

Help Us 'To Stay On The Air And Edit This Paper Until Jesus Comes

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

Testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

VOL. 11 No. 6

RUSSELL, KENTUCKY SATURDAY, MARCH 21, 1942

WHOLE NO. 215

A Definite Southern Baptist Drift From The Bible Relative To Universal Church Heresy

When the Southern Baptist Convention met at Oklahoma City in May, 1939, an article entitled, "A Pronouncement Upon Religious Liberty," was presented to the Southern Baptist Convention in session, and adopted. This was either written or signed by the following men:

W. O. Carver, Rufus W. Weaver, J. B. Lawrence, W. W. Hamilton, W. F. Conner, J. Clyde Turner and Theodore F. Adams.

In this article, there are fourteen sub-heads, the eighth of which is entitled, "Free Churches Within A Free State." In it, are these words:

"We hold that the church of Christ, which, in the Bible, is called 'the body of Christ,' is not to be identified with any denomination or church that seeks to exercise ecclesiastical authority, but includes all the regenerated, wherever and wherever they are."

Shortly after the time this was first presented to the Southern Baptist Convention, THE BAPTIST EXAMINER protested against it in its issue of October 28, 1939. Other papers likewise entered protest.

In spite of all protests, the Sunday School Board printed "A Pronouncement Upon Religious Liberty," as a tract, and for the last three years have been sending them out broadcast over the land.

Of all tracts which I have ever seen printed by Southern Baptists, this one contains less truth and more error than any other. How the Campbellites and the Arminians must have laughed when this tract was printed, in view of the fact that Baptists thus bodily come over into the camp of their erstwhile enemies.

It is conceded in classic Greek that the word "ecclesia" means a local assembly. In Matt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using this word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? The editor used to teach young preachers. In our school, and universally, the word "church" is understood to

(Continued on Page Two)

Another Dickerson Letter

Recife, Pernambuco
Feb. 23, 1942.

Dear Brother Gilpin:

Your letter of the 12th came this morning, and the check for \$147.90 was ok. Many thanks for it, and for your encouraging letter. We rejoice with you in the Lord's blessings. He has marvelously blessed in this whole venture, — the paper, and our work here. Just another proof, or rather,

(Continued on Page Four)

Sampey, The Seminary, And The S. S. Board Totter Into The Camp Of The Universal Church

As everyone knows, the Sunday School Board of the Southern Baptist Convention, prints, publishes, and distributes a great number of tracts.

One of these which they have been sending out is by Brother Sampey of the Seminary. In it, he says:

"Twice only in the gospels does Jesus refer to the church. After Peter's great confession, our Lord exclaims: 'On this rock I will build my church.' Christ's church is built on a firm foundation, and will abide victoriously in spite of foes (Mt. 16:18). The reference here is not to a congregation or to a group of congregations, but to Christ's spiritual church composed of all true believers. Christ is the head of His general church, but it has no external organizations on earth."

How are the mighty fallen, and how true Baptists of necessity must hang their heads in shame!

This is a base, open, Seminary pronouncement concerning the universal church. We have been contending for a long time that the majority of the Seminary professors believed in the universal church, and honored it more than they did Baptist churches, and now their head assumes, asserts, and insists on the universal church to the irrevocable damage of Jesus' ecclesia.

Not only is the universal church theory unscriptural, but it is post-apostolic in its origin. Harnack in his "History of Dogma" says, "The expression 'invisible church' is found the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian all used the term 'holy churches' and never the 'Catholic' or 'universal church.'"

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The editor has studied science, agriculture, theology, and journalism; has travelled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never

(Continued on Page Two)

What Unionism Produces

Mr. G. W. Coleman, at that time present of the Northern Baptist Convention, writes in the Universalist Leader as follows: "My ideal of a church would be so big and broad. . . that no one would think of having more than one such institution to serve any given community. You would find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Uni-

(Continued on Page Two)

"A PREACHERS PRAYER"

I do not ask
That crowds may throng the temple,
That standing room be at a price,
I only ask that as I voice the message
They may see Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy.
I only ask that as I voice the message
HE may be nigh.

I do not ask
For earthly place or laurel,
Or of this world's distinction any part
I only ask that as I voice the message
My Saviour's heart.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad.
I only ask that as I voice the message
Hearts may find God.

—"The Jewish Era." Quoted in "Christian Victory."



The Editor To Preach In Oklahoma

On March 31, through April 2, the editor will be one of several guest speakers to address the Orthodox Missionary Baptist Fellowship, convening with the First Orthodox Baptist Church of Ardmore, Oklahoma.

