to continue doing this, working as an independent Baptist, and not working with any of the conventions here in Mexico.

Forsakes Church Error To Become A Baptist Preacher

TRAVELS 1400 MILES TO BE BAPTIZED AND ORDAINED AS A BAPTIST

I am Isidro Estrella. I was born in Dzitas, Yucatan in the year of 1912. When I was a young child I went to primary schools and finished the third grade. I then went out into the fields to work for my father.

I was converted in 1927. It was a short time after, that I went to a Bible institute in Merida, Yucatan. This was an institute operated by the Presbyterians. I was in this Bible School for four years, and after completing that I went to the American college. (a college in Mexico is a grammar school). I completed my studies in 1935.

It was in 1936 that I left Yucatan to go to Mexico City to enter the Presbyterian Seminary. In 1938 I completed my seminary training, and graduated, and then went back into the state of Yucatan in order to work. From Yucatan I went to the city of Carmen, Campeche. It was while I was there in 1941 that I was ordained as a Presbyterian minister. In 1942 I left to go to the state of Chiapas. For two years I worked in the state of Chiapas as a missionary of the Presbyterians. In 1944 I went to the city of Villahermosa, Tabasco in order to be the pastor of the Presbyterian church there. I was there until 1950. I wanted to continue as a Presbyterian minister and had the desire to be a very zealous minister, but I was not supported by the people in my doctrinal study and for that reason I left. Nor was I supported by the Presbytery.

When I left the church in Villahermosa, I stayed on to work as pastor in one of the missions, which is where Brother Joel Rosas is now. While I was pastor I received a salary from the church but when I left the church, and pastored the mission, it was necessary for me to go to work with my own hands.

I went to Frontera, and there with other groups of Christians that had left the Presbyterian Church, I worked with them.

It was during these last five years that I was pretty much in silence, and left alone, because I did not have relations with any denomination. Not having any agreement with any organized body, and not esteeming any one man more than another, I left it all in the hands of the Lord as to what I should do. I devoted myself to the study of the Bible and to much prayer. It was during this time that some Baptist books, concerning the doctrines of the Baptists, came into my hand.

The Nazarenes got in touch with me, and offered me work with them, but I did not accept the offer, since I did not think they were Scriptural. Brother Mandujano also offered me work under the Mexican Baptist Convention. I told him that the Lord did not want me to work with him either.

MEAT MARKET



I lost my taste for steak when I saw this open air meat market, with the meat hanging on the street, dogs picking up bones, and the unsanitary method of handling their products. In less than two minutes after I took this picture, the butcher killed a cow, de-entrained her, and soon had her for sale — less than ten feet from where this meat was hanging.

It was then that I got in touch with Joel Rosas, who wrote me from the city of Vicente, Guerrero. Later, he came and visited with me.

It was then that my wife and I were much in prayer about what we ought to do. At the time we did not have an economical problem since I was working in the public schools and all of our finances were well arranged. The biggest problem that we had was the fact that we had to renounce all of our friends, and to renounce all of our previous teachings. When we found out that we were mistaken, and in error, we did renounce our previous teachings, in order that we might be true to the Word of God.

In doing this, there came up



ISIDRO ESTRELLA

one of my biggest problems. Before this I thought I had been baptized, which of course was by sprinkling. I then realized that what I had, was nothing. I then wrote a letter to Brother M. L. Moser Jr., at the Central Baptist Church in Little Rock. When he wrote me, he told me the same thing that what I needed was Scriptural baptism. To be a Baptist by the doctrines was my desire, for I had become convinced by the teachings of the Bible that their doctrines were sound.

Thus I had been a Presbyterian minister, but all of that time I did not understand the true doctrines of the Bible. It was a marvelous work of grace, that God has done in my heart, especially so, since I am now 45 years of age.

On March 4, 1956 in the city of Guanajuato, I was baptized under the authority of the Baptist Church in the city of Guanajuato. The same afternoon I was ordained to the Baptist ministry.

My plans are as follows: First of all the teachers in the public schools are many, but the preachers are very few. Since the Lord has called me to preach, then it is my plan to return to Tabasco to my field and I will continue to preach wherever the Lord leads me, and in the way that He leads me. Thanks be unto the Lord, I am acquainted with nearly all the state of Tabasco, I have many relationships with many of the brethren throughout the state of Tabasco. When I return I will go to Vicente, Guerrero. Brother M. L. Moser Jr., will be there and the members of my mission will all be baptized, and then we will be organized into a Baptist Church. This will be the first Baptist Church to ever be organized in the state of Tabasco.

After that only the Lord knows what I am to do, but I will go wherever He leads. It was just before I left to come to Guanajuato that I received a new offer from the Presbyterians of Mexico City, asking me to come there and work, but I refused. The reason that I refused is that since becoming a Baptist I have no sympathy with them, and I am not a Presbyterian.

History

(Continued from page one)

Lacy replied, "I am not leaving. The Lord sent me to Mexico and I intend to remain in Mexico."

The chief of police told Bro. Lacy that though he was not in sympathy with the law that it was still his duty as the chief of police to enforce the law and that Bro. Lacy must have immediate preparations to leave the country. Some days later the chief of police met Bro. Lacy and asked him again when he was leaving. Bro. Lacy said, "I told you I would not leave." The chief then said, "I'm sorry to have to tell you this, but I can not let friendship stand in the way of my enforcement of the law." He gave Bro. Lacy 24 hours to leave the city. Bro. Lacy met with the church and they continued all night in prayer.

The next day, Bro. Lacy had a conversation with the chief of police and told the chief of police again that he would not leave. The chief of police insisted that he leave. And then Bro. Lacy asked the chief of police, "If I agree never to preach nor baptize nor conduct a religious service of any kind, can I remain?" The chief of police replied that under those circumstances he thought it would be possible for Bro. Lacy to remain, but he said, "Bro. Lacy, I know you, and I know that if you stay, you will continue to pastor the church here and preach to them." Bro. Lacy said, "No, I can't because there is no church here any more. Last night I resigned as pastor and the church dissolved its membership. We organized a little school and I am going to teach in the school." The chief of police replied, "That is a subterfuge, and you know it." Bro. Lacy said, "I know that, but there is the possibility that there is a loophole in the law and until that matter is cleared up, can I remain?" The chief of police said, "Until I receive further instructions, you may." Further instructions apparently never came because Bro. Lacy remained in Mexico.

The Foreign Mission Board of the Southern Baptist Convention ordered Bro. Lacy to return to the States. Bro. Lacy refused to do so and insofar as I know was the only foreign-born missionary to remain in Mexico during this trying time. Later Bro. Lacy took out naturalization papers and became a citizen of Mexico.

Following this, Bro. Lacy asked the Foreign Mission Board to return the money that he had sent to them for safe-keeping. The Foreign Mission Board refused to do so. I have the letter from the Foreign Mission Board to Bro. Lacy telling him that under no circumstances would they return the money, and ordering him to return to the States. Bro. Lacy refused to return to the States, and, of course, his services as an active missionary of the Foreign Mission Board were discontinued. Because of his long service with the board, he was entitled to a \$75 a month pension from the board. From that time on, Bro. Lacy considered himself an independent Baptist missionary. Realizing even more than he did in

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The total congregation in the mission of Vicente, Guerrero numbers about a hundred. There are actually about fifty that were members of the church, and at present time there are about thirty that are candidates for Baptist baptism. The others have not made up their minds as yet, and are taking a "wait and see" attitude, as they haven't been firmly convinced.

Closing this interview, Brother Gilpin asked a question: "If when you return to Tabasco as a Baptist minister, and they ride you out of Tabasco on a rail, what will you do?" He laughingly said that it would never reach that point. He said that they had spent many pesos, while he had no pesos, trying to get rid of him, and they

Trials And Persecution Have Moulded A Fine Preacher

JOEL ROSAS, ORDAINED MARCH 4, 1956 SHOWS REAL PROMISE OF BEING A TRUE PREACHER

I am Joel Rosas and was born in 1930, in the city of Petaplon, the state of Guerrero. When I was three years of age, I was abandoned by my parents. Afterwards I stayed with my grandparents, but after a short time, they died, and I remained alone until I was about nine years of age. It was my desire to go to the primary school, and so I began my studies in the primary school.

Now when I was abandoned, my mother went to live in Alcapulco, but my father continued to live in the same town where I was born. Later, living with my



JOEL ROSAS

father I dedicated myself to working with him on the farm. When I was thirteen years of age, I went to see my mother. While I was in Alcapulco with my mother I first heard the gospel in an interdenominational church. A little before this, however, I had listened to a few sermons that had been preached by my uncle who was a Baptist preacher. However, when I heard him preach, I was not able to understand about my sins. I did not have any convictions for my sins until after I had gone to be with my mother, when I was about fifteen years of age. It was while I was in Alcapulco, which is a port city and very corrupt, that I began to walk the road to perdition. At the same time, I began to attend services in the interdenominational church, and soon I bought a Bible. I bought the Bible from a man that I worked for who owned the Bible, but did not read it. A short time after that, there was a meeting of several Baptists there. When I heard about it, I went to hear them. This was a meeting of several Baptist churches. It was while I was going to the services at the interdenominational church that I began to learn something about salvation, but I did not actually begin to understand, and to learn how to be saved until sometime later. The interdenominational church invited me to become a member. They invited me even though I had made no profession of faith and I had not asked them to be a member of the church, and still did not understand fully the doctrine of salvation. In spite of this, they received me into their communion as a member of their church.

Afterwards when I became acquainted with Baptist Churches and knew of their doctrines, their customs and their practices, I refused to go back to the interdenominational church again.

While I was still in the interdenominational church, we organized a choir among the young

people of the church. Our choir practices were late in the evenings, and many times I did not arrive at the house until maybe 11:00 or 12:00 o'clock.

My mother is a Roman Catholic, and she disliked very much the fact that I went to this church. Because I arrived so late at home from the services, and the choir practices at the church, she said that she was going to disown me as her child. She insisted that I leave Protestantism and that I quit coming in at such late hours from the church, and that I quit reading my Bible. But when she saw that she could not convert me from what she called my error, she changed her mind, and did not disown me.

While going to this interdenominational church, I was saved. Then when the Baptists came there for an association for all the Baptist churches in Guerrero, I went to the meeting. And since I had become acquainted with Baptist doctrines, I presented myself and told them that I wanted to be baptized. I was baptized into the fellowship of the church in La Laguna, Guerrero. And it was while in Guerrero that I met several young men who were students in the G. H. Lacy Seminary, which was located in Morelia. After hearing them talk about the Seminary and about the fact of their preaching, I too felt the need to go out and preach the gospel. And so there came then the desire in my heart to go to the Seminary in order that I might prepare myself to preach the gospel and win souls also.

I went to my uncle who was pastor of the Baptist church in La Laguna, Guerrero, and he told me that he thought it would be possible for me to enter the Seminary in Morelia as a student. I wrote a letter to the director of the Seminary, Bro. Lacy (who was the founder of our mission work.) At the same time that I wrote to Bro. Lacy, telling him that I would like to enter into the Seminary, I also wrote my mother and told her of my desire. Since she is a Roman Catholic, she didn't like my purpose at all. I tried to get her to permit me to go with her good will, as I insisted on going to the Seminary, but all the time she refused. My desires for going to the Seminary were great, and in spite of the fact that my mother refused to permit me to go, I went on to the Seminary. I wrote several

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In this open air barber shop, located on the sidewalk, a native gets the "works" in a chair that is so antiquated that it won't even recline. "No thank you," I got a hair-cut before I left home that lasted until I returned, and I shaved myself every day.

SHAVE AND HAIRCUT



In this open air barber shop, located on the sidewalk, a native gets the "works" in a chair that is so antiquated that it won't even recline. "No thank you," I got a hair-cut before I left home that lasted until I returned, and I shaved myself every day.

Neither you nor the unsaved of foreign lands know how great their need is. Only God knows, and He said, "Go ye."

History

(Continued from page seven) the early years of his ministry, the need of a trained Baptist ministry in Mexico, he determined to re-establish a Baptist School for the retaining of preachers. Lack of funds created a tremendous problem. The Board having refused to return the money, and with an income of only \$75 a mo., Bro. Lacy was wholly dependent upon the Lord for means to establish and operate a school. He moved to the far south in Mexico to the state of Oaxaca and began the school in a very small way. He suffered great privation and hardship during this time. It was in a conversation with Mrs. Elizabeth Lacy Glover, his daughter, in Pine Bluff, Ark., that we found out about his needs. He was an old man in his late sixties. His health was not good. Living on almost nothing, yet determined to establish this school, he had taken the \$75 a month that he could have used for his own personal living expenses and was using that money to pay rent on a building, buy food, and support the young preachers that came to the school.

During a part of this time, he did not even have a bed to sleep on, but was sleeping on a wooden table. The Central Baptist Church of Little Rock at this time (about 1938) began to send small contributions to him. The contributions increased as the years came and went. After the school had been in Oaxaca for about five years, Bro. Lacy felt led of the Lord to move the school to Puebla. While the school was at Puebla, it was my privilege to visit the school and to become thoroughly acquainted with the work. By that time, though Bro. Lacy did receive money from other sources, the Central Baptist Church was the largest supporter of the work. The school was called the Mexican Baptist Seminary. After the school had been in Puebla for five years, Bro. Lacy once again moved the school, this time to Morelia.

