





## Examiner Editorials

### WILL THE U.S. BE SPARED A 2ND TERM BY KENNEDY?

Prior to the last presidential election, we warned that John F. Kennedy would be a dangerous president for the United States because of his socialistic policies and programs. We said that he believed in "big government" and consequently would endanger our liberties as individuals.

Time has more than substantiated our fears. Kennedy has even surpassed what we had presupposed he would do. He has in no wise sought to serve the American people, but has sought to dominate them. His socialistic proposals, wherever put before the people, have been refused, making Kennedy unhappy and more determined to cram them down the throats of Americans.

His farm program, for instance, was overwhelmingly defeated by the vote of the farmers, who have long been sick of socialistic farm controls. Kennedy's Medi-care concoction was likewise opposed by the physicians and the majority of Americans as well. Doctors do not want the government for a master and the American people want complete freedom in this realm.

Kennedy's federal-aid-to-education is another item which reveals his lust for more government power. The teachers don't want this thing, neither do the majority of the American people.

His handling of the recent "racial crisis," however, reveals just how far Kennedy is willing to invade into the private and property rights of Americans. He wants legislation passed which will rob the businessman of his property rights to do business with whomsoever the businessman chooses. Not only so, but he constantly has given his support to the law-breaking mobs of integrationists who trample under foot all respect for the rights of others in their pious "demonstrations." Kennedy will send troops and spend tax money to force integration upon the people, but he will not lift a finger to uphold the rights of those victimized by the mobs.

As to the civil rights legislation, the American businessman does not want it, neither do the American people. But Kennedy is not concerned with the will of the people; he wants more power over them and this racial issue is just another means to his goal.

Kennedy has abused the office of president and violated the will of the people more so than any man ever to be elected to our nation's highest position. If this man continues to trample under foot our American principles and

is given a second term in office, we fear to think of what will become of the weakened liberties that remain.—BLR.

### POPE PAUL

The new Pope, former Cardinal Montini, appears to be of the same mind as Pope John in his desire to have Protestants go back to the Roman Catholic fold. In the *Sunday Visitor*, the following quotation was recently given:

"Almost a year before the opening of the Second Vatican Council, Cardinal Montini, who was the first to be made a Cardinal by Pope John, wrote of non-Catholics:

"Our spiritual attitude toward them must change. We must no longer consider them insensible and foreign enemies, but brothers who have painfully detached from the life tree of the one and only true Church of Christ. One must hope sincerely that some new and great event may come to change this sad state of schism among Christians."

### AMERICAN BAPTIST CONVENTION AND ROME

At its 1963 annual meeting in Detroit, the modernistic American (formerly Northern) Baptist Convention adopted the following resolution:

"We welcome evidence of goodwill and a new willingness for conversation and cooperation coming from Roman Catholic sources recently and we encourage American Baptists to respond in a Christian spirit to the opportunities for an increase in such cooperation and dialogue on equal terms at the local level."

The ABC also approved and praised the present integration activities of the mobs incited and led by Martin Luther King and others of his kind. Likewise it said the United Nations is "an instrument for the establishment of peace."

### Halliman Journey

(Continued from page one) come to say goodbye to the family. Doing without the conveniences of America I don't mind; walking for hours up and over huge mountains I don't mind; sleeping and living under the most primitive conditions while out I don't mind; and any or all of the other things one might have to sacrifice or become accustomed to in order to get the gospel to these folk I don't mind; but beloved, to leave my wife and children, so far re-

moved from any other civilized people for so long a duration, takes more of the grace of God than I ordinarily possess.

Why, then, do I do such things and sacrifice my family's welfare for the sake of preaching the gospel to these black heathen folk? First of all, I am commanded to by my Lord and Master. Secondly, because "the love of Christ constraineth me," and thirdly, because I am, not tempting, but obeying, Christ and therefore, I feel most certain that He will look after both me and my family while I am about His business.

As the Landrover pulled away I did not look back, but I knew that the family was sobbing. Soon we were out of sight and less than an hour we were at Bettega, the place where I was to spend the night. The natives already had camp set up by the time I arrived, so there was little to do on my part. Knowing that the next day would be a hard climb over the mountain, I retired early that night.

### I Preach to Two New Groups in the Levani Valley

I was up by the crack of dawn on Monday morning and by 7:15 we were on the track. We had some difficulty in finding the right track as this was a new way for us to go into the Levani and it was not until about 8:30 before we were sure of ourselves. As we were already at the base of the mountain, the trip across the mountain was not as hard as it usually is when we leave directly from our house.

By early afternoon I was at a place just at the edge of the Valley called Hambuano. This was one of the new settlements that I had located while making the aerial survey, so I decided to make this our first camping place. In about another half hour the carriers began to arrive and soon I had my tent set up (I had borrowed a tent from the Government for this trip), and some food cooking. It started raining about mid-afternoon and continued on into the night and it was very cold all night. The cold continued on into the morning and a low overcast hung over the valley. About 9:30 that morning I attempted to get the folk of that area together for a service but was told by one of the locals that no one lived in that part of the valley other than two or three. I told him I had already seen quite a few houses from the air but he denied that they were there and pointed to the only three houses that were visible from where we were standing and said, "Look for yourself; that's all there are," and added, "if you don't believe me, go have a look."

I informed him that was just what I intended to do. He looked a little surprised but said all right and he would go along. He proceeded to lead the way but I noticed he was leading us astray so I found my own way, and the houses I was looking for. After a while he joined us again and I asked him who lived in all those houses (there were about 35 of them), and he said no one. When I took my field glasses and told him I could see people walking around all over the place, he went off by himself and sat down and was sullen the rest of the day.

The day turned out to be really nice and it was about noon before I got back to camp. After dinner I made another attempt to get the folk assembled for a preaching service and this time was partially successful in that I got 39 of the possible 80 people together that lived there. No rain that night but it was cold, which is typical of this valley.

While making the aerial survey I had located two groups in the Levani, plus two other groups further on up and also those in the Strickland River area, that I had not previously seen before. On a Wednesday morning we broke camp at Hambuano and started in the direction where I had seen the other group at the far end of the valley. About 2 hours later we had reached the settlement and looking through my field glasses I could see sev-

## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to books, orders, subscriptions, or some other matter).

When a man is ordained to preach, who is involved so far as power and authority is concerned?

We believe there are three things involved or signified in ordination:

(1) A man is publicly recognized by the church of having been called of God to the ministry (Acts 13:2, 3).  
(2) Also, the man is recognized by the church of being sound in the faith and fully qualified for the ministry (Acts 16:2).

(3) A man is authorized by the church to do a particular work (missionary or pastoral) which is to be under the control of the church. (Acts 13:2, 3).

An ordination is in effect only as long as the ordained person occupies the position to which he has been ordained (appointed). For instance, when a man is ordained to the office of pastor, he is only a pastor as long as he holds that office. If he goes to another church as pastor, he is, in effect, re-ordained. This does not mean that he goes through another ceremony called "ordination" but it means that the church which has called him appoints him to the office of pastor. Ordination is simply an appointment to some work. It lasts only as long as the person is in that work. A man not pastoring a church is not a pastor, although he may be a sound preacher.

Could a woman administer baptism?

There is no example or precept for such in the Bible.

Is it true that Spurgeon was never ordained?

So far as I know, it is true that Spurgeon was never ordained in the sense of modern-day practice. However, when he was called as pastor of New Park Street Baptist Church, he was (1) recognized as God-called, (2) recognized as sound in the faith, and (3) appointed by the church to the office of pastor. What else is there in ordination than this?

Does ordination authorize a man to baptize?

If you refer to baptizing without the approval of the church, no. If you refer to baptism administered by a man appointed (ordained) as a missionary, then the church has already voted that he baptize all who profess faith in Christ.

Does a church have to appoint someone to baptize each time a person comes to be baptized?

Not necessarily. It is the practice of most all Baptist churches to have the pastor to do the baptizing in all cases possible. However, it is sometimes necessary for another person to be appointed by the church to administer baptism.

eral houses and quite a few people. The people were watching us and they had begun to get together in small bunches. This is not a good sign of friendliness, so we approached with caution and very slowly. I kept a close watch through the glasses as to their actions and movements and noticed after a while that they had begun to go into the bush. We approached a little closer to the settlement and then I left the carriers and our supplies behind while I and the interpreter went to make contact with some of them. Only a few men were visible by the time we got there and I could see that these were the most primitive looking people that I had seen yet. We learned that the place was called Mane-Mane. We told them we wished to spend the night somewhere close by and after a short talk among

themselves they said it was right. We located a likely spot for camp and called for the carriers to follow us. The few local men were there followed at a distance and while they had not shown any signs of hostility they were not too friendly and I kept wondering what all the rest were to that we could not see.