This is to be a meeting of old-fashioned Missionary Baptists who believe in the independency of local churches in carrying out the mis-

(Continued on Page Two)

THE FIRST BAPTIST PULPIT

"HIDING AMONG THE BAGGAGE"

"And the Lord answered, Behold, he hath hid himself among the stuff." I Samuel 10:22.

I presume there isn't anyone listening but what can remember that most useful institution of days gone by especially, the old family album. As a minister, I have known it's especial uses, for it has been used by children to entertain the preacher while the housewife was tidying herself up a bit before coming in to make her appearance when the preacher had called unexpectedly. I can remember another of its favorite uses, —

(Continued on Page Three)

The Baptist Examiner

JOHN R. GILPIN EDITOR

PUBLISHED WEEKLY

Editorial Department RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance500
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

A DEFINITE SOUTHERN BAPTIST DRIFT FROM THE BIBLE RELATIVE TO UNIVERSAL CHURCH HERSEY

(Continued from Page One)

mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word without explanation. To say that He used it to mean other than a local assembly, is to charge Jesus with ambiguity in speech and a lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Matt. 18:17, He said: "Tell it to the church." This could be nothing but a local assembly. In Revelation, one, two, and three, He uses the word nineteen times: Rev. 1:4, 11, 20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3:1, 6, 7, 13, 14, 22. The very wording of the text and the context in each instance shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus, in twenty-one of the twenty-two times in which Jesus used the word "ecclesia," He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Matt. 16:18. Such odds no longer constitute a doubtful probability, but rather become an absolute certainty.

In this connection, we quote, "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later he use the same word a score of times and in such a way as to be perfectly clear as to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Matt. 16:18." — (The Churches That Jesus Built. Page 43).

In Matt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used

the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Matt. 16:18, then:

1. He promised to build His church and never made the slightest reference to it afterwards.

2. In speaking on the subject of the church 21 times afterwards, in every case, He referred to something entirely different from what He promised to build.

It is incredible that Jesus would speak 21 times about the church He did not promise to build, and never make the slightest allusion to the one He did promise to build. Our conclusion is that the church He spoke of 21 times — a local body — is the church He promised to build.

Concerning those who names appear as having written or signed the above mentioned tract, don't forget that Ted Adams is a rank modernist; W. W. Hamilton is head of the B. B. I. at New Orleans; and W. O. Carver is a professor in the Louisville Seminary.

What else but heretical young preachers can we expect to be produced by the Seminary in view of such heretical utterances by their heterodoxical professor!

SAMPEY, THE SEMINARY, AND THE S. S. BOARD TOTTER INTO THE CAMP OF THE UNIVEREAL CHURCH

(Continued from Page One)

preaches the gospel, never baptizes anyone, and never gives to the poor. In deed it does nothing you expect a church to do.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. 5:19). In the light of this verse, Brother Sampey isn't going to have the standing in Heaven that he has on earth. There is honor in being a Seminary president, and president of the Southern Baptist Convention on earth, but it is going to be mighty humiliating to him in Heaven for the Lord Jesus to tell him that he is one of the least in His kingdom.

Of course, we can't expect anything else in view of the fact that Brother Sampey a good while ago said, "We must recognize all evangelical denominations as our allies and not our enemies." Brother Sampey's "allies" ought to be exceedingly happy over the tracts he is sending out, but certainly true Baptists would a great deal rather that he sent out tracts which would magnify the minified, crucified church, — the local body, — the particular congregation, — which is the church of the living God.

THE EDITOR TO PREACH IN OKLAHOMA

(Continued From Page One)

sionary commands of our Lord. Representatives from perhaps fifteen states will be in attendance.

In the fire last week which destroyed the printing plant where our paper is published, our copy of the speakers who are to appear on the program, was destroyed. We are sorry that we cannot say just who each

speaker is to be, yet we are sure it will be a time of rejoicing and a spiritual feast in the Lord.

May those of the readers of our paper who live within going distance of Ardmore, try to be present during the services and don't be selfish — make yourself known.

WHAT UNIONISM PRODUCES

(Continued from Page One)

tarian, ritualist and evangelist, native and foreign, rich and poor, black, white and yellow, employer and employee, radical and conservative, socialist and capitalist, and every one else who sincerely desires to serve and follow the Lord Jesus Christ according to the light God had given him.

... I have seen so-called Atheists who would not hurt such a spiritual fellowship in the least." — The Defender, Brethren Sampey and Carver are travelling mighty fast heretically and heading in the same direction as Mr. Coleman. They probably could endorse the same type church.