About this time Bro. Lacy realized that he had made one serious mistake. He had prepared no one to take over the work in the event of his death. He talked with me personally and by cor-

respondence. He wanted to know if the Central Baptist Church of Little Rock knew of anyone that was prepared to take over the work. We did not know of anyone at the time. In the meantime, my son, M. L. Moser, Jr., after serving five years in the Marines, was converted and called to preach. He felt definitely led of the Lord to prepare himself for work in Mexico. Bro. Lacy suggested that after "M.L." had finished his college and seminary education, that "M.L." come to Mexico and take further theological training under Bro. Lacy at the Mexican Baptist Seminary. Bro. Lacy had explained over and over again that he had one fear in his life concerning the school. Bro. Lacy did not want the school to fall into the hands of the Southern Baptist Convention. Bro. Lacy never forgot how the Southern Baptist Convention had treated him personally and was also completely aware of the modernism and the infidelity that was creeping into the Southern Baptist Convention at that time. Bro. Lacy had made a will that in the event of his death the school would be turned over to the Mexican Baptist Convention, this in order to keep it from falling into the hands of the Southern Baptist Convention. In talking with me personally, Bro. Lacy explained that though he had made such a will, yet if "M.L." would take such training under him for five years, that he would turn the entire school over to the Central Baptist Church. The matter was brought before the church in Little Rock and the church in Little Rock voted unanimously to send "M.L." as our missionary to Mexico and for him to take training under Bro. Lacy in order to, after Bro. Lacy's death, become the head of the school.

About this time, Bro. Lacy, now a very old man and not in good health, was struck by a bicycle on the streets of Morelia. He was carried to the hospital. "M.L." in the meantime had been making preparations to leave for Mexico. While Bro. Lacy was in the hospital, he urged that "M.L." come down immediately and "M. L." made preparations to leave. While "M. L." was making preparations to leave, Bro. Lacy had a light stroke and asked that "M. L."

come down at once. The church put "M.L." on a plane that same day and sent him to Mexico. However, Bro. Lacy died before he had an opportunity to talk with "M. L." and to change his will.

Funeral services were held in Saltillo, Mexico. "M.L." of course, attended, since he was in Morelia at the time of Bro. Lacy's death. Mrs. Moser and I left Little Rock for Saltillo that same night. After the funeral, a group of Mexican Baptist preachers met in my hotel room and there we discussed the future of the school. The school now, of course, belonged to the Mexican Baptist Convention, but the Mexican Baptist Convention of that day and time was but a fellowship rather than a convention. They had no money with which to operate the school and no means of raising any. They asked me what would be the attitude of the Central Baptist Church of Little Rock toward the continued operation of the school under these circumstances. I told them, having received authority from the church in Little Rock at a special called meeting before leaving, that until proper arrangements could be made we would continue to support the school. The question next arose as to a president. A very fine Mexican Christian by the name of Felipe Duran, who had been a member of the faculty for several years and a teacher of Greek and Hebrew, was asked to serve as temporary director and so the school continued to operate.

At the next annual meeting of the Mexican Baptist Convention the whole future of the school was discussed. Mrs. Moser and I attended the meeting. The name of the school was changed to the G. H. Lacy Baptist Theological Seminary. A committee was appointed by the Convention to confer with me about the future of the school. The meeting of the committee took place in my hotel room. The Convention had no money to operate the school and consequently felt the need of outside support. They did not want support from the Southern Baptist Convention and they did want our church to continue. At this meeting a permanent director was decided upon, Jesus Hernandez

PASTOR OF CENTRAL BAPTIST CHURCH



Elder M. L. Moser, Sr., has been pastor of the Central Baptist Church of Little Rock, Arkansas for years, and through his untiring efforts a great missionary spirit has been developed. It is good in these days of church selfishness, when churches are majoring in great buildings, to find a pastor and church like M. L. Moser and The Central Baptist Church of Little Rock.

Bro. Moser is blessed with a most wonderful help-meet in the person of his wife. Side by side they have walked together mid sunshine and shade, and God has mightily blessed their efforts for Him. I've travelled far, and seen lots of preachers and preacher's wives, yet frankly I've never seen a couple for whom I have greater respect than these two. May God's blessings be upon the ministry of this noble pair.

The sacrificial and missionary spirit of the Central Baptist Church at Little Rock grows out of their pastoral leadership. Here is a church that supports missions first, current expenses second, and their building program last. I have always contended that the missionary spirit of any church depended upon the missionary spirit of the pastor. This is definitely illustrated in the case of Pastor Moser and his flock.

Leal, pastor of the First Baptist Church of Monterrey. Brother Leal is one of the finest Christian gentlemen that I know. He resigned his church in Monterrey and became the director of the school. During the time of Bro. Leal certain problems developed in the Convention and for a period of time it looked as though the school would have to close.

Bro. Leal felt led to resign and we were faced with the selection of a new director. Bro. Leal continues to this day a personal friend.

By this time M. L. Moser, Jr. had completed his college and seminary training and was prepared to go to Mexico. He had graduated from Central College in North Little Rock, Arkansas, from Arkansas State Teachers' College in Conway, Arkansas and from the New Orleans Baptist Theological Seminary in New Orleans, Louisiana and done some special work in Wheaton College at Wheaton, Illinois. He could speak Spanish fluently and would therefore have no difficulties with the language. "M. L." with his wife and two small children, the youngest a babe in arms, moved to Morelia and began his work with the seminary.

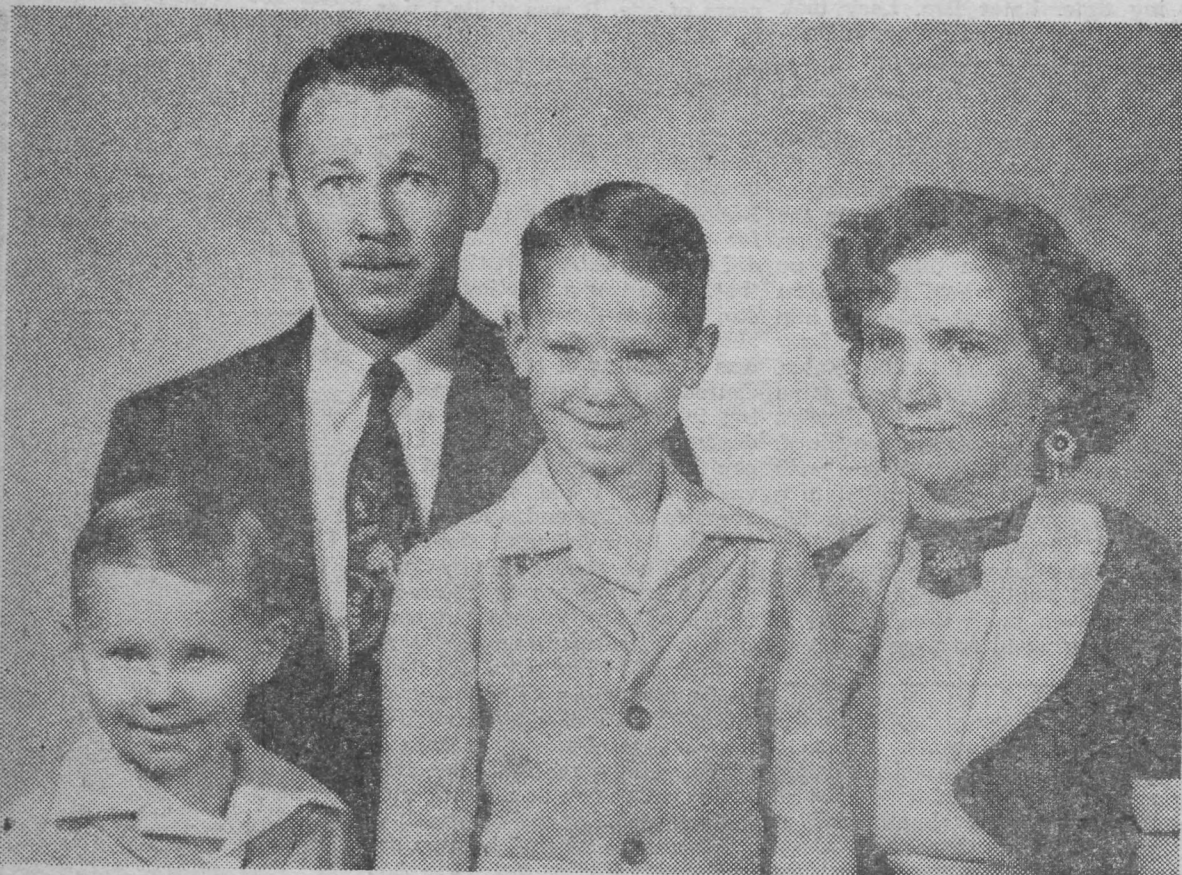
The Mexican Baptist Convention was gradually assuming the powers that conventions have so often assumed here in the States. The money of the Central Baptist Church had always gone direct to the Seminary. It was now suggested by the Convention that we send our money through the Mexican Baptist Convention. We told them at that time that we did not believe in conventions as such and that under no

circumstances would we send our money through the convention. The school was still sound in the faith and we saw no reason for withdrawing our support. We still believed that in the long run we would manage to keep the school from convention control.

At the meeting of the Mexican Baptist Convention in Mexico City, a motion was put before the Convention that from now on all money received from any source and for any purpose in Mexico, go through the Mexican Baptist Convention. I asked for and received the privilege of the floor. I spoke through an interpreter. In speaking to the Convention, I told them very frankly and bluntly that if they passed such a motion that the Central Baptist Church of Little Rock would refuse to send the money that way. During this discussion the time ran out and it was postponed to the next day.

During the recess of the Convention, a missionary of the Southern Baptist Convention who handles the funds for the Convention came to me and told me of an incident that had occurred. A Baptist Church in Texas had somehow heard of the Seminary and wanted to send an offering to the Seminary. Not knowing where the Seminary was located, they sent the funds to the Southern Baptist Convention Foreign Mission Board designated for the Seminary in Mexico. The Foreign (Continued on page nine)

MEXICAN MISSIONARIES



M. L. Moser, Jr., and Edith with their two sons. Here is a family that is being used of God in a marvelous way to bless the souls of many Mexican's. Since 1951, they have resided in various sections of Mexico and thus have been carrying on this independent Mexican mission work.

This is a work which has been wisely administered, in that Brother Moser has not built about himself, but rather seeks to build all the work about the Mexicans themselves. The Seminary, now located at Guanajuato, which Brother Moser looks after, is a remarkable piece of missionary work, and truly deserves the support and prayers of all of God's people everywhere.

I consider Mr. and Mrs. Moser two of the finest, most Godly, consecrated young folk whom I have had the pleasure of meeting. Knowing that no work counts in the final analysis, except God's work, which is Baptist work—they are doing their best to depend entirely upon the Lord, and at the same time standing squarely for Bible doctrines, which are Baptist doctrines.

Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes.

BAPTIST BAPTISM



Brother John W. Reynolds of Tyler, Texas, preaches on "Baptist Baptism" just prior to the actual baptismal ceremony on March 4. Standing on his right is Brother M. L. Moser, Jr., who was acting as interpreter, and on his left is M. L. Moser, Sr., who holds a microphone in his hand, catching each word as it was spoken by Brother Reynolds, which was being recorded for re-broadcasting purposes in the States.

History

(Continued from page eight)

Mission Board of the Southern Baptist Convention had no connection with the Lacy Seminary so they in turn sent it to this other Baptist Missionary with instructions for him to see that the funds got to the seminary. He in turn, having no connection with the seminary, turned the funds over to the Mexican Baptist Convention with instructions to send it to the Seminary. Some months went by and the church in Texas, not having received any message from the Seminary, wrote to the Foreign Mission Board. The Foreign Mission Board got in touch with the missionary, the missionary in turn with the Mexican Baptist Convention and asked them what they had done with the money. The Convention officials told him that they had received the money but that they had felt that there was a greater need in Mexico and so had applied the money to the greater need. The Foreign Mission Board then told this missionary that under no circumstances was he to ever turn any money over to the Mexican Baptist Convention and that if he did so he would be held personally accountable by the Southern Baptist Convention.