We got our camp set up in the time and I made it my business to try to get friendly with a few men that were around our camp. They would answer what I asked something, but that was about all. I asked them if they would call in the rest of the men so that I could talk to them at one time, but was told to wait here — and this was in spite of the fact that from where we were standing at the time about 40 houses could be seen. It seemed to be unique with the folk of the Levani Valley to try to lead a white man to think that he had no lives there. That has been my experience with all six Levani Valley settlements where I have held services.

Twelve men finally came and they said if I would wait a while some more would come. I decided to wait and in the meantime I pulled some extra food. It is a real treat to a native as their only method is to get them out with sharp pointed spears. After about 2 hours 40 had assembled for a service with 3 more standing off at a distance. No doubt, there are 60 or more that live in the settlement. By the time preaching services were over the food seemed to be more friendly when we asked for food. brought plenty of food.

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Editors

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# Federal School Domination Seen In Kennedy Program

WASHINGTON (AP)—A leading public educator says President Kennedy's 24-point aid-to-education program would inevitably lead to Federal control of the schools.

A. W. F. Ford, president of the Council of Chief State School Officers and commissioner of education for Arkansas said yesterday the Kennedy program "invites Federal control at the Federal level."

"If Congress should be so unwise as to enact any substantial part of this program, control of education by the Federal Government will be on its way," he said.

The council itself, representing 50 State superintendents and commissioners of education, has yet taken a formal stand on the program. Executive secretary Earl Fuller said "We are waiting to see how the bill comes out of committee."

Mr. Ford, writing in this week's issue of scholastic teacher, described himself as "a long-time advocate of federal financial sup-

port for education."

But, he said, he had reached the reluctant conclusion "it would be better to leave financing of education to the States and to local communities than to submit to a multiplicity of categorical programs which can only result in domination by the Federal Government."

Mr. Ford said, "Federal aid to the States should lose its identity upon reaching the State, and such funds should be used to supplement State and local monies for educational purposes."

He said, "The National Defense Education Act of 1958 marked the first time that we have had an invasion on the part of the Federal Government in the area of curriculum in general education subjects."

"Without raising any question as to the results of the National Defense Education Act, it is fair to state that the determination of curriculum needs was made by Congress and not by the states." (Washington Star, Mar. 18, 1963).

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spent two nights here and then decided to move on up to Hugunia, which is at the far end of the Valley and where I have a meeting house built with quarters in the back for sleeping. There are not many people that live in this end of the valley so attendance was not expected to be large and it wasn't. We spent two nights here at this place and by now we had been away from home a week. I was now ready to move out of the Levani Valley.

## A Week Spent in What No Doubt Is the Least Known Part of New Guinea

When we left Hugunia on Monday morning, we headed for a place called Hania. I had never been any farther than the point where we were leaving and therefore the days that were ahead promised some exciting moments and new experiences. I had attempted to go into this area once but could not get my carriers to go. On this day they did not refuse but I had not been out of the Valley more than three to four hours when I heard rumours from one of the Christian boys that there was fear and unrest among many of the carriers. He said he had heard them talking while in the Levani and that many of them had said they would not go much farther. I asked him if he were afraid and he said no and gave a wonderful testimony of the protecting grace of God. He also said that he was not sure, but he thought the other seven Christians felt as he did — trying days lie ahead.

Thoughts ran through my mind as to what a predicament I would be left in should most of my carriers decide to desert, but the track was too rough and the climb too steep to think of anything other than to try to reach our destination. Before we would get there we would have a 9,000 ft. mountain to cross.

Late that afternoon, after walking through dense moss covered forest for several hours, I descended the last ridge that led to a spot that had a clearing of perhaps 40 acres. I could see several houses but no people. There was no sign, however, that no one lived there, but as usual they had heard of our coming and were in hiding. We had not been there long, though, when some of them began to come out of the bush and came up to the camp. I made inquiries about getting food for my carriers and they said that food was available and that later on the women folk would bring it, so with that they began to call out for the women to bring food.

By the time food was secured it was almost dark, so we all made ready for the night. The wind was blowing hard that night in this high mountain camp site and it was extremely cold all night. One would not think that being almost under the equator it could get so cold, but at altitudes up to 10,000 feet it often frosts and in some places it snows on top of the mountains. I was sleeping at about 8,000 feet in this place.

The next day was a busy day. Many of the people had begun to come around now and I could spend a while with new folk. When I help their sick, they learn that I have come to help them, and I can get them together for a service. I did medical work for a while and then got them together and preached to them.

## Carriers Desert the Second Week Out

Without anymore having been said about the carriers not wanting to continue on at this time (about noon on a Tuesday on the second week), a spokesman for the group stepped forward and announced that some of them were going back. I tried to reason with them, showing them what a

## INDIANA VISITORS



We at Calvary Baptist Church were recently privileged to have Elder Carroll Hunter and part of his family with us for services. They, along with other brethren in Cannellton, Indiana, have formed a new church, under the sponsorship of our church. It was a privilege for us to assist them in this effort.

predicament it would leave me in if they did leave now and called their attention to our discussion we had before we left the Mission and how they had promised they would go with me all the way; but it seemed that nothing I could say would change their minds. They said they were afraid to continue on any farther. I soon saw that no amount of persuasion was going to do any good, so I asked all that wished to go back to line up.

To my surprise 14 of the 21 that had left the Mission with me, including two of the professing Christians, lined up to leave me and the rest to manage as best we could. Including myself, that only left 8 of us that had started out. Within a few moments they were gone and while I didn't know just how, I felt sure that somehow God would see us through. At the preaching service I noticed that the majority of the men were old men, so for the present, at least, it did not look too good for prospective carriers in that place.

After the services were over, I made inquiries about getting help to get my things moved up to the next stopping place. The head man said he would see what could be done, but he added that most of the men were old. That night I prayed earnestly that God would supply me with the necessary help to get me out of this place the next day. Two young lads were sent to Georo, the next place up the way, for carriers, but Georo was a long way from Hania and if we had to wait for help to come from there that would probably mean two more days at least before we could get under way. With those things to think about, I went to bed.

The next morning after breakfast I inquired as to how many we had to help. Only three had come, so we were short 11. I took one man's load and showed that I was willing to do my share, but we were still short 10. I asked if it would be possible to get some women to help us. The head man said he would try and so he began to call out for the women to come and help us. Soon some came, but due to their shyness they had to be coaxed for a long time before they would take loads.

Finally 7 of them took the



Elder Carroll Hunter

Brother Hunter is doing the preaching for the new church at Cannellton, Indiana, recently organized out of the Calvary Baptist Church of Ashland, Kentucky. Those in the Cannellton area interested in an independent church should get in touch with Bro. Hunter.

places of the men that had left me and three little boys came to help, some of the other men doubled up their loads and before 9 a.m. we were under way. For the rest of that day we climbed mountains, tracked through miry, muddy ground, crossed rivers, but before night we reached Georo. The women seemed to fare just as well as the men and to say the least of it they were just as valuable to me that day. They were more than pleased with their day's wages when I paid them off in matches, and when they found out what they were and how to use them they stayed somewhere close by and were on hand early the next morning, wanting to carry for me again that day; however, I was to stay there for a couple of days at least and so they returned to their homes.

(Some women think they have no place and part in the service of the Lord, according to what sound Baptists teach. Sister, there is plenty for you to do if you have a mind and a will to work without trying to take over the services in some church. Think of these poor heathen women carrying heavy loads all day, wading in mud and muck up to knee deep, up and over steep mountains, crossing treacherous rivers, and happily doing so for a few matches. I believe many females could learn a valuable lesson from these heathen women of New Guinea).

It was soon evident the next day that there were more people than at the last place I had been. The people were shy but very friendly. They brought plenty of food to sell and seemed to be happy to have us in their midst. As is usually the case in these isolated pockets, many of them were in bad need of medical aid. A young child was brought that had both feet severely burned and one leg clear to the thigh—too far gone for any help that

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## Halliman Journey

(Continued from page two)

Before we had finished buying food, it began to rain and the natives went back to their houses and we to our tent. The rain continued all through the night and was still raining the morning when I got up. I started to break camp and go up to the other end of the valley but it was not until noon the rain stopped. The walk to the next place was about four miles, so we decided to go on that afternoon and we hurriedly got things together and got underway, so we left the folk at Mane for the time, but I intended to go back and minister to them again.

Due to so much rain the track was very wet and muddy and by the time the first hour was up we had fallen many times. Before we reached Hambuano, I had sent some of the natives on to the place where we were headed for with some of our supplies and now we were to be short some carriers. I was carrying and some had helped up their loads but by the afternoon I and some of the carriers had reached a place called Guali, a place about the center of the Valley.

We immediately began to get things in order for the night and noticed my sleeping bag was

not there, so I made inquiries about it and was told that it would be on later. Dark began to come on and my bed was still missing, so I was told this time it would not arrive until the next day. I had nothing to sleep on that night but the ground and so I spread some grass on the ground and built a good fire and attempted to go to sleep, but even with a good fire I was so cold I found sleep next to impossible. I mainly kept myself occupied keeping the fire going all night. About 11:30 the next day some of the natives came in with my bed roll. The mixup had come when the native who was carrying it laid it down by the side of the track to relieve someone with a heavier load, thinking the other fellow would get the bedroll; but he didn't, and it was not until more than an hour had elapsed that they noticed it was missing. By the time someone went back for it dark was coming on and they had to stop some where else to sleep. Needless to say, I was more than just slightly upset over this bit of carelessness but it is the type of thing that is common here and you have to learn to live with them.

I had been to this place before so the natives were not quite so shy as at some of the other places and quite a few of them (about 65) came out for services. We

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## IS IT RIGHT OR WRONG TO USE MUSICAL INSTRUMENTS?

The "Church of Christ" people are divided into what is popularly known as "The Fiddlers" and the "Anti-Fiddlers." One group will have nothing to do with the use of musical instruments in worship. They not only will not use such, but they are loud and persistent in condemning others who do use instruments in the worship of God. Are they right or are they wrong in their contention? **THEY ARE WRONG**, just as they are concerning most of their teachings.

Read Malachi 3:6. If God does not change, then He doesn't change His attitude concerning music. People do change as regards their musical tastes. With the advent of radio came the "crooner" with his slobbery, sobby slush. Instrumentally, we have "swing." Both are musical perversions. But God hasn't changed in His attitudes or His tastes.

### Did God Ever Approve of Musical Instruments?

The answer is YES! Let us remember that the Psalms were inspired of God, and when they command that God be praised in a certain way, that command expresses the will of God. Let us examine a couple of the Psalms in this connection:

Psa. 150:3-5, "Praise him with the sound of the **Trumpet**; praise him with the **psaltery and harp**. Praise him with the **timbrel and dance**; praise him with **stringed instruments and organs**. Praise him upon the loud **cymbals**; praise him upon the high sounding cymbals."

Note the musical instruments mentioned here — the timbrel, trumpet, the harp, organ, cymbal, and stringed instruments.

Question: Would God command the use of such instruments in His worship in Old Testament times, then turn around and frown upon the use of such in New Testament times? Of course not.

### Are Instruments Used in the Worship of Heaven?

YES! Read Rev. 14:2, "And I



ELD. ROY MASON

heard the voices of harpers, harping with their harps." Then verse 3, "And they sung as it were a new song..." There we have mentioned the use of harps and the exercise of singing, in close connection.

Read also Rev. 15:2-3. There harps and singing are mentioned in close connection in Heaven.

Another question: Would God approve of the use of musical instruments in Old Testament times, and approve of the use of instruments in Heaven, but disapprove of the use of such here and now? **ABSURD!** If the anti-fiddlers could get to Heaven, wonder if they would seek to reform God's musical tastes? But if they depend on water or "water works" in part to take them there, they "ain't agwine to git thar!"

### Personal Aversions to Certain Instruments

We have known people who disliked to hear a "fiddle" played in a church. Some don't like an organ. They have no valid ground of objection except, "I just don't like it!" That attitude is entirely selfish, for they would thrust their own musical tastes upon others. We should realize that there is a wide range in musical tastes. What we may not like, others may like. What may not help us may greatly help others. Anything that is worshipful and that is of such nature as to honor God may be used in worship. In a church, preference should be given to the songs and the music that tends to benefit and uplift the greater number. That is why it is a mistake for a few people who know the technical points of music to set up technical standards. The majority of worshippers care nothing about musical technicalities. Singing is not to be a technical exercise in a church — it should be worship!



### Halliman Journey

(Continued from page 3)

I could render out in the bush. A young man came for me to remove a piece of arrow from his head. It had gone in at his temple and lodged at his jaw bone. Several others had teeth to be extracted.

I asked the people to assemble for services about noon and we got quite a large number and I preached unto them. Like Hania and the first two places in the Levani that I held services, this was their first service to attend and their first knowledge of God, and what good my preaching did, if any, only eternity will reveal, but they sat quietly and kept their eyes fixed on me all the time I was preaching.

**Seven Of Us Spend Two Days In Dense Jungles Searching for a Track That Leads to the Strickland River.**

Just after I dismissed the above mentioned service, I asked if there were anyone who would act as our guide to take us into the

Strickland River area. I got no response to this and then I asked if anyone would tell us where to find the track. Again, no response. Soon after I called the six men together that were still with me and I asked them why it was that no one would go or even tell us how to get there. They said that a few years ago several of the men from Georo had gone over there and shortly after they returned, five of them died; therefore, the Georo natives thought those from Akalanda (that's what they call the Strickland River area) possessed powers to take the lives of others, or else the place was filled with demon spirits and they are not only afraid to go back but will not even tell anyone how to get there. No doubt what happened is this: when the people from Georo, who live at about 7,500 feet above sea level, went to Akalanda, which is only about 1,500 feet, they got filled with malaria and immediately, when they got back and hit the high altitude, they got sick and having no medical treatment died soon thereafter.

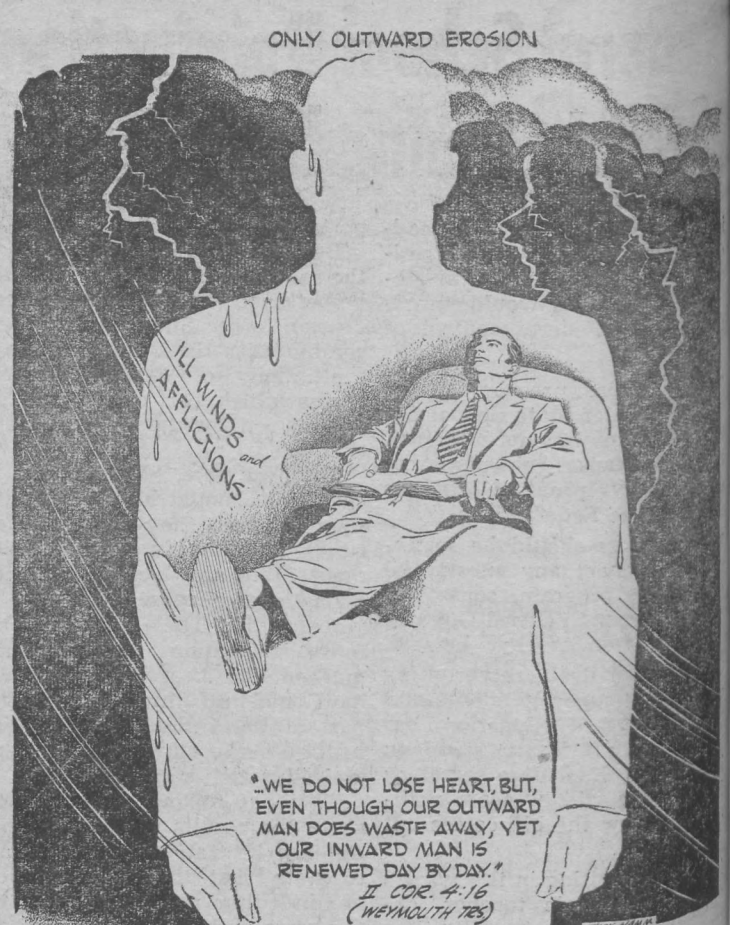
But be that as it may, they are afraid to go and would not tell us where to find the track. Again I asked the six that were with me if they were afraid and they all said no. We prayed and talked about us seven setting out to find the track. We knew the general direction and that was about all. We decided to think about it that night and then decide what to do the next day.

By the next day we had decided to spend one day, if necessary, trying to locate the track and if we found it we would come back to our camp and resupply and go back. It did not turn out exactly as we had planned. We took provisions only for that day and up to noon the next day in case we had to spend the night somewhere other than at Georo.

In about an hour after we left we found a seldom traveled track that we thought might be the right one. We followed this track and soon found that we were going into dense jungle and all of us were soon wet from the dripping leaves and vines. It did not take long for us to realize we were in "no man's land." We walked for half a day (about one-fourth of the time almost crawling to get through the vines and thick undergrowth) before we were able to take a good break.

Suddenly we came to a place where a small native shelter had been built, so we knew then we must be on the right track, and here we all sat down to rest for a while. We talked about whether we should go back now or continue on and the natives said they had rather continue on and try to reach Akalanda before we turned back, for the track was too rough. Only those that have done jungle tracking under the worst conditions will have any conception of what I am trying to describe.

After a good rest we started out again and after about mid-afternoon we found ourselves at the top of a huge mountain. When we saw what we were going to have to descend we almost decided to go back, but we decided to try it. Never have I descended such a steep mountain before and many times, had it not been for the hiking boots with the sharp spikes in them that Bro. Ralph



Doty's church from Oregon sent me, my life would have been in peril. The roots were wet and slick and many times I found myself walking on moss covered roots that were hanging over space. Clouds were hanging low and vision was only a very short distance. We could hear the roar of a large river at the bottom of the mountain but due to the cloud and fog we could not see it. We soon began to realize that if we did not soon reach some place where we could make a camp for the night we were going to be in real trouble. While it was no more than 4 p. m., it was getting dark in the jungle and we were having difficulty trying to keep on the track. Had it not been for the experience of these native men in bush tracking we would have been lost long before. When they cannot see the track anymore they begin to look for certain other signs such as broken twigs, shells of certain nuts that have been eaten and various other signs — many times we had to rely upon their knowledge of these things.