When the Convention resumed sessions the next morning, I again asked for the privilege of the floor, told them of this incident, and again explained that under no circumstances would the Central Baptist Church send the money to the Convention. Evi-

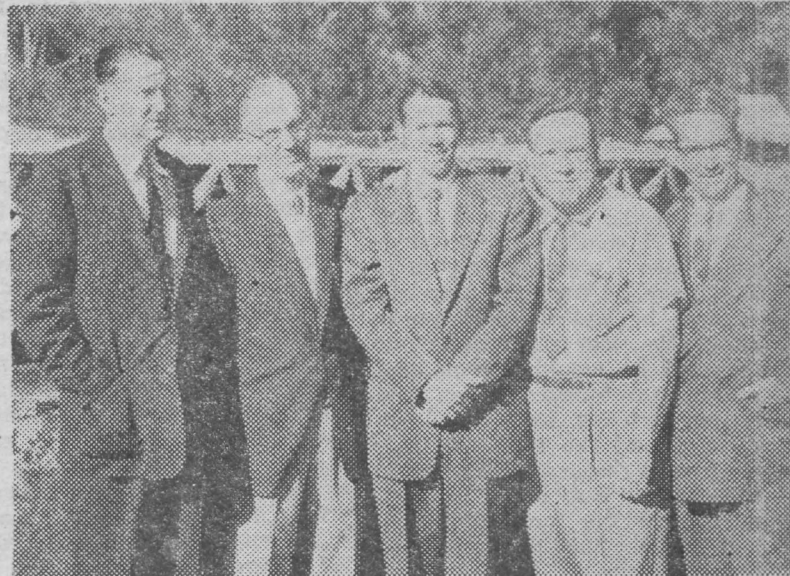
dently the convention thought we were bluffing. They knew of our love for the work and of our long continued support of Bro. Lacy. They believed that we would continue sending money. However, there were some friends of the school, faculty and student body who knew that we were not bluffing. Some of them came to me and asked for the privilege of having a meeting in my hotel room at the Gran Palas Hotel. In the hotel room, we discussed the matter at some length. At this meeting it was decided that we would do this—let the Convention, in spite of the fact that it had no money to operate the school, assume the obligations of the school. That the Central Baptist Church of Little Rock would secretly have an understanding with the faculty and student body that we would see that sufficient funds were on hand to pay the salary of the faculty and other expenses of the school, that at the end of the first month a bill would be presented to the Convention for the month's operating expenses to see what they

would do. As we expected they had no money to pay the bills and consequently the committee that had been appointed by the Convention to operate the school voted to release it.

"M. L." was in the States at the time the Convention voted to release the school. An emergency meeting was called at the Central Baptist Church in Little Rock to discuss the matter. "M. L." and I left immediately after the service with authority from the church to meet with the faculty and student body and to take over the complete responsibility and operation of the school. Meeting in Professor Duran's home, all arrangements were made to carry on the school exactly as before but now under the direct and personal control of the Central Baptist Church.

Because of some other problems involved, and also because we were not in sympathy with the naming of the school after a man, it was unanimously decided by the group meeting in Mexico to change the name of the school from the G. H. Lacy Baptist Theological Seminary to the Latin American Baptist Seminary. Another reason we changed the name was that we were already beginning to reach out to other countries. Two students had come to us from El Salvador and one from Costa Rica, so we felt that naming it the Latin American Baptist Theological Seminary would give access to other Latin American countries as well. Thus the school reopened in Morelia—the place where it had been for the last four years, under the name of the Latin American Baptist Theological Seminary.

Two years ago we felt led to move the school from Morelia to another location. One of the problems in making such a move was the fact that it seemed necessary to hold the school in a church building. This is a cover-up as the operation of such a school was contrary to the law of Mexico. Only a very few churches in Mexico had buildings large enough to accommodate the school. Bro. Lacy had followed the plan of moving the school ever since it had been organized. The plan was to operate the school in one section of the country until Baptist work had been



This Council (reading left to right), composed of John W. Reynolds, Tyler, Texas; William J. Crider, Tulsa, Oklahoma; M. L. Moser, Jr., Guanajuato, Mexico; John R. Gilpin, Russell, Kentucky; and M. L. Moser, Sr., Little Rock, Arkansas, conducted the ordination service in behalf of five Mexican Baptist preachers that were ordained to the ministry on Sunday, March 4.

The questioning for this ordination was held on Saturday evening preceding, and the actual ordination and the laying on of hands came on Sunday.

Your editor was honored in that he was chosen as moderator of the Council and thus conducted the examination of those who were ordained. The knowledge which these five preachers evidenced is sufficient recommendation for the Latin American Baptist Seminary, which is, in the main, responsible for their Bible training. Never have I seen any mass ordination like this when men were more positive of the doctrines of God's Word.

Those who were ordained on this occasion were: Oscar Cruz, Joel Rosas, Isidro Estrella, Julio Morales, and Ignacio Cabrera.

established and then to move the school to another section in order to establish the work throughout the country. When it became known that we were planning to move the school, we received four invitations to locate the school. Our first invitation was to locate in Vera Cruz. The church in Vera Cruz is an independent Baptist Church. We also received invitations from the cities of Villahermosa, Irapuato, and Guanajuato. After much prayer and deliberation we felt very definitely led of the Lord to locate the school in Guanajuato. There were three

reasons for moving the school to Guanajuato rather than the other three places. First, we already had a work there under Brother Cabrera. Second, it was in the exact geographical center of the country and we could radiate out from that section to other sections. Third, there was a great need there. We felt that by the establishment of the seminary in Guanajuato we could possibly do more good than if we located anywhere else.

Guanajuato is a large city. There is no evangelical work there of any kind except one very small struggling Methodist church. The city is entirely Catholic and pagan with the exception of our mission and this little Methodist group. At one time there had been a Baptist church there but when Mexico passed the law requiring missionaries to leave, the Baptist work folded up and until Brother Cabrera established the mission there was no Baptist work at all. We were fortunate in being able to secure an

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BAPTIZING IN MEXICO

Brother M. L. Moser, Jr., missionary of the Central Baptist Church of Little Rock, Arkansas, to Mexico, administered baptism to four candidates on Sunday, March 4, 1956.

Just before the baptismal service, Brother John W. Reynolds of Tyler, Texas, delivered a very splendid message on the subject of "Baptism."

It was a joy to observe these Mexican believers as they listened to this inspiring message and to hear them sing in connection with the baptizing. Just prior to the immersions, the congregation sang "Jesus is My Sovereign Lord" and of course they sang "Shall We Gather at the River?" just as we likewise do within this country when we conduct our baptisms.



Brother Isidro Estrella, who is a Mayan Indian, and who has been affiliated with the Presbyterians for years, traveled 1400 miles to receive Baptist baptism when he became convinced as to the error of his Presbyterian sprinkling.

This is not a case of like father, like son, but rather: like father, like daughter. This is Marguerite Leon who is not only receiving Baptist baptism, and thus following the example of Jesus, but she is likewise following the example set before her by her father, who was immersed at the same service.

This is Prof. Leon, who is the Assistant Supt. of Schools in Guanajuato, as he is being immersed by Brother Moser. Brother Leon had been a Methodist and only had sprinkling for baptism. The reading of "The Trail of Blood" and William Nevins' "Alien Baptism and the Baptists" completely convinced Prof. Leon that he should follow his Lord in baptism.

Brother M. L. Moser, Jr., is in the act of baptizing a Mexican lad who has given evidence of his salvation.

Joel Rosas

(Continued from page seven).
Letters to the Director of the Seminary and talked with my father. So I left there and went to the Seminary without advising my mother. Likewise I went to the Seminary even though I had not received an answer from the director of the Seminary. I didn't know if I would be received or not. When I presented myself to Bro. Lacy, he was very surprised because he had not told me to come. He told me to wait one day and he would tell me if I could be received or not. The reason that Bro. Lacy didn't receive me at the time was that they had a financial problem, and their student body had to be limited to just the funds that they had in order that they would be able to complete the full year. The next day at 8:00 Bro. Lacy told me that they would permit me to come in as a student in the Seminary.

During the vacation after my first year of study, I went back and talked with my mother and found that my mother was very changed because she had seen such a great change in my life that I had lived before her, thus condemning her pagan life. During the vacation period after my first year in school, I pastored a church in the state of Guerrero. While there, we organized several missions and opened up several new fields. After completing the second year of Seminary, I went during the vacation period to pastor a church in Acambaro, Gto. While pastor of this church, we

OLD CATHEDRALS



The civilization of Mexico is quite ancient — even older than that of our country. Many of their buildings date back 400 years. Above is a cathedral in Cuidad Santos that is over four centuries old, and yet is still in daily use. Below is another of these old cathedrals, located near Guanajuato.



In view of the fact that these natives have known nothing else for 400 years but Catholicism, and prior to that, their ancestors were pagan sun worshippers — then it isn't hard to understand why it is so difficult to reach them with the Gospel.

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helped to organize a church in the city of Celaya, Gto.

After my third year in the school, I pastored the church in Tacambaro, in the state of Mich. This is one of the most fanatical cities in the state of Michoacan. The gospel work was just beginning there, and I went there to pastor the mission with the hopes of extending the work, that the work might grow. I carried various gospel tracts, and small gospels along, that we might distribute there. One day when I went to the home of one of the brethren, I took out some of the gospel literature that we had in order to distribute it in the city. I went first to the market, and then to many of the streets of the city, passing out literature. Finally, I went to the main plaza of the city. Some of those who had already received a few of these gospel tracts and the gospel literature, carried them to the Catholic priest at the Cathedral. And so the Catholic priest named two men to find me, and then to ask me by what authority I was walking through the streets of their city and distributing what they called Protestant literature. When they found me, I was there at the main plaza of the city, and they asked me, "By what authority are you walking through our city and distributing this kind of literature?" I told them that I didn't need the authority of the Roman Catholic Church because the Lord had given that authority to His New Testament church, and not the Catholics or idolators. The two men who had been commissioned to come to see me were Catholic priests, and while I was talking with these priests, a woman came up that had been given some of this Christian literature. The two priests were so infuriated, that they beat me in the face. While we were discussing this with the priests, I was surrounded by a large crowd. They began to shout at me, and they told me that I should go over to the Soviets because they were the ones who needed to have these lies preached to them. While this was going on, others were clearing out around the big fountain in the garden of the plaza, as they were going to throw me into the large fountain. A large crowd was there, and their purpose was to kill me. But the Lord was with me, and I walked right away from them. I have no explanation to make for it today, except the Lord was with me. I took refuge in the home of one of the brethren, and then after a little while, I returned to Morelia in order to continue my work in the Seminary. This was one of the greatest experiences that I had while I was a student in the Seminary.

After completing my work at the Seminary, I went to Villahermosa, Tabasco, in order to attend to the work there. In going to Villahermosa, we had many problems, but the Lord saw us through them. When I went to the city of Villahermosa, I was being supported by the Central Baptist Church of Little Rock. After about 10 months of work, we were blessed by the Lord and were able to have several who were baptized. In this city, there is not much problem from fanaticism. But we do have problems from corrupted denominations, and from athiests, and from the Roman Catholics who are there, yet our main problem is the indifference of the people. In the months that followed, there were several who were saved, and various others have been baptized.

All of this time, we had been having our services in a private home. However, we were forced to leave this house because the son of one of the brethren came in and disrupted the services. This son was not a believer. And so with the help of the church in Little Rock, we moved to another home—still a private home which we rented. The Central Baptist Church of Little Rock pays the rent on the home.

It was during this time that I had the greatest experience that I have had, I believe in my life, other than my salvation. One

CLOSED TO BAPTISTS



This building is a Baptist Church in Cuidad Santos, which has been closed to Baptists by the Mexican government. Brother Moser, Sr., told me that he had preached there on two occasions. It is one of the oldest towns in Mexico and Catholic influence is strong there. How glad we should be that we live in a country where we are free to worship—even though lots of folk don't avail themselves of the opportunity very often.

lady in Villahermosa, when we changed homes, said some awful things, which caused my wife to become very sick. And we had to take her to the hospital. While she was there, it was necessary to give her a blood transfusion. But the blood they gave her was not the right type, and she was gravely ill in the hospital because of the false typing of the blood. This is a hospital that is conducted by some Catholic nuns. The blood that I had bought in order to give the transfusion had been changed by the Catholic nuns. It was because of this that she was at the point of death for nearly the whole night. The doctors said there was no hope, and they gave her up, and gave their diagnosis that she would be dead in a short time. However, while she was there, they still gave her two other new transfusions, and they gave her as much as two quarts of blood. When they had given her the new transfusions, they told me that they had done all they could do, and that they would just let her stay there and die in peace. During this time, I called the members of the mission together, and while I was in the operating room in the hospital, the members of the mission were praying in the house where we had our services, in an all-night prayer meeting.

When I left the room for just a few minutes, one of the Catholic nuns came to me and asked me if my wife wanted to confess her sins, telling me that it was necessary that she confess her sins, in order to die in peace, and to save the soul. The things that the Catholic sisters and the doctors marvelled at the most was that she had never lost consciousness. And so when the Catholic nun told her that she should confess her sins in order to save her soul, my wife told her that she was a Baptist, and not a Catholic. She told the Catholic nun that she knew that the blood of Jesus Christ cleanseth us from all sin. On hearing this, the nun blasphemed greatly, declaring that it is the pope that saves. My wife answered, "He is not the Spirit of Christ or the Holy Spirit, but he is the anti-Christ." Then they called me in order that we might fill out the forms concerning her death. We were thus filling out the forms and yet she wasn't even dead.

In spite of their predictions, God raised her up. This is why I say this is one of the greatest experiences I have had in my life — one of the greatest proofs that I have had from the Lord, of His goodness, since she was in the hospital for nineteen days and nights. She was only able to sleep two or three hours each day. I was also sick at the time because I had fallen, and I had cut a big gash in my lip. While there we had no relatives that could help us, and so we found that no matter if our problems were small or great, that we could ask the Lord, and the Lord would take care of us.

My wife is still recovering from

A THRILLING STORY

How God Works In His Sovereignty To Get The Message To His Elect

NONE WILL BE SAVED APART FROM THE WORD BUT GOD WILL GET HIS WORD TO THE ELECT

By M. L. MOSER, Sr.
Little Rock, Ark.

Many years ago, while a student in The Baptist Bible Institute in New Orleans, I heard a story that to me was the most fascinating story of the sovereign grace of God that I believe I ever heard. The story was told in a class on Missions taught by Bro. R. P. Mahon, then Professor of Missions in the Baptist Bible Institute of New Orleans, now the New Orleans Baptist Theological Seminary.

I think this story caused me to first become interested in Mexico as a mission field. In the thirty-five years that have gone by since I heard this story and some of the minor details are a little vague in my memory but the main outline of the story is clear.

The incident took place in and around San Luis Potosi, Mexico. I'm not sure whether this story is in connection with Mahon's work in Mexico or with some other missionary, but insofar as my personal recollection goes, it occurred to Mahon. I do know this, that Mahon, as Professor of Missions, certainly influenced my life tremendously.

Now to the story:

Many years ago, even as today, much of Mexico was inaccessible by any other means than by horseback or burrowback. This missionary in question was stationed at San Luis Potosi. He believed that one of the best ways of reaching Mexico with the Gospel was through colportage work—the distribution of the Word of God. Consequently, wherever he went, he carried Bibles, selling these Bibles far below cost in order to get them into the hands of the Mexican people. He sold them, rather than give them away, because he believed that if an individual paid a small price for the Bible, he would value the book more than if it were just given to him. The Bibles in Spanish were published by the American Bible Society.

On one trip, several days journey by horseback from San Luis Potosi and far off from the beaten track, this missionary went with his Bible. He preached whenever and wherever possible and sold as many Bibles as he could. He had one large family type Bible with him, but no one

her sickness, but when I received a letter from Brother M. L. Moser, Jr., missionary of the Central Baptist Church, in Little Rock, telling me that the church would like to call for my ordination in the State of Guanajuato, I was thrilled. First, I thought that it would be impossible for me to go because of the problem of my wife, as she was still unable to make the trip and there was no one to leave her with in the city of Villahermosa. My wife and I decided that we would put the matter in the hands of the Lord, and feeling if it be the will of the Lord that I be ordained to the Holy ministry, then the Lord would provide a means and a way for us to go. God answered us and my wife was able to come as far as Mexico City, and was left there with an aunt. I came on to the city of Guanajuato where I was ordained.

My ordination in the city of Guanajuato I consider to be one of the greatest responsibilities I have ever undertaken. The ordination took place March 4, 1956. I am leaving immediately to return to the city of Villahermosa where I am pastoring the mission and will continue to work in the State of Tabasco.

seemed interested in purchasing this large Bible. Finally in a primitive Mexican store, the proprietor of the store saw this Bible and asked the price. The missionary, seeing an opportunity to dispose of this large family Bible, named a ridiculously small sum and the storekeeper bought the Bible. Perhaps, if the missionary had known the use to which the storekeeper intended to put the Bible, he would not have sold it to him.

In Mexico, even today, paper is at a premium. Many years ago paper was even scarcer than it is today. People would come to the store and purchase a penny worth of "this" and a penny worth of "that." The storekeeper would save every scrap of paper that he could lay his hands on and use it to wrap the small purchases. This storekeeper intended to so use the Bible.

Some time after this, an Indian family among the tribes living in the Southeast of San Luis Potosi made a long journey to this primitive store to make a few purchases. The head of the family could read Spanish. He made their purchases and wrapped them in leaves torn from the Bible. By the time the Indian family had arrived at the store, the storekeeper had used up all of the Old Testament and at the time was beginning to tear the leaves of the New Testament. On the way back to their tribe, this Indian who could read Spanish became very much interested in the pages of the New Testament that he had. He carefully gathered all of the leaves of the New Testament that his party received from the storekeeper. After they arrived home, this Indian became so interested that he immediately returned to the store and bought the rest of the Bible. He then asked the storekeeper where he had secured the book. The storekeeper said that a man had come through a few days before and had sold him the Bible. He did not know the man where he was from, or where he was going.

The Indian returned home and completed his reading of the book. He gathered his family and friends around and read the Bible. (Continued on page twelve)

TYPICAL MEXICAN HOUSES



This is one of the best of Indian houses. In fact, I think was the best I saw throughout Mexico.



This one isn't quite so good. It is still home not only to a few of Indians, but to the "porker" was sunning next to it. In other words, the Indian huts are made of adobe brick.

God knows your excuses for not being missionary-minded. Have you ever thought of letting Him answer them instead of answering them yourself?



AND HE SAID UNTO THEM,
Go ye into all the world
AND PREACH THE GOSPEL
TO EVERY CREATURE. *MK. 16:15*

"MONEY AND MISSIONS"

by PASTOR FRANK E. BECK
Millerton, N. Y.

SECONDLY, IN CONSIDERING MONEY AND MISSIONS WE MUST WISELY FACE THE REGULATION OF MONEY AND MISSIONS.

He needs a house. And with the many all about him in many areas of the world who are almost naked and starving and sick he cannot help but give away more of his money than he can afford, for his heart is torn asunder and bleeds for them. All of this takes money. Money that must come from you and me, for the missionary has little or no opportunity to earn any money for himself. In time should not the natives who are saved support him? Only in the rare instance that he should become their pastor, and of course, if he does, he has ceased to be a missionary. In every other instance the money from Christian natives should go into their own established native, local churches, to support their own pastors, and in time to send out their own native missionaries; while our missionary moves on to another unevangelized, unchurched field, still needing your money and mine to keep him going.

There are also practical reasons for money and missions. In some degree every foreign missionary will need medicine and bandages for those about him. He may not be a doctor in the homeland, but he will be a better doctor than the medicine man, or witch doctor. That takes money. The money must come from you and me. And where a clinic, or a hospital has been erected the need is so much greater. Money for more of a quantity and more of a variety of medicine is needed. Money is needed for surgery. Money for electrical plants, for beds, for high priced equipment, such as X-ray machines, radium, expensive laboratories. Missions cost money. And what of optical care, and dental care, and leprosy, and other diseases needing special treatment? Nor have I touched other admirable means of getting the Gospel out, such as the erection of radio stations and the distribution of local radio sets working so successfully in South America and Central America and in Africa. The sending of Bibles into Russia by balloons. But all of this takes money that you and I must sacrificially give.

It is the principle of the Word of God that money for the ministry of the Gospel (including mission work) should come or be given only through the local Church of which one is a member. If the objection arose that this cannot be done because the particular church supports worldly missionaries, or heretical missionaries, then the answer must be, either to show the church its error and help to clear the condition, or separate from the church to a church where such a condition does not exist (1 Corinthians 5; Romans 16:17; 2 Corinthians 6:14-7:1).

Some of our present independent brethren have laboured to do away with "store house tithing," which means the giving of one tenth of your income into your local church. However they cannot very well do away with God's house for which purpose the store house existed (Malachi 3:8-10). God's house is the local Church, as can be seen by reading 1 Timothy 3:15. The store house is now usually a nearby bank and trust company. You will find that giving in the Scriptures is always associated with God's house, the visible, local, organized house of God, now the Church of God. Should you not be Scriptural in your giving? Will the Holy Spirit lead you to give contrary to the principles of His Word?

That means that your giving to God and to missions will go to Church approved missions. That is being consistent, as I have already suggested. Church approved missions will be Church controlled missions, missions that are known by the spiritual leaders of your Church. This is in keeping with the forgotten command of 1 Thessalonians 5:12.

It also means that your giving to God and to missions will go to Church associated missions. That is as it should be. Who was the first and greatest missionary? Jesus Christ the Son of God. He was associated with the Church, for He is its Founder, Foundation, and Head (Matthew 16:18-19; 1 Peter 2:5-7; Colossians 1:18). Who were the first missionaries? The apostles, but they were "in the Church" (1 Corinthians 12:28). And the later apostles or missionaries, were the missionaries independent of the Church? You will find none in the New Testament. Paul and Barnabas were not. They were "in the Church that was at Antioch" when they were called to mission work by the Holy Ghost (Acts 13:1-2; 14:14). Mission boards and missionaries and all ministers who have substituted their own independent works for the "churches of Christ" (Romans 16:16) are, despite their boasted results, unscriptural. Do not support them. Let them come into and under the authority of the Churches. Then lavish them with your tithes and gifts. You cannot give them too much.

Money and missions. The money (Continued on page twelve)

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Oscar Cruz, Ordained And Becomes Seminary Teacher

FAITHFUL AMID PERSECUTIONS FROM THE CATHOLICS, GOD HAS RICHLY BLESSED HIM

I was born January 12, 1932, in the city of Tapachula, Chiapas, Mexico.

I finished my primary studies in 1945 and then enrolled in a Commercial School and completed the course. During the second period of study, I heard the message of the Word of God and it became very precious to me. I received Christ as my only and sufficient Saviour and in 1948 I decided to obey the Lord and submit to the ordinance of baptism, and I was baptized in the month of December.

Even before I came to know the Gospel, I felt an inexpressible desire to serve the Lord in some way, but I did not have a clear vision or a true knowledge of how to serve Him. After my conversion I told the pastor of my church about my desire and he had a special interest in me. He presented me with a detailed vision of the ministry. At the same time, I wrote to the Director of the Seminary, Bro. G. H. Lacy, in Morelia. I wanted to prepare myself to better serve the Lord in the Baptist ranks.

Lacy advised me that he had support for my room and board from some Christian brothers, and with a deep sense of responsibility and desiring to extend the Good News, I entered the Seminary in 1949, when I was 17 years old.

The course of study consists of five years. During the year the activities were the following: eight months of studies and four months of vacations. During the eight months, on Saturday, Sunday, and Monday, we attended the missions in and near Morelia. And during the four months of vacation we preached in different states of Mexico, sometimes in a mission and sometimes in the church. In my vacation in 1949, I preached in the Baptist Church of Tapachula, Chiapas. In 1950, I went to the north of Chiapas. In 1951, I worked in Providencia, Zacatecas. In 1952, in the Baptist Church of Zacatecas, Zacatecas. The experiences which I had in the different places are unforgettable.

In my third year of studies in the Seminary, another boy from the Seminary and I went to a little town called Quiroga to preach. When we arrived we decided to hand out literature, and at the same time to explain the message of salvation, and thus we worked for several hours. Soon there was a large group of young people, led by a Catholic priest, who by force took us to the bus

and told us to leave immediately and threatened us with death if we ever returned. Not having power to help ourselves, we left the place. In a short time another student went, and had a similar experience.

The year 1953 had a great significance in my life, as I finished my last year of study, and almost at the end of the year, with many sacrifices and problems, I graduated as a preacher of the Gospel.



OSCAR CRUZ

After my graduation, having received an invitation to pastor the Baptist Church of Mazatlan, Sin., and having accepted, I left immediately after my graduation for Mazatlan where I stayed for seven months.

During my pastorate of the church at Mazatlan, I was also President of the Baptist Association of the State of Sinaloa. We gathered in the city of Navolato, Sin., for our annual session. During the first few days, we had no problems, but with the opposition of the Roman Catholic priests who were working behind the scenes, inciting the people, we learned that they planned to congregate around the building at the close of our service. At the closing service, and just a few minutes before the benediction, an enraged mob led by a Catholic priest who hid himself in a car as a coward, and with loudspeakers on the car and surrounded by the mob, carrying the Mexican flag as if it would condone or approve their unpatriotic and shameful acts, and singing our beautiful national anthem as if its glorious

(Continued on page twelve)

"IS THIS THE LAST HOUR?"

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower,
O children, 'tis the last, last hour.

The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste proclaim.

The fields are white to harvest. Weep,
O tardy reapers, as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.

We hear His footsteps on the way!
O, work, while it is called today,
Constrained by love, endued with power,
O children, in this last, last hour!

ARE YOU READY TO "LIFT UP"?



LIFT UP YOUR
EYES AND
LOOK
John 4:35



LIFT UP YOUR
HEART AND
PRAY
Matt. 9:38



"THE FIELD IS THE
WORLD"
WHITE UNTO
HARVEST



LIFT UP YOUR
FEET AND
GO
Matt. 28:19



LIFT UP YOUR
HANDS AND
GIVE
Matt. 10:8

APRIL 14, 1956

THE MISSIONARIES' PLEA

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
And we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crash us down
Save that in vision we behold the crown
Upon His brow who shall at length prevail.

Not yet the crowning! Fields must yet be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

A Thrilling Story

(Continued from page ten)
to them. He was converted and some of his friends were converted. Realizing that he needed to know more about the Lord and the Lord's work, he set out to find the missionary. He went back to the store and made as careful an inquiry as he could and then began to back track the missionary.

Making inquiry as he went along, he finally arrived at San Luis Potosi, and thus located the missionary. Some months had gone by since he had received the first leaves of the New Testament. He told the missionary the story and asked the missionary to go back with him and preach to them. He also wanted the missionary to baptize them. The missionary gladly consented to go and in a few days was down at this man's home. What he found there amazed him. He found several people that had been saved, that were meeting together regularly for services, and who for all intents and purposes were Baptist, though they had never heard of a Baptist church or a Baptist missionary. The missionary stayed with them for several days, preaching and teaching, and at the end of that period, baptized quite a few and organized a Baptist church.