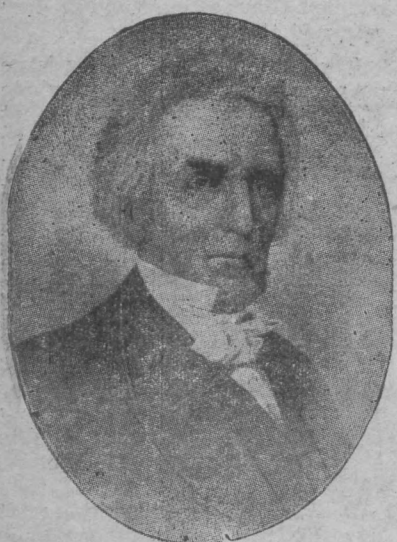
Just before night closed in on us, I heard one of the natives cry out "Anda, Anda," and I knew that the Lord had answered our prayer, for "Anda" is the word for "house." We all hurried to where he was and soon I saw a small clearing in the jungle about 15 square feet with a lean-to house (if you could call it that). It only had a leaky roof, no sides, but it meant a place to sleep for the night for seven tired, wet, and weary travelers. We had been wet from the time we had left that morning and it was raining now, so this "Anda" looked like a mansion to us. It took us some time to get fires going but after several attempts we were successful and soon we began to dry out and cook some food.

Before it got completely dark the natives had spread a few leaves and bark out on the wet cold ground and most of them were soon sound asleep. As I looked at those black brothers of mine there on the cold ground with scarcely anything on and only a leaky roof over them, yet able to sleep under such conditions, I could not help but think that in their own environment they are superior to the white man in some ways; and when I was tucked away in my warm sleeping bag for the night, I could not help but wish that in some way I could share it with them.

The next morning we were up early and after our prayer and Bible reading we talked about what we would do. Each of us, after eating breakfast, had food for one more meal. I had eaten scantily that morning to have a little left for later on. We did not know how far it would be to Akalanda, but guessed it to be at least one more hard day's

walk and we were sure we would not find any food before we got there. I told them I had gone without food for up to 4 days at the time, and they said they had missed many meals, too, so we decided that we would turn back now.

We began to look for the track again but the one we were traveling on the day before seemed to suddenly end a short way from where we had slept that night. We found another but that too came to an abrupt end. Several more were found but they all went a short way and then vanished in the jungle. "What would we do now?" all seemed to ask about the same time. The situation was such as not to be trifled with. Our food supply was practically gone and the only track that would lead us to some place was the one that would take us back to Georo. We hated to turn the jungle would defeat us, but after several attempts to find a track that would take us, we decided the only thing we needed to do was to turn back or find ourselves hopelessly wandering around in this vast jungle without any food. We decided to turn back and look for the track. (Continued on page 5, column 1)



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## WHAT DOES IT MEAN?

1 Peter 4:12, 19

"It does not matter what it means, poor heart;  
The dear Lord knows, to bear it is your part;  
Nor think some strange thing happened unto you.  
Which He would not allow it if He knew.  
He does know. In His all-wise Fatherhood  
He knows it, and allows it for your good.  
He is not hard; you do not think He is;  
When in the dark you find your hand in His;  
When it was light you tried to walk alone,  
And thought the strength He gave you all your own.  
You did not ask what that last blessing meant;  
Just smiled and took it, satisfied, content.

You did not think it strange. You thought He knew.  
And planned the sweet surprise which came to you.  
Tired one, then do you take life's sweet and good,  
Yet cannot trust that tender Fatherhood,  
But think it makes mistakes when'er it sends  
Some hindrance which your eager haste offends?  
Or when He lets the wicked plot you harm,  
And stir a whirlwind when you seek a calm;  
You think it strange, this trial swift and keen,  
And in your weakness ask, "What does it mean?"  
I think the language of God's heart would read;  
"I love my child, I note his slightest need;  
I long to prosper him in all his ways,  
To give him quiet nights and peaceful days,  
But if I do, he'll lose himself from Me,  
My outstretched hand he will not wait to see;  
I'll place a hindering wall before his feet;  
There he will wait, and there we two will meet.

I do not in wrath for broken laws  
Or willful disobedience, but because  
I want him nearer, and I cannot wait  
For him to come for he might wander late.  
My child will wonder, will not understand,  
Still half in doubt He'll clasp my outstretched hand;  
But when at last upon my heart He leans  
He will have ceased to wonder what it means."

## Different Methods of Preaching the Word

**Preaching and Expository**  
— Peter and Paul at  
Oratorical Preaching

is a word of counsel for men who have their eye on the ministry. If you take my word, you will seek not to be a preacher, but an expository preacher. I believe that what this needs is the Word of God. There is no book that will teach the people like the Bible. The professors of the University gave some of the professors of the University the Book of Job, and was no building large to hold the people. If the Word will interest the people, it will take about a ton of men to convert a child five times. A man was talking of the church once, and said it because the preacher preached on politics and read nice little essays to the people the Word

men only use the Bible book. They get a text and they go. They go up

in a balloon and talk about astronomy, and then go down and give you a little geology, and next Sunday they go on in the same way, and then they wonder why it is people do not read their Bibles. I used to think Charles Spurgeon was about as good a preacher as I ever knew, but I would rather hear him expound the Scripture than listen to all his sermons. Why is it that John Hall has held his audience so long? He opens his Bible and expounds. How was it that Andrew Bonar held his audience in Glasgow? He had a weak voice, people could hardly hear him, yet thirteen hundred people would file into his church twice every Sunday, and many of them took notes, and they would go home and send his sermons all over the world. It was Bonar's custom to lead his congregation through the study of the Bible, book by book. There was not a part of the Bible in which he could not find Christ. I preached five months in Glasgow, and there was not a ward or a district in the city in which I did not find the influence of that man.

**A. Reminiscence**  
**Andrew Bonar**

I was in London in '84 and a barrister had come down from Edinburgh. He said he went through to Glasgow a few weeks before to spend Sunday, and he was fortunate enough to hear Andrew Bonar. He said he happened to be there the Sunday Bonar got to that part of the Epistle of Galatians where it says that Paul went up to Jerusalem to see Peter. "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

He let his imagination roam. He said one day he could imagine they had been very busy and they were tired, and all at once Peter turned to Paul and said, "Paul, wouldn't you like to take a little walk?" And Paul said he would. So they went down through the streets of Jerusalem arm in arm, over the brook Cedron, and all at

(Continued on page 6, column 1)

## Halliman Journey

(Continued from page 4)  
that might lead off from this one, but none was found.

Just as it was the day before, we were soon soaked and stayed that way until about 6 p.m. when we finally reached our camp at Georo. Going back was much harder than the trip the day before for we had the two steep mountains to climb instead of descending. No sooner had we got back than we learned where we had missed the track. We were told that the track which went on by the place where we slept and suddenly ended, started up again a little farther on. The few people that traveled it purposely made a gap in it to throw people off. It was a good trick, we thought, but felt bad that we had been so easily defeated in our efforts to make contact with the folk who live in Akalanda.

While we were resting from those two days, we discussed the matter of going back and when I finally asked who would be willing to go back with me, only two said they would go back; the rest said they were not afraid but that the track was too hard. I talked it over with the two and we decided to pray about it first before making any decisions.

In the meantime I did some more preaching at Georo. We heard that the people at Georo had been crying and mourning for us the two days we had been gone. They did not expect us to return, thinking we would either be lost in the jungle or die at the hands of the folk in Akalanda. After thinking it over a day, I decided it would be unwise for only three of us to try the trip again as we would have to start out with the very minimum of requirements and we did not know what we would find or how we would be received by the people that live there; so we decided it best to postpone the trip to Akalanda for a while.