This incident has perhaps been paralleled in many portions of the world. I trust that this story from Mexico will be as inspiring to all who read it as it has been to me through the years.

Oscar Cruz

(Continued from page eleven)
notes were symbols of oppression of the conscience and religious intolerance, and with loud shouts of "Viva Maria"—"long live Mary"—they threw large stones at us, resulting in serious injury to many of the brethren, especially on their heads and faces. Thanks unto the Lord, this criminal act of the Roman Catholic Church, the beast of Revelation, did not cause greater injuries due to the intervention of the authorities who made the priest and the mob desist from their actions.

We continued the service and at the invitation given just a few minutes after this occurred, there were 20 who received the Lord as their personal Saviour.

At the end of seven months, in the month of May of 1954, I accepted the invitation of Brother M. L. Moser, Jr., to form a part, as a teacher, of the faculty of the Latin American Baptist Theological Seminary in Morelia, Mich., and moved in 1955 to Guanajuato. Now I am still working as a teacher, serving the Lord in this way.

"Money and Missions"

(Continued from page eleven)
must come from your pocket and mine. How much do you give to missions? Are you giving as much as you can?

A few years ago there was printed a paper on giving to missions, that I am sure that most of you have read. However with the thought that there may be one or more among you who have not become acquainted with it I shall repeat its challenge. "How Much Shall I Give This Year to Missions? A Little Argument with Myself. 1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields. 2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution. 3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, 'Hold the Fort!' forgetting that the Lord never intended that His army should take refuge in a fort. All His soldiers are under marching orders always. They are commanded to 'Go!' 4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? Resolved: I do believe in increasing the present number of our missionaries, therefore, I will increase my former offerings to missionary work." "How shall they preach except they be sent?" (Romans 10:15). How shall they continue except they be supported?

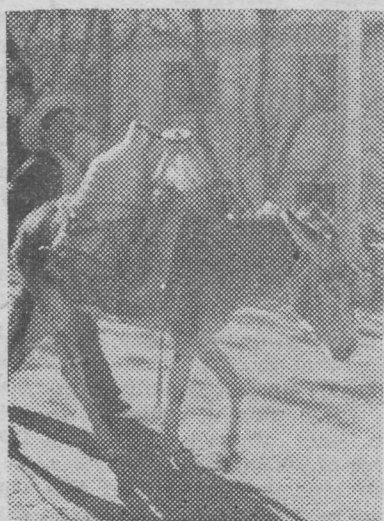
An artist was once asked to paint a picture of a dying church. He painted a stately, modern edifice, richly carved pulpit, magnificent organ, beautiful stained glass windows. Near the entrance was an ornate contribution plate for the offerings of fashionable worshippers.

Above the plate, suspended from a nail in the wall, hung a small box, bearing the inscription: "COLLECTION FOR FOREIGN MISSIONS." Over the slot of this box he painted a huge cobweb. That is a dying Church! Amen.

FRANKLY,
HOW LONG IS IT
SINCE
YOU
MADE A
MISSIONARY
OFFERING?

COMMERCE IN MEXICO

Mexico, as a nation, is far behind the United States relative to motor travel. For centuries, burros and oxen were the chief modes of transportation. The burro trails are still to be seen crossing every hill. In the interior, practically all commodities are carried by burro. Even along the main highways and in the cities, one still sees far more burro trains and ox carts than automobiles.



This picture was made immediately in front of the Orosco Hotel in Guanajuato, where I spent four days and nights. This burro and his driver were delivering Grade A milk.



Many ox carts like this are to be seen all over Mexico. Next to the burro, the ox is most popular with the peasants.



This fellow was evidently too poor to own a burro, so he carries his load of wood to town on his back, with a strap fastened around his forehead.



When this picture was made, Bro. Crider said that the proper label for it would be "Two Of A Kind." Well if the burro doesn't object, I won't either. Firewood is scarce, and this fellow had between 30 and 40 cents worth on his back.

As To World-Wide Evangelism, Does God Look At You As A "Head Or A Tail?"

"And the Lord shall make thee the head, and not the tail; and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."—Deut. 28:13.

Our text takes us back to the days when Moses was preaching in the plains of Moab just before Israel entered the land of Canaan. The entire book of Deuteronomy from which our text comes, consists of the parting words of Moses, delivered to Israel in view of their impending entrance into Canaan. The entire book required just 37 days for the deliverance of this message. Throughout the entirety of the book and especially in our text, Moses urged upon the Jews their duty of obedience, and even promised that if they were obedient that God would make them the head and not the tail. He likewise declared the converse of this truth that God would make them the tail instead of the head, if they were disobedient.

Throughout the ages this has always been true. For a great while after entering Canaan, the Jews were obedient to God and thus they were the head. Later, especially beginning with the days of King Saul, they became disobedient and God has made them from that time, the tail.

This is likewise true of churches, nations and individuals.

What is your attitude relative to world evangelism? There is no duty given in the Scriptures which is clearer and more emphatic than the command for saved ones to give the gospel to the world.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."—Mt. 28:19, 20.

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Yet there are those listening to this broadcast who persistently

refuse to support foreign missions and who simply say, "I'm again it." How much a one needs to learn:

"In Christ there is no east or west
In Him no south or north
But one great fellowship of love
Throughout the whole wide earth.

In Christ now meet both east and west,
In Him meet south and north.
All Christly souls are one in Him
Throughout the whole wide earth."

"How long is it since Christ died for sinful people," asked an old Mohammed woman. She said, "I have given alms, gone to holy shrines, prayed and fasted, but it is useless. Where have you been all this time?" An old Eskimo said, "And you've known this good news since you were a boy and your father knew it. Then why did you not come sooner?" In the snowy heights of the Andes a man said, "How is it that all the years of my life that I have never before heard these precious words?" In the white sands of North Africa a native of Morocco said to the Bible seller, "Why have you not run everywhere with this book, and why have you hoarded it to yourself?" Thus it is the cry of the four winds; we've waited for Jesus.

"The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message and to speak the living word,
Are you and I, my brothers, and the millions that have heard,
Can we close our eyes to duty? Can we fold our hands at ease?
While the gates of night stand open to the pathway of the seas?
Can we shut up our compassion? Can we leave our prayers unsaid,
Till the lands which sin has blasted have been quickened from the dead?

I appeal to you, regardless of what you have been in the past, in view of Jesus' commission to evangelize the world, to be the head and not the tail during the years that are before us.

THE CRY THAT COMES FROM MEXICO (AND ALL OVER THE WORLD)



Do you enjoy the money you spend on yourself and begrudge what you give to missions?

New Testament Missions

(Continued from page four)
Acts 14:2-28.

Notice a few more examples of Bible missionaries being sent out by local churches, and not by boards. In Acts 8:14, Peter and John were sent forth by the church at Jerusalem to Samaria.

In Acts 11:22, the church in Jerusalem, having heard of the blessings of the Lord in another place, "sent forth Barnabas, that he should go so far as Antioch" in order that he might exhort them all. (v. 23).

In Acts 15:36-41 is the account of the contention and separation of Paul and Barnabas. Barnabas had determined to take John Mark with them on their second missionary journey, but because of the fact that John Mark had "departed from them from Pamphylia, and went not with them to the work," Paul thought it not good to take him with them. The contention was so sharp between Paul and Barnabas that Barnabas took John Mark, Paul took Silas, and they separated from one another. **Here is the point to notice:** Verse forty says that Paul and Silas were "recommended by the brethren unto the grace of God." (Cf. Acts 14:26 and Acts 13:1-4). What is this but another instance of the local church's sending forth missionaries! The fact that Barnabas is mentioned nowhere else in connection with the local church mission work plus the revelation in Galatians 2:13 of his instability seems to tell a story within itself. Paul had wonderful success on this missionary journey with Silas. We read that the churches at Philippi, Thessalonica, Berea, Athens, Corinth, and Ephesus were founded. But if Barnabas had the blessing of the Lord upon his missionary journey with John Mark, we have no record of it. **Paul and Silas had church recommendation, while Barnabas and Mark did not.** In Acts 16:1-3, we have the record of Timothy joining Paul. And in verse two, we find that Timothy had church approval for such work.

About the Apostle Paul, it is also interesting to note that God directed him to pastor Ananias and the church at Damascus for his baptism and ordination. See Acts 9:1-19 and Acts 22:12-16.

These are God's examples from God's own Word for all ages to follow in sending forth missionaries. You can either accept them and pattern after them, or else follow the man-made organizations, man-made programs, and man-made boards.

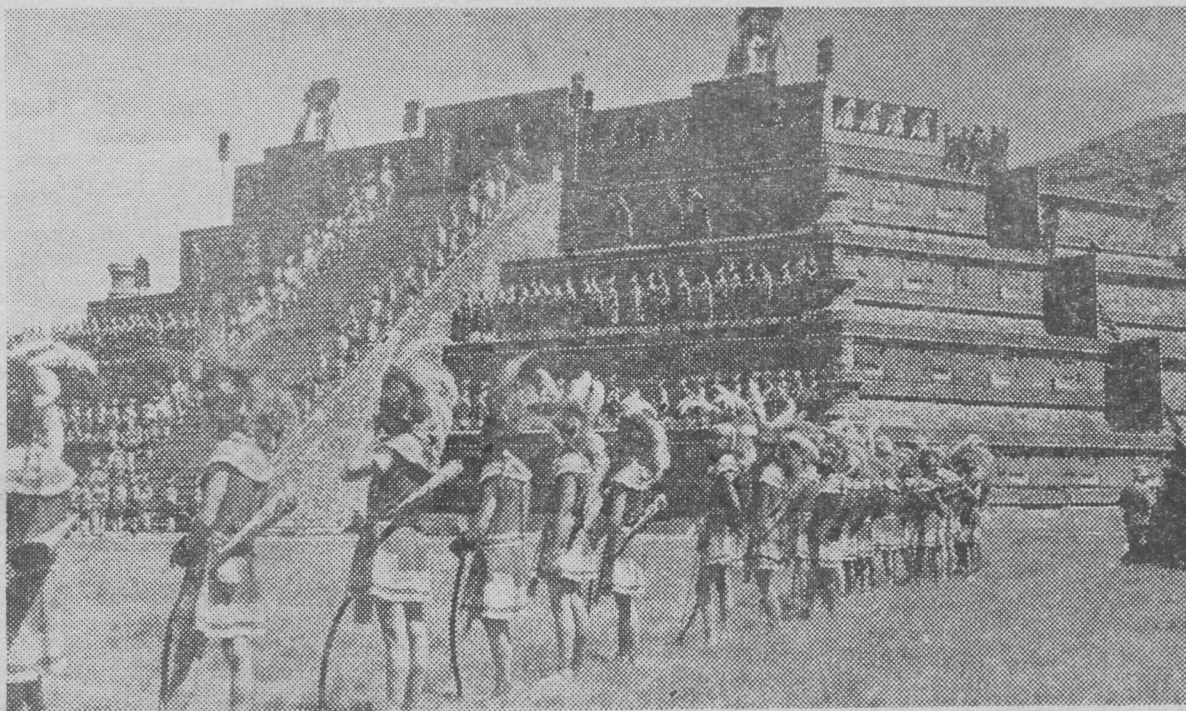
To our inquisitors among the program and board Baptists, we offer this New Testament pattern for Scriptural mission work: the New Testament pattern which we have shown above.

God has not changed His pattern. New Testament churches today should act exactly as those of the first century. They should pray that the Lord of the harvest will call forth workers. They should lay themselves at God's feet, and as the great missionary Paul, said: "Lord, what wilt Thou have me to do?" The Com-

mission is theirs to carry out. want the burden of praying for God's way. Churches can co-operate, yes (II Corinthians 11:8), They should not try to hand it and supporting missionaries and erate, yes (II Corinthians 11:8), over to some outside, man-made other mission objects. It is much but it must be through local missionary organization. There's easier to throw their money into churches and not through boards the rub; churches today do not a common pool, but this is not and programs. When churches

THE PYRAMIDS OF MEXICO

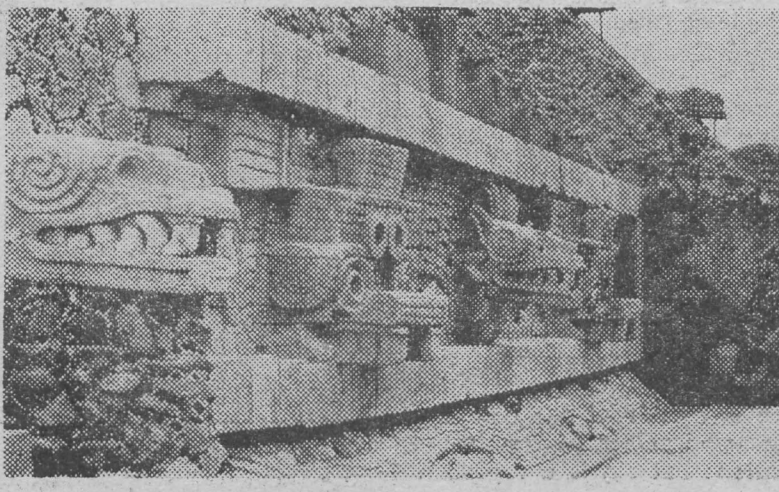
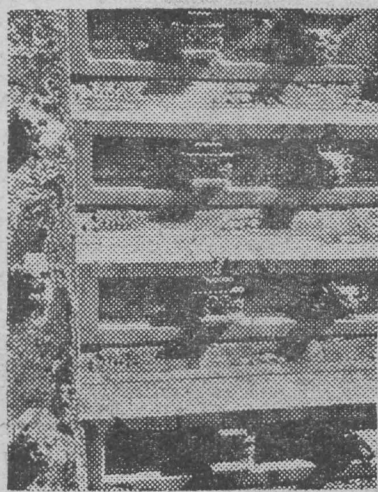
Not far from Mexico City are the Pyramids of Mexico, which are the remains of the sun worship of the Toltec and Aztec Indians, prior to the days of the Spanish. As a result of volcanic eruption, these were covered over for years with volcanic ash and rock. It is only of recent date that they have been partially uncovered, but eventually it is the hope of the Mexican government to completely uncover these ruins of past centuries.



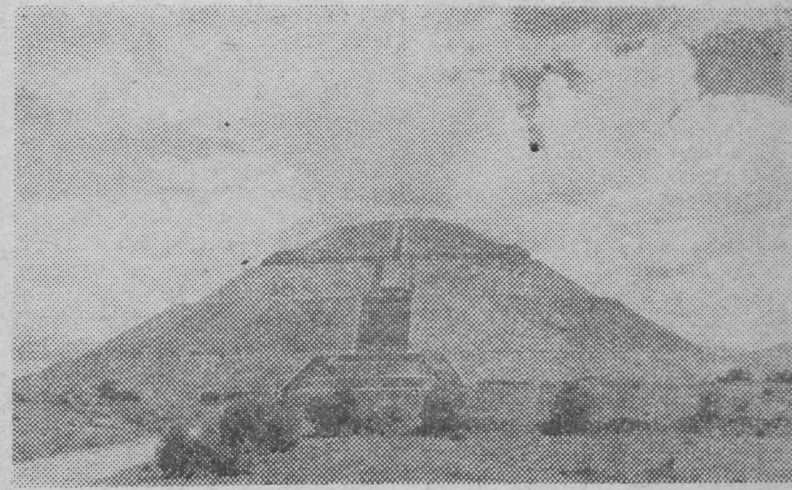
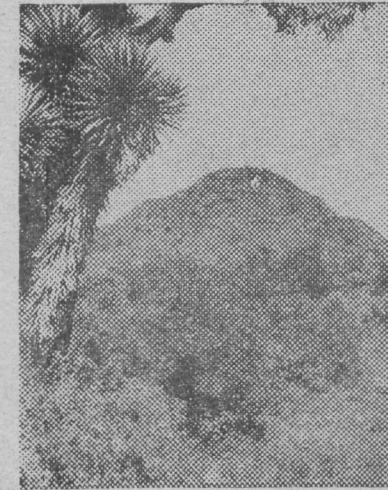
The upper photo shows the main altar of sacrifice, which is surrounded by twelve small-er altars of sacrifice, as shown in the lower left hand picture. Once each year, a contest was held—similar to beauty contests in America—whereby the most handsome man and the most beautiful girl was selected, and for one year these reigned as king and queen. During this year, their wish was their command. At the end of the year, these two were offered as sacrifices to the sun.

I saw the sacrificial stone where these two were stretched out for the "killing." It was then that the priest took a sharp piece of volcanic rock, which he used as a knife, and cut open the breast of each, pulled out the heart, and with his hands carried the bleeding dripping heart to the top of this sacrificial altar to offer it in sacrifice to the Sun God, whom they worshipped. At the same time that this was in progress, lesser priests were offering similar sacrifices on the twelve altars round about. However, on these altars, it was captive enemies that were sacrificed.

In one sense, these Indians were striving in the right direction. They at least realized that their sacrifice must be of blood. How pitiful that they missed the true meaning of the blood, and thus failed to see that one perfect sacrifice—a blood sacrifice—had already been offered by the Lord Jesus Christ. Even at that, they were closer to the Truth than Nels Ferre with his modernism, and they are no farther from the Truth than the Catholics with their Sunday mass, which is an unbloody sacrifice of Jesus every Lord's Day.



All about this main altar of sacrifice, carved in the stone are crawling serpents, and jutting out from every possible corner were serpents' heads. I don't know just what significance the Indians attached to this. However, if one goes back and reads the third chapter of Genesis, he'll soon find that the trouble of the world, and the religious confusion existing therein, all came about through the serpent. It may be that the Indians had these serpent images as a reminder to them that they needed a blood sacrifice. May it be thus a reminder to us today!



This is a portion of the twelve altars, which surround the main altar of sacrifice. These twelve, along with the main altar, and the wall about this field of sacrifice are all in a remarkable state of preservation. The pyramid to the sun can be seen in the background.

This is the pyramid to the moon. Very little excavation has been done on it as yet. It is still covered almost in its entirety with volcanic ash, which God apparently used to bring to an end this heathen worship of the sun by human sacrifice.

Here is the pyramid to the sun—243 feet tall. It has been completely uncovered, although the interior of this pyramid has not yet been touched. Only God knows the secrets behind all this pagan religion of the past. Perhaps when completely explored within, we'll know more than we know today.

know for whom and for what purpose their money is being used, there is the burden of prayer and concern upon the members' hearts. Where the programs and the board are the center of co-operation, churches do no more than "feed the kitty." They have no voice about who goes or where he goes despite the fact that the church is God's only organization on earth for doing His work. Those organizations either inside or outside the local New Testament church which have a hand or the hand in the mission work are simply over-lording God's heritage, and will face Him at the judgment to give an account of their unscriptural practices.

May the Lord's churches of today be filled with the Spirit, be submissive to the Head of the church, and follow the New Testament pattern for all their mission work!

Needs

(Continued from page one)
work on it when we received a donation of \$100. This helped us to begin the work. The church in Little Rock voted a special \$500 offering, and then another group sent us \$250. So that, during the year we have actually bought the property, and have put the four walls up and half of the roof. Still we do not have the building completed, and it is almost impossible to have real services here without a building. According to the laws of Mexico, this is very difficult. We have to have the building in order to have our services legally, and so we would like to complete it as soon as possible. That is, we would complete the first floor of the building which will be the auditorium of the church.

However, on the second floor, we have plans for five classrooms, which will be used as Sunday School space for the church, as classrooms for the Seminary, and as classrooms in the evenings for the night school that we have. And then on top of that, as a third story, we are planning to have about 3 or 4 rooms that could be used as a pastor's home, so that the pastor will be able to live at the church. Then, next to the church building, we have a space that we'd like to use as a dormitory for the boys. As it is, we have to pay rent for a dormitory in the city. We would like to build a dormitory there. It will be built of adobe brick, and it will be three stories, in order to have enough space to have all the boys living in the same building.

The mission we have at Vicente Guerrero, which was organized into a church on March 18, has already built their building, with only a few things lacking. They lack the floor, they lack putting the front on the building, and then going over the outside of the building with stucco. We would like to help them finish that. They actually built the building themselves with their own funds, but due to a hurricane that came

(Continued on page fourteen)

Mexico has the second highest death rate in the world, but why should I tell you, unless you care where they are going?

THE VIRGIN OF GUADALUPE

Needs

(Continued from page thirteen) through there this past year, their crops were destroyed for the whole year, so that they had a total loss of all of their income for a year, and it has left the mission in a pretty bad predicament as far as their finances are concerned. If we could help them to complete their building, I believe that it would help the work in the church there very greatly.

Then concerning our publications, first of all we have a book, "The Trail of Blood," which is on the press in the city of Silao. This has already been paid for, so there is no need on that.

The book, "Alien Baptism and the Baptists," by Brother Nevins, has already been translated and has been corrected, and we took it to the printers in Mexico City. The printer now has the book, and has already handed it over to his editor, in order that he might correct the accents and typographical errors, and get it ready to put on the press. We have \$540 on hand for the book at present. We do not have the exact estimate from the printer yet as to the cost. In discussing the matter with him, the approximate estimate for the book was \$900. That's what we would like to be able to have at the time that we give the printer the go-ahead with the book. Actually we already have the contract with the printer. We are giving half of the amount now, and he will buy the paper and get everything ready, so that when I tell him that I have the balance of the money, he can go ahead and start the actual printing. This book is one of our greatest needs.

Likewise, we have need of gospel tracts here in Mexico to distribute all along the highways, on the buses, in all the cities where ever we go, and then among the missions and churches.

Then we have a need for doctrinal tracts. These we do not have in Spanish. And as yet they are not translated, but we have hopes to translate some good doctrinal tracts. Actually, we had in mind some articles that have appeared in past issues of THE BAPTIST EXAMINER, that could be made into tract form. We are thinking of publishing them so that they might be put into the hands of our churches. Some of them will be doctrinal on the church, the ordinances, the government of the church, and the place of the woman in the church. Then we would like to have one which might be a little broader term, although it won't be a large tract — "What Baptists Believe." We wouldn't be able to make it into a lengthy book like it would ordinarily take, but we would make it into a small tract, so that it could be placed in the hands

of members of other denominations who want to know what Baptists believe.

We need also, Gospel portions that we can distribute among some of those who are very interested in hearing the Gospel. They show interest although they are not saved. We would like to give them a Gospel of John or Gospel of Matthew. Then occasionally, when they show very much interest, we would like to leave a New Testament in their hands. The churches would like to have some Bibles, so we usually buy the Bibles, and sell them at less than cost because most of them cannot afford to buy their Bibles. We sell these Bibles and the New Testaments for this reason that if they have some money of their own invested in it, they take better care of it. If it is something that is just given to them, they may be inclined to neglect it. If they have bought it, and have their own money invested in it, then they want to

get their money's worth out of it. Another need is in behalf of our students in the Seminary, and some of the preachers on the field. Of course the salaries we pay them are not sufficient for all of their needs. Furthermore, the students in the Seminary just don't have many clothes. Many times we have to bring clothes from the United States — second-hand clothes, in order that we might give them something to wear. The majority do not even have a suit.

I can remember that at one time, the boys in the Seminary didn't even have ties, and they took crepe paper and tied it around their necks in the form of a tie, so that when the pictures were taken, it would at least look like that, they had ties.

In fact we took some pictures just recently here at the Seminary, and one of the men, not having a suit, borrowed a coat (Continued on page fifteen)



The Catholics do not worship the Virgin Mary in Mexico as they do in the United States. When the Spaniards attempted to conquer Mexico, they did their best to make their country Catholic in every respect. The Mexicans would not worship Mary, and thus rejected Catholicism, since Mary was a white woman. Catholicism has always been able to change and adjust itself to each particular need. Therefore, they said that the Virgin Mary appeared to an Indian lad, telling him to go to the Catholic Bishop and tell of her appearance to him. After some five apparitions had come to this lad, and when he made his fifth visit to the Bishop, when he undid the package of roses which he carried as a present to the Bishop, instead of being roses they took the form of the above picture — the Virgin of Guadalupe, who was brown complexioned, and thus was acceptable to the Indians.

The Catholics thus say that they were commanded by the Virgin Mary to worship this Virgin of Guadalupe.

How ignorant can people be! The answer to this question is found in any country which is predominantly Catholic. In their ignorance and superstition these poor Mexicans have been deceived for years in their religious life by the Catholic priesthood.

This representation of the Virgin of Guadalupe is naturally given the most prominent place in the Cathedral. Just underneath it, is a gold plaque with the name of Vice President Nixon engraved upon it. On one of his good will tours, when in Mexico he presented the plaque of gold to the Cathedral. What a shame to think that it was bought with money of the American tax-payers! Of course his friends will say that he did this to gain favor with Mexico in behalf of our country. God uses a better plan to gain the same effect. Listen:

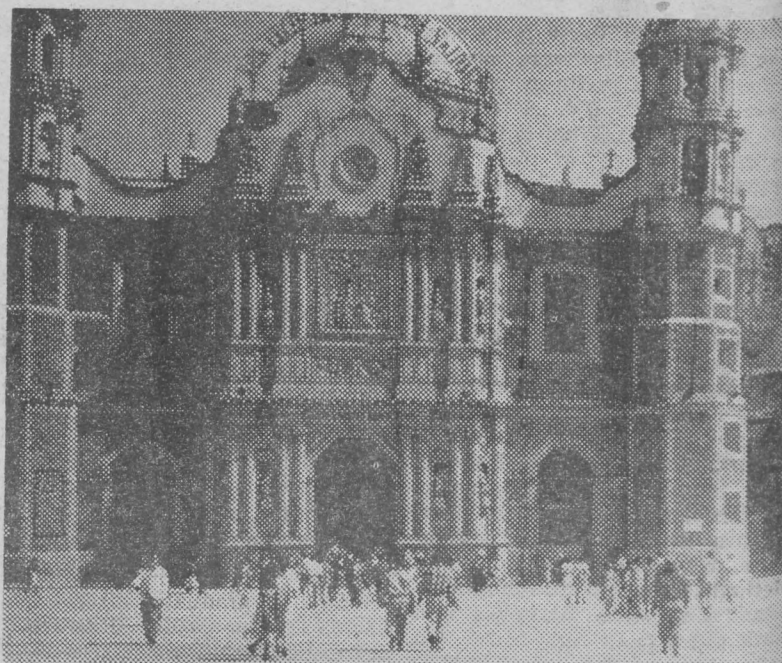
"Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34).