### Back to Tanggi After Three Weeks

When we decided to start back we had been gone a little over two weeks. Some of the track I had not been over, but I knew it would take us the remainder of the week to reach home with stopping off and preaching at the different points. I asked for carriers to get my things moved across the mountain and it was a problem again to get sufficient help, as it was a day and a half walking over this mountain and

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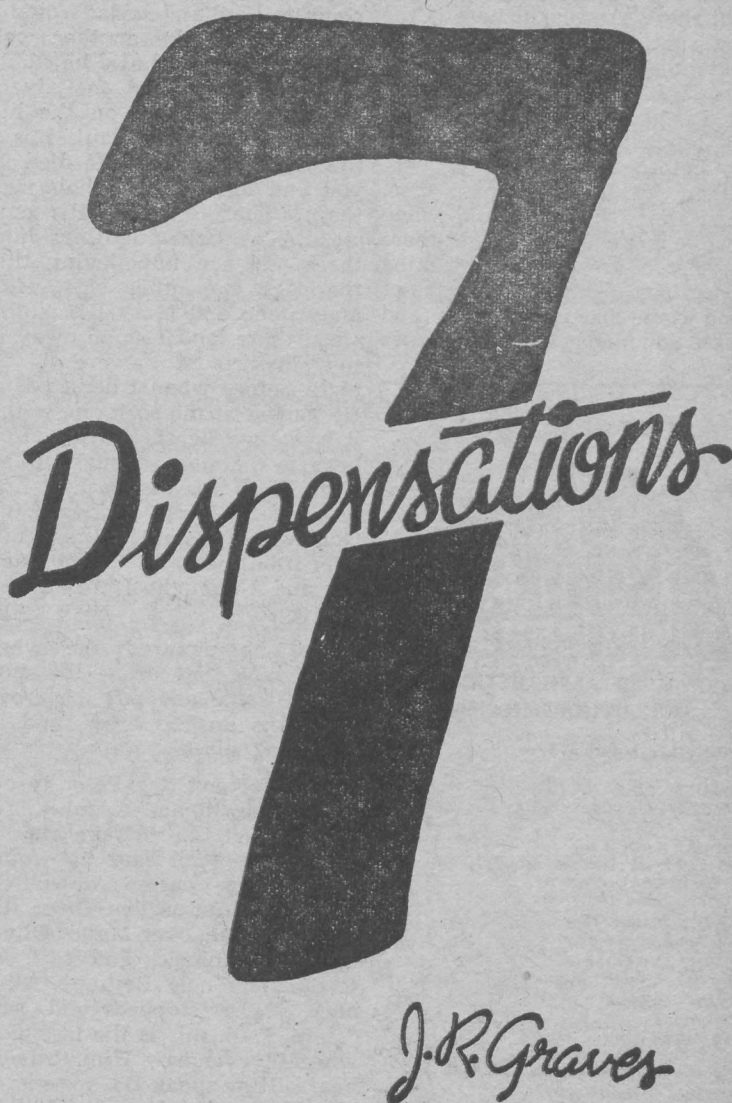
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### A Summary of the Trip

What, if anything, worthwhile, was accomplished on this trip? Several things. For one thing I preached the gospel to several hundred people for the first time. I preached at five different places where the gospel had never been preached before by anyone. At least four of these places will no doubt become regular preaching points now. Another thing is that while I failed to complete the Strickland River trip, I know the way in there now and have intentions of going back now more than ever.

What is it in Akalanda (the Strickland area) that the native folk don't want me to find or see? Are the folk that live there as bad as some claim them to be? Is the place possessed with demon spirits as most of the natives think? Beloved only one large mountain and perhaps another day and a half walk separated me from these answers this time. One thing I know, there are people living there, how many and whether they are friendly or not, I do not know, but I feel burdened to take the gospel to them also and if the will of God be so I will be making another trip to the unknown Akalanda.

May the Lord bless you all.

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long before Judas came to betray Him. And I heard Him say to Judas so kindly, 'Betrayest thou the Master with a kiss?' And then they bound Him and led Him away. That night when He was on trial I denied Him. He pictured the whole scene.

(Continued from page 5)  
once Peter stopped and said, "Look, Paul, this is the very spot where He wrestled, and where He suffered and sweat great drops of blood. There is the very spot where John and James fell asleep, right there. And right here is the very spot where I fell asleep. I don't think I should have denied Him if I hadn't gone to sleep, but I was overcome. I remember the last thing I heard Him say before I fell asleep, was, 'Father, let this cup pass from me if it is Thy will. And when I awoke an angel stood right there where you are standing, talking to Him, and I saw great drops of blood come from His pores and trickle down His cheeks. It wasn't

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And the next day Peter turned again to Paul and said, "Wouldn't you like to take another walk to-day?" And Paul said he would. That day they went to Calvary, and when they got on the hill, Peter said, "Here, Paul, this is the very spot where He died for you and me. See that hole right there? That is where His cross stood. The believing thief hung there and the unbelieving thief there on the other side. Mary Magdalene and Mary His mother stood there, and I stood away on the outskirts of the crowd. The night before when I denied Him, He looked at me so lovingly that it broke my heart, and I couldn't bear to be near enough to see Him. That was the darkest hour of my life. I was in hopes that God would intercede and take Him from the cross. I kept listening and I thought I would hear His voice."

And he pictured the whole scene, how they drove the spear into His side and put the crown of thorns on His brow, and all that took place.

And he next day Peter turned to Paul again and asked him if he wouldn't like to take another walk. And Paul said he would. Again they passed down the streets of Jerusalem, over the brook Cedron, over Mount Olivet, up to Bethphage, and over on to the slope near Bethany. All at once Peter stopped and said, "Here, Paul, this is the last place where I ever saw Him. I never heard Him speak so sweetly as He did that day. It was right here He delivered His last message to us, and all at once I noticed that His feet didn't touch the ground. He arose and went up. All at once there came a cloud and received Him out of sight. I stood right here gazing up into the heavens, in hopes I might see Him again and hear Him speak. And two men dressed in white dropped down by our sides and stood there and said, 'Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'"

My friends, I want to ask you this question: Do you believe that picture is overdrawn? Do you believe Peter had Paul as his guest, and didn't take him to Gethsemane, didn't take him to Calvary and to Mount Olivet? I myself spent eight days in Jerusalem, and every morning I wanted to steal down into the garden where my Lord sweat great drops of blood. Every day I climbed Mount Olivet and looked up into the blue sky where He went to His Father. I have no doubt Peter took Paul out on those three walks. If there had been a man that could have taken me to the very spot where my Master sweat those great drops of blood, do you think I wouldn't have asked him to take me there? If he could have told me where I could find the spot where my Master's feet last touched this sin-cursed earth and was taken up, do you think I wouldn't have had him show it to me?

## Oratorical Preaching

I know there is a class of people who say that kind of preaching won't do in this country. "People want something oratorical." Well, there is no doubt but that there are some who want to hear oratorical sermons, but they forget them inside of twenty-four hours.

It is a good thing for a minister to have the reputation of feeding his people. A man once made an artificial bee, which was so like a real bee that he challenged another man to tell the difference. It made just such a buzzing as the live bee, and looked the same. The other said, "You put an artificial bee and a real bee down

(Note: Sometime ago, a pastor in the West had the Encyclopedia Britannica research department to write a brief article on the subject of wine in the Lord's Supper. Here is just a brief portion of the article, which we believe will be of interest to our readers.)

"The term 'unfermented wine' is in like manner, a perversion of language, and hence a stumbling-block to myriads. Like the popular use of the word temperance, it is a novelty, and carries an absurdity in its face — embodying, as it does, a **contradiction in adjecto**. The ancient writers, as we have shown . . . discriminated very carefully between '**must**' and '**wine**.' In fact, there is no possibility of misunderstanding Pliny's thought, if his words are honestly dealt with. The **semper mustum** — always '**must**' — of which he writes, was so called for the simple reason that it was NEVER ANYTHING ELSE BUT '**MUST**.' The fermentation whereby '**must**' becomes **wine** was prevented, and therefore it never became wine. And in perfect accord with him are the other writers who treat upon the subject. Varro, for example, speaks . . . of '**must**' being put into the **dolium** (the largest vessel in which the fermentation took place, that it might become wine — **mustum conditur in dolium, ut habemus vinum . . . ut sit vinum factum.**"

"We do not deny that unfermented grape juice may, in a loose and popular sense, be called 'new wine,' as sweet worth may be called 'new ale or beer,' and freshly pressed apple juice be called 'new, or sweet cider.' Such use of words is common in all languages. The mind simply goes forward to the perfected article without stopping at any intermediate stage. For example, the housewife speaks of churning her butter, and baking her bread, when in reality she does neither the one nor the other. She churns her **cream** that it may become butter, and bakes her **dough** that it may become bread. So, in like manner, the vintner may speak of pressing out his wine, when in reality he only has the '**must**' pressed out that it may become wine. And it would be no more silly to maintain that **cream** is actually butter before it is churned, and **dough** bread before it is fermented. It is this proleptic usage which has furnished teetotal authors and orators with the greater part of their citations in

there, and I will tell you the difference pretty quickly." He then put a drop of honey on the ground and the live bee went for the honey.

It is just so with us. There are a lot of people who profess to be Christians, but they are artificial, and they don't know when you give them honey. The real bees go for honey every time. People can get along without your theories and opinions. "Thus saith the Lord"—that is what we want.