Persecution

(Continued from page two) other village there was another mission (named San Pedro) and the people were waiting for us to come there. So we continued over that rough, rugged road. When we got to the outskirts of San Pedro we saw a group of men standing there with rifles. It was then about 10 o'clock, or 10:30 at night. They had been told that a group of Evangelicals were coming and they had determined that they were going to kill every one of them. When they found out that we were Americans, they turned and fled. They didn't want to get into trouble with the American government by killing American tourists. If we had been Mexicans, they would have killed us all. That driver was scared within an inch of his life. They had

put, however, some enormous nails in the road and the truck tires were punctured and we had to leave the truck and walk a short distance to the mission. Now it was a mud hut with a grass roof and lighted by a few candles. Inside of it, there were some 30 or 40 Indians gathered. We preached to them and after the truck had been repaired, we went back to Terremendo, arriving there about midnight. We found over 100 people gathered in this little primitive Baptist church. They had gone out of their way to prepare an evening meal for us. They knew that we couldn't possibly eat their food — that it would not only be dangerous, but that we couldn't digest it either. They had spent what little money they had and had sent many, many miles to get some bakery goods for us and they also had some coffee for us. After that, we had our services and we got back to Morelia about 4 o'clock in the morning. If we had been Mexicans, every one of us would have been killed that night.—M. L. Moser, Jr.

THE TEMPLE OF GUADALUPE

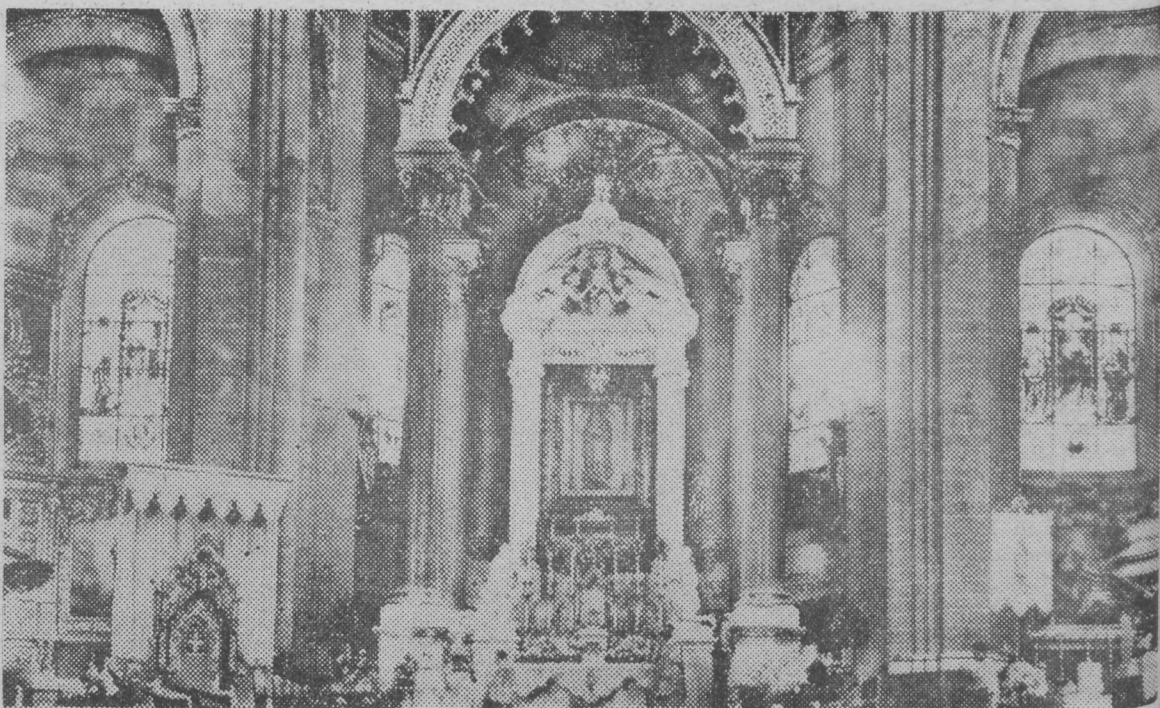


This Cathedral is located in Mexico City. It is the most gorgeous and most wealthy of all the Catholic Shrines in Mexico.

This picture was made with the camera at least 100 yards from the building. We saw both men and women crawling on their knees, on the concrete pavement, the entire distance from where we were standing to the Cathedral, and then inside, and up to the aisles to the front of the building. The men had their pants rolled above their knees, and the women had their dresses pulled above their knees, so that they were actually crawling on their bare flesh. They were not doing this to save their clothes, but rather to inflict greater punishment upon themselves, expecting greater spiritual returns thereby.

Inside the Cathedral there were images of noted personages within glass cases and sick people continually streamed past those images, rubbing first the outside of the glass, and then rubbing their hand over the part of their body that was ailing. It seems impossible that people could be so ignorant and superstitious as to expect any physical or spiritual blessing to come thereby.

INTERIOR OF THE TEMPLE OF GUADALUPE



This is the interior of the Shrine to the Virgin of Guadalupe. It is beautiful and ornate beyond the descriptive power of the English language. Multiplied millions of dollars in gold, diamonds, emeralds and other precious jewels adorn the entirety of the interior of this edifice. The crown which hangs just above the head of the Virgin of Guadalupe is said to be worth ten million dollars—at least a professional Catholic guide in the Cathedral placed this

Teacher Becomes A Baptist In The City Of Guanajuato

NEVINS' "ALIEN BAPTISM AND THE BAPTISTS"
USED OF GOD TO MAKE A BAPTIST OF HIM

My name is Mariano Leon. I was born in 1901 in the city of Guanajuato. My father was a teacher in the schools, and my childhood was spent in many different places in this state.

When I was very young, my father and I talked quite a bit. He was a Roman Catholic but was very liberal. Occasionally we would go to the services in a Protestant church. In my father's younger days, he had great interest for many things that were new or strange, so he always had contact with the missionaries that came here.



PROF. LEON AND WIFE

In the last part of the last century, a Brother Solomens came here to be the pastor of the Methodist church. After seeing the need for a medical doctor to work among the poor people, Brother Solomens asked permission to leave the ministry, in order to go to the United States, and to prepare himself for medical work. He went there and after completing his medical training at one of the universities, he then returned to Mexico and opened up a dispensary.

It was while I was a young man that I began to go to this dispensary. Every Tuesday I went there, and there were 50, 60, or even 80 of the poor people there. Dr. Solomens would have them all come into one large room and there have a service, before he would permit them to have their consultation.

Dr. Solomens also had a printing shop in which he printed Christian books, and it was there that I went to work at the age of seventeen. Then I began to frequent the Methodist Church. I was saved in 1918. After I was saved, I received much joy from the services, and I spent much time at the home of my pastor in order that he might explain many of the Scriptures to me.

A short while later, Dr. Solomens and the pastor of the church called me and two other young men who were workers in the church, to ask us a question. Seeing our lives consecrated as they were, he asked us if we would like to become members of the Methodist church and extended us their invitation. We were just young people and didn't know of anything more than two churches — the Catholic Church and the Methodist Church. So we decided that we would become members of the Methodist Church, that we could learn more about Christ. It was at this time, when I was about 18 years of age, that I received my "baptism" by sprinkling.

After we became members of the church, Dr. Solomens and the pastor told us that they would like for the three of us to go to the Methodist institute that was in Puebla, in order to prepare ourselves for our future life, either as a teacher in schools or as preachers. When the church ask-

ed for a decision as to what I was going to do, I told them that I was going, because I felt that it was the call of the Lord, and His will that I should go.

During this time in Puebla, we went out on each Saturday and Sunday and held services in various missions and churches, and preached and taught in the Sunday Schools. I was there for a total of six years. During the last five years especially, I went out into the cities and towns, and preached the gospel among the people.

While I was in Puebla, I made friends among the nurses at the Baptist Hospital, the Latin American Hospital, and also in a school for children where some Baptist girls were teaching. Through them, I started going to the Baptist church in Puebla. In 1923 I first began to hear about the Baptist doctrines and to compare them with the Methodist church. The one that interested me most was the doctrine of baptism.

Then the Methodist church asked me to be in charge of several missions, and to superintend the work in the state of Tlaxcala. In my charge there were three congregations that I visited each Saturday and Sunday. In each of these three places, there was Baptist work. The pastor of the Baptist church in Puebla would go out to visit the Baptist congregations in these three cities, and many times we would meet at the railroad station and ride on the same train. We would talk together about our doctrines and sometimes he would invite me to his service on Sunday nights.

When I graduated from the school in Puebla in 1926, since the three of us from Guanajuato were having a serious problem economically, we decided to go to Mexico City to see if we could obtain work from the Federal School System. It so happened that the one in charge of the Federal System was a friend of my father, and he gave us work in the state of Morelos.

In 1935 I moved to Guanajuato, and I have been there ever since. The Methodist church here was very cold and was getting very scattered. They had no pastor and very seldom had services. It was this way until 1951. Then Brother Ignacio Cabrera, a Baptist came to the city of Guanajuato. He came to my home and began to talk to my family, knowing that we were not Catholics. He showed interest in our family and invited us to the services that he was having in his home. This began to revive some of the enthusiasm that I had lost through the years, by not having services to go to. Brother Cabrera began to talk to me about the differences of the Methodist and Baptist doctrines. The most important difference to me was the doctrine of baptism. When he first started talking with me, I told him that I was saved, that I knew the Lord was in my heart, and that I knew that I was a Christian. Therefore, what made baptism so important?

Brother Cabrera began to point out to me different Bible texts on the subject of baptism. He gave me some literature that told of Baptist baptism. All of this time, he kept insisting that my baptism was not according to the Bible, and if I were to be Scripturally baptized, it must be by immersion, by a Baptist Church. Deep down in my heart, all the time, there had been a doubt concerning my baptism.

The first ones in my family that wanted to be baptized were my wife and two of my sons. When my wife told me she wanted to receive baptism by immersion, I told her that it would be all right with me. She went to the Baptist church in Irapuato, and was baptized there by Brother Felipe Duran from the city of

Morelia in 1953.

After this I could not erase the doubt from my mind concerning my baptism, until Brother M. L. Moser, Jr. presented me with a little book to read — the Spanish edition of "The Trail of Blood" by J. M. Carroll. It was then that I read and recognized that the church that Jesus Christ had founded had had a direct succession from the time of its origin to the present time. I learned that all the other denominations were started by men. The Scriptures were so precise in telling me these things, that the doubt concerning my baptism began to fall down toward my heart, where it first began to convict me on that point. Then I began to see what a great responsibility there was in setting an example to others.

That which actually changed my mind was Brother M. L. Moser, Jr.'s sermon on the night of February 26, 1956, when he was discussing the articles of faith that were to be presented to the mission for adoption in order to be organized into a Baptist church. Also, another thing that helped me was that Bro. M. L. Moser, Jr. had just received a corrected copy of the book, "Alien Baptism and the Baptists," which was being made ready for the printers. He gave me this copy that I might check it for typographical errors. While reading through this book, I became convinced more than ever of what I should do. I came to Bro. Moser, and asked him what I should do concerning my baptism, whom I should present myself to, and how to go about it. He told me that I should see the mission's pastor, Bro. Cabrera, and tell him that when the church was organized on March 4th, I would like to become a charter member of the church and be received as a candidate for baptism after the church had been organized.

On Sunday, March 4th, I was baptized by Bro. M. L. Moser, Jr., under the authority of the Baptist church of Guanajuato. I can truthfully say that after I was baptized, the doubt in my mind was completely gone, and the emptiness that was in my heart was filled. I can say that I now feel completely happy as an obedient child of God, and I thank the Lord for permitting me to be a Baptist.

Young Painter Gives Up His Career To Be A Baptist Preacher

I was born in the year 1935, in Valle de Santiago, Guanajuato. We moved to the city of Guanajuato, Gto., when I was two months old, and I have lived here ever since, with the exception of one year when I was studying in Mexico City.



JORGE LEON

I completed the years of the primary school and two years of the secondary schools and then made plans to follow the profession of an artist and painter and went to Mexico City in 1953 to



PROF. LEON AND FAMILY

As Assistant Superintendent of Schools in the City of Guanajuato, formerly a Methodist, but now a Baptist by conviction, Prof. Leon and his family are a challenge to any who would doubt the worth of missions in Mexico, as conducted by the Central Baptist Church of Little Rock, and other supporting churches.

The father, mother, and all the older children of the family, are members of the newly organized Baptist Church in Guanajuato. One grown son was absent when this picture was made. All young men in Mexico must take military training, and Sunday morning is the time set for such. One son was thus compelled to be absent. However, just as soon as he could get free, he hurried home to change clothes, and came immediately to the services for the rest of the day.

Thank God for any family that honors the Lord — especially in a pagan heathen country where Christianity counts as in Mexico. I anticipate great spiritual good will come from this family's influence in the future.

prepare myself for the career of painting. I went to the University of Mexico City for my training. Because of the high cost of living in Mexico City, and in the university, I returned to Guanajuato with plans to study in the University of Guanajuato, planning to save money, while studying here, in order to return to the University of Mexico City the following year.

It was after my return to Guanajuato from Mexico City that I learned something of the Gospel. Before, I had heard of the Gospel, but I had not actually understood what it was, and what it meant. My father was a Methodist and he talked with us much about these things. But my mother was not in sympathy with my father's ideas, and for that reason, nearly all of my brothers and I were without any interest in things religious.

It was through the efforts of Brother Ignacio Cabrera, who was pastor of the Mission (now organized into a church) that I began to frequent the services. He talked with me about a year and a half before I was saved, and I began to attend the services at that time, with increasing regularity as the months went by.

For a period of time I was in sympathy with the Gospel, not actually against it, but my mother had no interest. Still my mother was saved before I was, being saved about five months before.

It was on January 3, 1954, that I received Christ as my personal Lord and Saviour when Brother Cabrera was preaching.

It was toward the end of January 1955 that Bro. Cabrera and I talked about the seminary moving to Guanajuato and opening up for the year 1955 in February, and I made plans to enter the seminary.

When I entered the seminary I had hoped to study for one year and receive Bible training so that I would be able to serve the Lord better as a layman, but still had plans to return to the University of Mexico City the next year, to follow my career as a painter.

During the year while preaching in some of the missions and studying in the classes I felt the Lord's call to preach and asked myself the question "Why serve the Lord only partially when I can dedicate my entire life to

preaching the Gospel," and so I surrendered to the call and gave up my career as a painter.

I was baptized by Brother M. L. Moser, Jr., in June of 1955 (the first opportunity I had) into the fellowship of the Baptist Church in Irapuato. I am now a member of the Baptist Church that was recently organized in Guanajuato, and have been elected as secretary of the church.

In 1953 in Guanajuato in the month of December, before I was saved, the Gideons came to Guanajuato to organize a camp and the Methodists invited me to their meeting in order that I might work with them. It was then that they told me that they would like for me to be the President of the Gideon Camp of Guanajuato, but I told them that I still was not saved and had not been baptized. However, they told me that I could be sprinkled the same day and be a member of the Methodist Church even though I was not saved or baptized. I told them that I was attending services at the Baptist Church and did not want to be a member of the Methodist Church because I knew the Bible taught that baptism was by immersion, and not by sprinkling. Of course they were angered because of my refusal.

Now I am most happy in the service of my Lord!



Needs

(Continued from page fourteen) from one of the other men to put on while his picture was being taken. Of course, this man didn't have two coats, he only had one, but fortunately the two didn't have their picture taken at the same time.

Now we have two young men in the Seminary that are smaller than the others. Of course most Mexicans are small anyway. But the clothes that we have here now to give away won't fit these two boys. The suits we have are just too large for them.

Whenever we have suits, we fit them out the best we can, ac-

ORGANIZATION OF CHURCH



On Sunday, March 4, the First Baptist Church of Guanajuato, Mexico, was organized, as the first Baptist work within that city of at least 100,000 population. The pastor, Ignacio Cabrera, and the small group of faithful believers within this city, while they definitely stand in need of the prayers of all of God's children, are confidently looking forward with great expectancy to the future, that God's blessings will be abundantly showered upon them.

"I Should Like To Know"

(Continued from page one)

to give him room and board, or if he has to buy his own food, or if he has to pay rent. Thus it will average for a man on the field around \$30 a month.

7. What was your budget for 1955, per month?

Actually we did not have a budget at the start of the year. What we did was to spend the money we had, as it came in. Our needs are always greater than the money we have, or at least, we can always use it. However, during the last year, we spent in the whole year \$12,000, which is an average of about \$1,000 a month.

8. What is your estimated budget for expenses for the new year of 1956?

Our estimated budget which includes a new member of our faculty, and a new member that is working on the field, plus an increase in the cost of living, is approximately \$15,000 for the year.

8. If you had the funds with which to work, how many more native workers could you use?

The country of Mexico, I feel sure, is 99% Catholic. The population is located many times in large cities. One of the cities which would give you a percentage between Catholics and Baptists would probably be a city like Puebla, the capital of the state of Puebla. Puebla has 300,000 people and 365 Catholic churches, yet it has only one Baptist church and one Methodist church and it is very modernistic.

In the state of Yucatan, there is only one Baptist church for the whole state. In the state of Campeche, there is not a single Baptist church. In the territory of Quintana Roo, there is not a single Baptist church — not even one. In the state of Tabasco, there is not a single Baptist church. However, we have various missions in that state. We have a Baptist church in the state of Vicente, Guerrero. In the state of Queretaro, there is not a single Baptist church. In the state of Lower California, there is not a single Baptist church. Now in all the other states, I believe that there is at least one Baptist church in the state. It may not be an independent Baptist church, but at least it is one that is affiliated with either the Southern Baptist Convention, Northern Baptist Convention, or Mexican Baptist Convention. Even with all of those churches, with all of

Needs

(Continued from page fifteen)

cording to the size suit and the size of the boy. Then we give them ties occasionally when we have them. For instance, this week I passed two ties apiece to each one of them. These are the only ties that some of them have right now.

For the preachers in the Seminary, there are also the everyday needs that we must take care of. They don't have money, and if they are sick, or need a doctor, we do have to help them take care of that. Then, for soap and shaving cream, tooth brushes and razor blades, and many things like that, occasionally we have to help them with loans. Preachers who have gone out on the field, and worked in the vacation period usually have quite a bit of opportunity to keep some of their money for some of these little essentials. However, for those who especially come here for the first time, they have no money at all.

For instance, I am thinking of

one, Brother Samuel Fernandez, who came here this summer. He's from the mission from San Juan, and it is near to the city of Irapuato. When he arrived here, he had no money for books. He had no money for clothing; he had no money to buy sheets for his bed — he had no money to buy anything. And so, it was necessary that we lend him some money. Now he will be loaned the money to buy certain things like sheets, etc., and we will expect him to pay it back during the vacation period when he will be working on the field. But for the smaller things like toothpaste, shoe polish — and they have to send their clothes to the cleaners occasionally, we do give them money for that.

By working on a field, we mean working on a missionary field, working in a native church or a native mission — not working out like a farmer. They are out preaching in the missions and the churches.

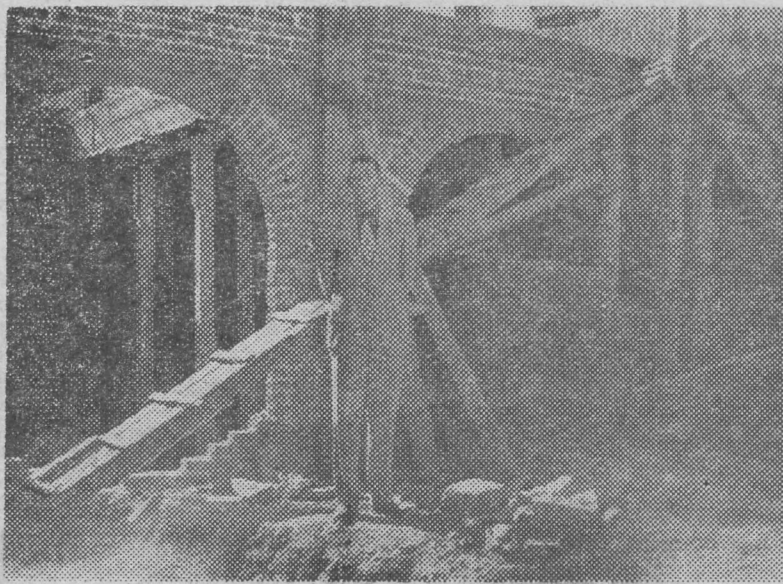
Another need that we have is for musical instruments in our

churches. The church in Guanajuato has a piano that was donated by the pastor's mother-in-law; but the piano is in very bad need of repair. Actually it is so poor it can't be used for any of the services. The last estimate that we had was that it could be completely repaired on the inside with some new parts for approximately \$50.

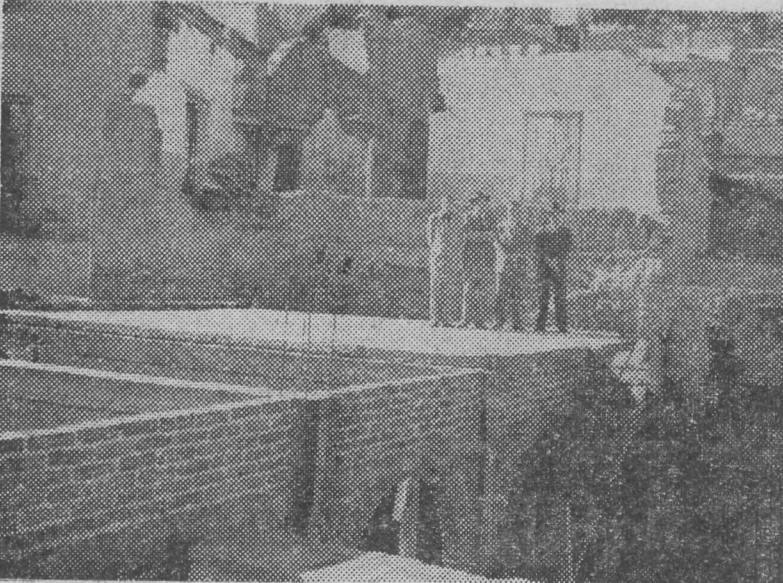
The church in Irapuato has a piano that they have bought themselves. They have just recently had it tuned, and it plays very good. It can be used for services. These are the only two instruments that we have in any of the missions and churches. We do have an accordion at the Seminary that we use. Our other missions and churches do not have any musical instruments at all. One can buy small portable organs, and of course these are used primarily in the churches in Mexico where they are fortunate enough to have musical instruments. We would, if possible, like to be able to purchase some second-hand pianos or organs that could be used in the missions and churches.

NEW CHURCH BUILDING IN GUANAJUATO

There is nothing more imperative in the life of a church in Mexico than for that church to own its own building. Otherwise all worship is illegal, but when a church has its own building, it then has the protection of the government as to its worship services.



The new church in Guanajuato (organized March 4, 1956), has under construction a brick building about 30 x 50 feet in size. The top photo shows Bro. M. L. Moser, Jr., standing beside this partially constructed building. The lower photo shows the building with about half of the roof in place. In this lower photo are (reading left to right) M. L. Moser, Jr., John W. Reynolds, M. L. Moser, Sr., and W. J. Crider.



The lower photo reveals that only about half of the roof is in place. There is a very good reason — the mission had run out of money and the work had to be suspended. On seeing how greatly the building is needed, Bro. Crider immediately volunteered to give \$100.00, which would complete the roof on this portion of the building. Since coming home from this mission tour, the church of which your editor is pastor, Calvary Baptist Church of Ashland, Kentucky, has sent \$250.00 toward this work also.

The lot on which this building is located, is in the very heart of Guanajuato, and cost 5000 pesos, about \$400.00 in our money. The church began to build in June, 1955, and to date have spent about 15,000 pesos, or about \$1,200.00. They need 50,000 pesos or about \$4000. in our money to complete the building. Would to God that He would lay it upon the heart of some reader to completely finish this building for the cause of Christ in Mexico, and for God's own glory!

When completed, with its three proposed stories, it will have an auditorium, five class rooms, pastor's home, and dormitory for the students. What greater piece of mission work could some church do than to complete this building!

History

(Continued from page nine)

old hotel building for our seminary. Of course, we did not rent it under the name of the Latin American Baptist Seminary. It was rented by individuals and the seminary meets there secretly. The building is over 200 years old but is ideal for our purposes. It has a large patio with flowering shrubs and some fruit trees. There are sufficient rooms to take care of the boys' dormitory, class rooms, study hall, kitchen and dining room. In addition there are some rooms that can be used by the faculty. How long we can use this building as the seminary building, is not known. If it should be reported to the government that the building is being used for religious purposes, it would be subject to confiscation by the government. Realizing the need of a permanent building we were fortunate in that we were able to find a small piece of property right in the very heart of the city that could be bought for a reasonable sum. The property had a dilapidated building upon it. That building has now been torn down and our new building is under construction. We hope within a few months to be able to secure enough funds to finish the building. When the building is finished it will be turned over to the Mexican government and in turn the Mexican government will protect us in the use of the building. Until that time we are faced with the instant closure of our seminary by the government. We want you to pray very much that God will bless this work and that God will protect us in the operation of the seminary and that in a short time we will be able to finish the building.

Before closing this article, I wish to call your attention to an article in this same paper by Brother Cabrera. We are already facing real problems from the government and Brother Cabrera's article explains this thoroughly.

ATTENTION

Now that you've read this thrilling story of Mexican Mission work wouldn't you like to have a part in carrying it on?

We covet your prayers and your offerings as God may lead and enable you.

Send All Offerings to:
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