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## A black and white cartoon illustration. On the left, a man in a suit is running away from a large, dark, jagged rock formation on the right. The man has a sign that says 'SKEPTIC' on his back and a small tag that says 'BEANS' on his belt. He is looking back over his shoulder with a fearful expression. A horizontal line of light or energy connects the man's head to the rock. The rock formation is labeled 'SPIRITUAL REALITY' in bold, capital letters. The background is a simple, textured landscape. At the bottom of the page, there is a quote in italics: "FOR WHAT IF SOME DID NOT BELIEVE? SHALL THEIR UNBELIEF MAKE THE PLAN OF GOD WITHOUT EFFECT?" followed by "— ROMANS 3:3".

proof that one thing is something else, i.e. that **'must'** is **wine**. If word meanings here also were rigidly observed, there would be a clearing up of conception and understanding with regard to things identical, and things different; while many, doubtless, would refrain from using, as one element of the Sacrament, a substance supposed to be what in reality it is **NOT.**" (Jewlett, E. H. **The Two-Wine Theory.** New York: E. Steiger and Company, 1888, pages 5-6).

"For many centuries after its founding the Christian church used fermented wine in the communion service. In comparative recent times, after the rise of Protestantism, questions began to be asked about the propriety of using fermented wine in the communion. Today there are differences of opinion among the various branches of the Christian church. The Roman Catholic Church continues the use of wine. The point of view of some Protestant churches which still use wine is expressed by the statement of the House of Bishops of the Protestant Episcopal Church at its meeting in 1925:

'As, then, it seems clearly proven, that fermented wine was used by our Lord in the institution of the holy communion; that the use of fermented wine, and fermented wine only, has the authority of our Lord's example, of the example of the early Church and of subsequent practice; that it has the authority of antiquity, universality and consent — which vindicates for the use of wine in the Eucharist an authority superior to that of formulated and specific legislation.'

"The Lutheran Church uses wine quite generally in celebrating the communion, although a few of the churches forbid its use. In some Lutheran churches both wine and unfermented grape juice are available to communicants. The Board of Social Missions of the United Lutheran Church in America has published a pamphlet entitled, 'The Bible Speaks on the Liquor Problem.' (Spalding, W. B., **Alcohol and Human Affairs**. New York: World Book Company, 1949, page 154).

## "Jesus The Carpenter"

(Continued from page one)  
the name Christ does not occur  
in Gen 1:1, it is His creative acts  
that are described.

"For BY HIM (Jesus) WERE ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by

him, and for him." (Col. 3:11)  
 "God . . . hath in these  
 days spoken unto us by his  
 Son, whom he hath appointed  
 heir of all things, by whom also  
 he created the worlds."  
 1:1, 2).

I believe that this world was created and all things therein by the Lord Jesus Christ. Evolution can never explain the rise of the universe. A lad came riding home to say, "Now I know where horses came from," Shultz, the blacksmith, remarked to them. When his father remarked, the boy said, "I saw a horse make one." The father said to you see him make a horse," to which the boy replied, "No, I didn't see him make a whole horse. I saw him finish up one, by just nailing the shoes on." "I passed by." That is just evolution. At best, it is a system of guesses.

"Don't be discouraged, po-  
fly,  
You'll be a chipmunk, by  
by:  
And, years after, I can see  
You'll be a full grown  
chimpanzee.  
Next, I see with prophetic  
You'll take your place in  
ranks of men;  
Then in the great sweet by-  
by,  
We'll be angels, you and I  
Why should I swat you, little  
little fly,  
Prophetic chum of my home,  
high?  
in says, I

Just look about for  
as a carpenter. View the  
as His creation. He built  
spring that ripples in the  
light; every stream great  
small; every lake that

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# IF JESUS CAME TODAY

If Jesus came today would you be glad,  
And arise to meet Him with a joyous cry?  
Or would your heart be filled with grief, and sad  
Because you'd let some precious soul slip by?  
And failed to witness while there yet was time  
Before the final clarion trumpet sound;  
And thus let Satan rob you of a star  
To shine effulgent in your golden crown?

If He should come today would you rejoice,  
And welcome Him whom you had longed to see?  
Or would this present world with all its charms  
Allure you from this great expectancy?  
If Jesus came today would it fulfill  
The pent-up longing in your heart for Him;  
Yet in that moment you would yield it all  
If only one more soul you still could win?

CHARLES C. KISER  
July 20, 1963

proof, for correction, for instruction in righteousness." (II Tim. 3:16).

"And Moses said unto them, These are the words which the Lord hath commanded." (Ex. 35:1).

When Columbus discovered the Orinoco River, someone said that he had discovered an island. He replied, "No such river flows from an island. That mighty torrent must drain a continent." It is thus with the Bible. No man could have written it if he would, and no man would have written it if he could. It must have come from Jesus.

The Bible was written on two continents and was printed in three languages; its composition extended through 16 centuries. It was written by forty men at different times and places under the most varying circumstances. It was written in tents, deserts, cities, palaces, and dungeons. It was written by kings, judges, priests, prophets, physicians, patriarchs, prime ministers, herdsmen, scribes, soldiers, and fishermen. Yet in spite of all these differences, it is one Book, with one system of doctrine, one code of ethics and one plan of salvation.

Suppose we were to select forty men of different walks of life today to write a book on theology or church government, and were to put them in different rooms. Their completed book would be so diverse that it would take steel binding to hold it together. The differences of the writers would be even far greater if they were separated by centuries as were the Bible writers. Yet in the case of the Bible, there is unity and harmony. It is a volume of 66 books written with such perfect accord and unison that we know it must have been Jesus Himself who placed the words in the mouths of the prophets. Many human mouths and hands spoke and penned the words of the Bible, but behind all was Jesus' guiding over-ruling and controlling.

Shall we suppose that there is a man upon the earth who has lived for 6000 years and that he has been thrown into the sea to be drowned; he has been com-

pelled to drink every deadly poison; he has been crucified until his friends thought him dead; hundreds of times he has been burned at the stake, yet he lives. Such a person would be a superman. This is precisely the treatment which the Bible has received. Does this not prove that the Bible is superman? The fact that it lives, despite all opposition, unmistakably proves that it is not of man but of God and that Jesus the carpenter built the Bible.

You can find evidence of Jesus as the builder of the Bible in the entire Book.

In Genesis, He is Shiloh and seed of woman.

In Exodus, He is the Passover Lamb.

In Leviticus, He is the High Priest.

In Numbers, He is the Star of Jacob.

In Deuteronomy He is a prophet like unto Moses.

In Joshua, He is captain of the Lord's host.

In Judges, He is the messenger of Jehovah.

In Ruth, He is our Kinsman.

In Samuel, He is the Lord and seed of David.

In Kings and Chronicles, He is the Lord of lords and King of kings.

In Ezra and Nehemiah, He is Lord of Heaven and earth.

In Esther, He is the mighty God, who cares, for His people.

In Job, He is our risen Redeemer.

In Psalms, He is the perfect all-in-all.

In Proverbs, He is the wisdom of God.

In Ecclesiastes, He is the preacher.

In Songs of Songs, He is fairest among ten thousand.

In Isaiah, He is the suffering servant.

In Jeremiah, He is the Lord our Righteousness.

In Lamentations, He is the Man of sorrows.

In Ezekiel, He is high priest of God on earth.

In Daniel, He is the ancient of days.

In Hosea, He is the risen son of God.

In Haggai (and other minor

## "THE DEATH OF THE POPE AND WHAT HE HAS LEARNED"

by John R. Gilpin

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prophets), He is the desire of the nations.

In Malachi, He is the Sun, our Righteousness.

In Matthew, He is the King of the Jews.

In Mark, He is the perfect servant.

In Luke, He is the man whose name is the Branch.

In John, He is the Son of God.

In Acts, He is the ascended Lord and Christ.

In Romans, He is the Lord of our Righteousness.

In Corinthians, He is the first-fruits from the dead.

In Galatians, He is author of Paul's apostleship.

In Ephesians, He is the head of the church.

In Philippians, He is the believer's pattern.

In Colossians, He is the fulness of the godhead bodily, or the All-in-all.

In Thessalonians, He is the Coming One.

In Timothy, Titus, and Philemon, He is the sovereign of His servants; the Head of His churches.

In Hebrews, He is our great High Priest.

In James, He is the Lord of Glory.

In Peter, He is the chief cornerstone and the example of suffering.

In John, He is the Advocate for His little children.

In Jude, He is the keeper from

(Continued on page 8, column 1)

of the down-looking  
the swelling white-caps of  
the oceans and the seas.  
every mountain which  
grandeur to the world.  
the rock-ribbed can-  
of the west, the peaceful  
of the east. The hand that  
the hardy redwoods of Cali-  
the hand that built the  
maples of Ohio. The mes-  
of Mexico, the cactus  
the bluegrass of Ken-  
and the date-palm of the  
the Sahara are all built  
self-same carpenter. The  
of the universe fashion-  
common limestone as well  
expensive marble and  
Every rose that sheds its  
on the desert air, each  
violet that peeps from  
the snow, and each  
golden sunflower, Jesus  
from all.

your telescope toward the  
Behold the gentle moon  
light as it placidly beams  
earth and water below.  
each tiny star, the golden  
of the night. Note with  
sweet influences of the  
and Orion. View the sun  
at ball of fire in its travels  
eastern to the western  
daily, and then turn away  
with the Psalmist, "The  
declare the glory of  
and the firmament sheweth  
thy work." (Psa. 19:1).

David must have been  
of Jesus as a carpenter  
said, "When I consider thy  
the work of thy fingers,  
and the stars, which  
are ordained; what is man,  
that thou art mindful of him?"  
(Ps. 139:4). Every ray of sun-  
every color of the rain-  
every tint of the sun-  
tells us of Jesus the  
of the universe.

your telescope toward the  
of the earth. See there  
gold, silver, iron, coal, dia-  
platinum, and quartz.  
as it occurs in pockets;  
as dust; again, it is in  
and at other times it  
in strata, but always the  
work of God is seen.

at the life of the waters  
hundreds of specie of  
beautiful, others hide-  
game, some timid; some  
in size, while others

are so small they must be mag-  
nified 400 to 500 times to be  
seen; some with fins, others fin-  
less; some useful for food, some  
the rankest of poison. Yet each  
bears the marks of having come  
from the hand of God.

Even in the animal world we  
behold Jesus' work as carpenter.  
Compare the slow-footed tortoise  
with the swift-footed hare; the  
shrieks of the noisy jackass with  
the musical "baa" of the sheep;  
the agility of the monkey with  
the clumsiness of the elephant;  
the usefulness of the cow with  
the uselessness of the warthog;  
the ferocity of the lion with the  
gentleness of the lamb. Each is  
built exactly as Jesus drew the  
design.

The birds that fly in the Heav-  
ens show many marked differ-  
ences. The crimson breast of the  
robin, the sweet songs of the  
oriole, the chirping of the chick-  
a-dee, the destructiveness of the  
cat-bird, and the singing of the  
canary were all alike planned  
by the hand of an all-wise Cre-  
ator.

Then, study the capstone of  
creation — man himself. Five  
colors, hundreds of languages,  
thousands of diversities, and mil-  
lions of habits differentiate the  
1,500,000,000 of the human fam-  
ily, and Jesus Christ made us  
all. There are those who have  
been troubled believing that God  
created the world and all that is  
thereon. Not so with me. When  
I see the beauty and homogeneity  
of it all I would have trouble  
believing that it came otherwise.

Sir Isaac Newton, the Christian  
scientist, had a friend, an avowed  
infidel. Newton had a mechan-  
ic make a replica of the solar  
system in miniature. The central,  
large gilded ball represented the  
sun. Mercury, Earth, Venus, Ura-  
nus, Saturn, and other planets  
were arranged so that by turn-  
ing a crank, the sun would re-  
volve and the planets revolve  
about it. The infidel friend be-  
gan to admire it and said to New-  
ton, "Who made it?" Newton  
said, "Nobody." The infidel friend  
turned and said, "Evidently you  
did not understand me; I said,  
Who made it?" Newton said, "No-  
body." The man said, "I am no  
fool; I know that someone had  
to make it." Newton said, "This  
is but a poor imitation of the  
grander system which we know;  
you will not believe but that this  
had a maker, yet you are willing  
to say that the original came into  
being without either designer or  
maker."

II  
**JESUS AS CARPENTER  
BUILT THE BIBLE.**  
2600 times the Old Testament  
prophets and 525 times the New  
Testament writers assert that  
their words are the words of  
God. Numerous statements occur  
such as "The Lord spoke unto  
Moses," "Thus saith the Lord,"  
or "Now the word of the Lord  
came unto Jonah."

"For the prophecy came not in  
old time by the will of man: but  
HOLY MEN OF GOD SPAKE  
as they were moved by the Holy  
Spirit." (II Peter 1:21).  
"ALL SCRIPTURE IS GIVEN  
BY INSPIRATION of God, and  
is profitable for doctrine, for re-

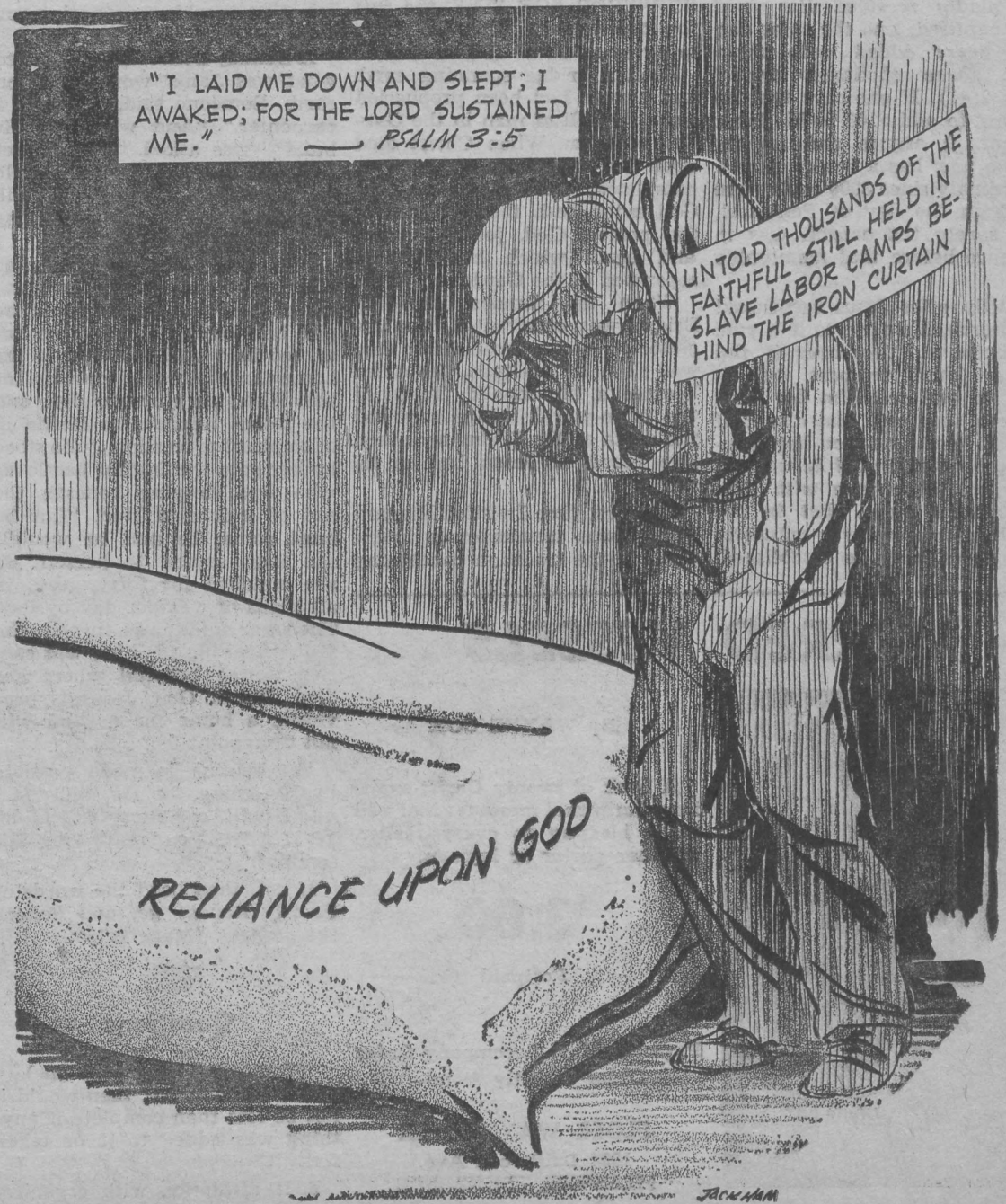
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## "Jesus, The Carpenter"

(Continued from Page 7)

Apostasy.

In Revelation, He is the Coming One.

S. D. Gordan tells of a Christian lady whose age began to tell on her memory. Though she had been a great Bible student, eventually all of it went from her memory save only, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." (II Tim. 1:12). As her last days continued all she could remember of this passage was, "That which I have committed unto Him." And on her death bed all she could recall was "Him" and she kept saying this to herself — "Him, Him, Him." She had lost the whole Bible but one word, but she had the whole Bible in that one word.

### III

## JESUS AS CARPENTER BUILT THE CHURCH.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter and upon this rock I WILL BUILD MY CHURCH; and the gates of hell shall not prevail against it." (Matt. 16:17, 18).

In spite of these words of Jesus, there are many heretical and heretodox souls who say that the church was founded on the day of Pentecost. I do not think that it can be too strongly argued that Jesus built the church in the days of His flesh. On the day of Pentecost 3000 souls were added to the church. "Then they that gladly received His word were baptised: and the same day there were added unto them about three thousand souls." (Acts 2:41). If one says that he is going to add \$100 to his bank account, it argues and implies that he now has a bank account. Accordingly since 3000 souls were added on the day of Pentecost, then surely the church was in existence before that memorable day.

Shortly after Jesus mentioned the church, He gave to it a rule of discipline. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou has gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, TELL IT UNTO THE CHURCH: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:15-17). He does not say that this was the rule of discipline for the future church, nor for the church that was to be organized at Pentecost. Rather He said, "Tell it unto the church," as if to imply emphatically that the church already existed.

Jesus sang in the church before Pentecost. In prophecy it is stated of Jesus, "In the midst of the church will I sing praise unto thee." (Heb. 2:12). The only time that Jesus sang in the church was when He instituted the Lord's Supper, at which time it was said, "And when they had sung a hymn they went unto the Mount of Olives." (Mark 14:26). Please remember that this was not only prior to the day of Pentecost; but it even antedated His death.

Do not the Scriptures likewise tell us that the Apostles were in the church before Pentecost. In fact, the first members of His church were the Apostles. "And God hath set some in the church, first apostles" (I Cor. 12:28). These were chosen in the beginning of Jesus' ministry which would emphatically say to us that Jesus built His church in the days of His personal ministry.

### IV

## JESUS AS CARPENTER BUILT THE INTER-WORLD BRIDGE.

I mean by this, the bridge which spans the chasm between Heaven and earth. Note these scriptures, "For I delivered unto you first of all that which I also received how that CHRIST DIED FOR OUR SINS according to the scriptures." (I Cor. 15:3).

"... And without shedding of blood is no remission." (Heb. 9:22).

"For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him." (II Cor. 5:21).

"Who his own SELF BARE OUR SINS IN HIS OWN BODY on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Pet. 2:24).

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God." (I Pet. 3:18).

Such a bridge spanning earth and heaven had been prophesied since the fall of man in the Garden of Eden. When Christ died upon the cross, that bridge was completed, for Jesus who was God in the flesh, the perfect man, the perfect God, joined heaven and earth which had become separated at the Garden of Eden.

When the famous Brooklyn Bridge was constructed, two architects were prostrated. One was slain by his toils, the other became a life invalid. To build the inter-world bridge required the death of the Divine architect. The blood of Jesus had to be spilt.

The first time I visited Niagara Falls I was tremendously interested in the tradition concerning

the Seneca Indians who once lived in the neighborhood of Niagara Falls. Each year they made an offering to propitiate the Spirit of the falls. The offering was a beautiful maiden. On a bright moon-light night, in a white canoe, filled with flowers, deer, and fruits, she would push out into the stream, and the current would carry her to her death. The daughter of the chief was chosen one year. As the Indians waited in their canoes just above the precipice over which the water drops, the old chief saw the current carrying his daughter swiftly to her destruction. With a few swift strokes of his paddle he brought his own canoe alongside that of his daughter. There was a look of infinite love, a swift embrace and both went over the falls together. He loved his daughter too much to see her take the death journey alone; that was real love. But this story lacks the superlative element. It would have been far better had the chief stepped into the boat and died for his daughter. It may be fine to die with another, but far better to die for another. That was what Christ did. When humanity's boat was about to drift over the falls, he placed the feet of the doomed race safely on shore and went down into the rapids alone, thus bridging the gulf between earth and heaven and destroying the chasm which separated God and man.

### V

## JESUS AS CARPENTER IS BUILDING HEAVEN NOW.

"Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3).

The Lamb who built the inter-world bridge has gone away to build for each of the elect a mansion in Heaven. If you are one of God's elect, then the title to it is yours; you are absolutely sure of it; no one can prevent you from inhabiting it; what a glorious day it will be when you cross its threshold. Jesus is now selecting, marking, preparing and finishing that home for you.

A Sunday School teacher asked what was Jesus' work while on earth. Someone said, "He was a carpenter." "And what did He build?" was asked. "Why houses I suppose." "And," said an old saint, "Thank God, He is still building them; He is preparing a mansion for me."

When the Franco-Prussian War broke out a young lieutenant of the Prussian army told the girl he loved that when he returned he would take her to the home that he would provide for her. When the war was over and the troops returned to Berlin in triumphant procession, Julie stood by her gate waiting for her lover who was sleeping beneath the sod of a foreign land. "But he must come; he said he would," she kept saying to herself. So she watched for forty years in all kinds of weather day by day. Then her mind was turned, she fell ill waiting for him, was carried to the hospital where she died. Thank God, Jesus is providing a home for us and will not disappoint us.

His coming is made possible by His going, for He said, "If I go, I will come again." (John 14:3). Are you ready for His coming?

If not, then heed the words of Jesus, "Repent ye, and believe the gospel." (Mark 1:15).



## Questions

(Continued from page one)  
built was complete, then would it not be less than complete if anything was added to it or taken from it?

6. If affiliation with organiza-

tions which have come into being since Jesus formed His church is a test of a New Testament church, then would not the church that Jesus built have been lacking?

7. If Jesus gave no instructions for forming church organizations, is it not safe to say they that exist are man made and unscripturally instituted?

8. If these organizations are a benefit to the church that Jesus built and a church is better suited to preach the Gospel and carry out the commission, then why was there a span of time of 1800 years between the institution of the first Baptist church and these organizations?

9. Is one to believe that the church has failed? that Jesus failed in forming His church complete? that man's intellectual growth reached beyond the wisdom of the All-Wise until it was necessary for the church to be bolstered by the wisdom of man?

10. Is there one scintilla of Scripture to support the organization of these programs?

11. Did Christ commission His church to operate mission work through a Mission Board?

13. Did Jesus not give His orders to a church? Cannot churches cooperate in mission work without the use of Boards, etc.?

14. Is it not so that when any one or any church affiliates organically with any institution they lose a part of their identity, part of their authority, part of their individuality, and such being so, does not a church when so connected to a man-made body lose part of its identity with Christ? He is now one with others, and not Christ alone?

15. Are we not told to, "Come ye out from among them," not join up with them?

Answers to these questions by a good organization man would be much appreciated, if he can do so and still stay in the mess.



## Woman's Covering

(Continued from page one)

should be veiled or covered. She should do by grace with an act of her will (cover her head) what nature has done without her will by giving her long hair and setting her an example.

Let us read verse 4 and use the covering as the hair. "Every man praying or prophesying having his hair on dishonoureth his head," (Christ). Does that make sense? Now read it with the covering being the hat — "Every man praying or prophesying having his hat on dishonoureth his head," (Christ). That makes sense. If the covering is the hair, why take up time telling them to keep their hair on when they pray? If the covering is the hair, they had that, by nature, his discussion is meaningless.

What does the covering teach? First, subjection: The teaching of the passage is found in verse 3 where the woman is subject to the man and the man is subject to Christ and Christ is subject to

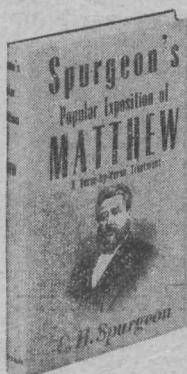
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## MOUNTAIN MUSINGS

By Simon Muse



Inez Snodgrass sed she that th' hair wuz th' wuv coving that Paul spoke w Cor. 11. Her bruther w quoted th' vurse, "For woman be not covered, also be shorn," and sed, Inez, ye'd look mitty p'culiar a bald hed."

Th' parsun ask'd Litt'l Tattersall if'n he want'd to Heaven. Litt'l Jack sed no Parsun was quite sapriz'd. "You meen you don't want to Heaven whin you die?" Jack sed, "Oh, shore I thawt ye were gitt'n up to go now." I's afeerd th' way too moiny fokes thanks Heaven.

(More Musings Next Week)

God. The woman shows her of subjection in the church, silence and the covering. (I Corinthians 11:1-15; 14:34; 1 Thess. 5:18; 2:9-2). The man shows his subjection to Christ by removing his covering and speaking the word of Christ when he does so. As the man shows his subjection, and reverence by taking off the covering, so the woman shows hers by putting it on.

The apostle says in verse 5, "For if the woman be not covered, let her also be shorn; even, let her be covered."

Let us quote this verse with the hair as the covering. "The woman has no hair; she is to be shorn." Does that make sense? Now read it with the hair being the veil or the hat. If the woman goes without it, let her be shorn." That is, if the woman is not going to wear her hat or veil, let her have her hair cut off, but if it is to be a shame, let her keep her hair on. It is a disgrace to have a womanhood, but one can conceive of a devoted, instructed Christian doing it. It is just another sign of the days. A woman has a place in nature and all her own, why should she imitate the man?

How nice it is to see showing their subjection to Christ and separation from the world by these outward things. The bare head and bobbed style is a modern practice which would not have found its way into the church building, even the unsaved, fifty years ago. It is one of the things that joined the current of the world. It's strange when heaven's style and angels veil their heads and teach us a lesson in addition to the plain teaching of the passage concerning that Christian women should not wear it. It is to obey.

It seems strange to some Christian women to go as missionaries and yet refuse things for God, yet refuse a little thing that gives pleasure. Remember, faithful in that which is little things is faithful in much." The Lord will teach and use those who subject themselves to little things. —Lester

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