"GOD BLESS HUMPTY-DUMPTY"

Here is another brief page from the life of Gordon Douglas, our little two-year-old boy. Since he can talk and think rather fluently, he now prays each night. First, he begins by saying the little child's prayer, "Now I Lay Me Down To Sleep." After that, he prays for any and everybody he cares to without any form.

He has learned to recite most of the nursery rhymes. But his favorite is Humpty-Dumpty." He runs and gets his Mother-Goose book to look for his favorite. Poor Humpty-Dumpty must have created much pity and concern in his little heart. Often he will say, "God bless Humpty-Dumpty."

It so happens that Humpty-Dumpty got a great fall. Neither the king's horses nor the king's men could help the poor "egg" any! That is enough for a child to weep and pray about.

Humpty-Dumpty is a picture of this world of mankind. The human race has had a great fall. It is recorded in the third chapter of Genesis. The fall came about when God's word of authority was rebelled against. Eve sinned and pleaded with her husband, who apparently lost his backbone instead of his rib, when Eve was created and he sinned. The whole human race, by nature, sucks of the poison that comes from Adam, the federal head of the race. For, "in Adam all die." Rom. 5:12, 15, 18, 19.

This was a "great fall." The judgments God pronounced upon the race, in Gen. 3, shows how great it really was. There was seven effects seen.

Pain
Subjection
Curse
Sorrow
Sweat
Thorns
Death

Every one of these effects are known and experienced today. Not a one can be erased, destroyed, or substituted. Incidentally, this is one

unanswerable argument for the divine inspiration of the Bible.

Just like neither the king's horses nor the king's men could help poor, broken, fallen and smashed, Humpty-Dumpty, neither can any of the works, efforts of the flesh, culture of the mind and body or the religion of your making, help a cursed, blighted, blind and depraved humanity. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8-9.

In one sense, all this praying for humanity, like the current phrase, "God Bless America," doesn't help the world any more than my baby's prayers help Humpty-Dumpty. The reason is that such prayers in general are asking for God's blessing in violation of his will and nature to bless the world to enable it to sin more and to go to hell faster!

But, on the other hand, one may pray for the world that God will convict and grant repentance to her. As a "holy priesthood" Christians compose the group that alone pray to this end now. In John 17: 9, Jesus said, "I pray not for the world." This prevoiced, high priestly prayer tells us that Christ's praying now is for his own. But on the cross His words are heard. They are the last voiced petition for the world in which he said, "Father forgive them for they know not what they do." Now, if you as a christian do not pray for the world, she is not prayed for. As a sinner, unredeemed you can in faith, say, "God be merciful to me a sinner."

Thank God, He can do something for fallen humanity. He alone, can do it. He alone has wisdom and power and grace and help.

If you are trusting anything but Christ, you are building upon a sand foundation. The Bible says, "The rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." To have a "Humpty-Dumpty" foundation means you fall into eternity and "Great" will be that awful fall.

May God bless a "Humpty-Dumpty" world with salvation that will honor His name, His word and His Son."

—The Baptist News

SOME THINGS TO BRING TO CHURCH EACH SUNDAY

1. Bring yourself—come!
2. Bring your spirit of worship.
3. Bring your reverence for God and his house.
4. Bring your offering (the tithe plus).
5. Bring a spirit of love and fellowship.
6. Bring a hearty handshake.
7. Bring a smile and a kind word.
8. Bring some helpful thought.
9. Bring your willingness to help sing, and sing out of your heart.
10. Bring a relative or a friend.
11. Be sure and bring your visiting guest.
12. Bring your best each Sunday to church. "Get the church-going habit."

—Alabama Baptist

"HIDING AMONG THE BAGGAGE"

(Continued from Page One)

how that many times on Sunday afternoon it has been used to entertain the preacher from the time the Sunday luncheon was over until time to go to the services in the evening, and I have thus been introduced to the whole family all the way back to Adam's pigpens, pastures, and sheep folds.

Well, beloved, the Bible is just such a book as the old family album, for it is a collection of portraits. You will see a portrait of a friend when you open the Bible — the Friend of friends, the Lord Jesus, the One who sticketh closer than a brother. You will see the portraits of those whom you like, — Peter, James, and John. You will see portraits of even your enemies, — those who are not your friends, whose close acquaintance we do not care to cultivate, for who wants to be a friend to Balaam or Judas, or who wants to associate with Satan himself. I say then, beloved, that the Bible is just such a collection of portraits as the old family album.

One characteristic of portraits in the Bible is that they are all true to life. Every one is just exactly true to life. There possibly is not a person here this morning but what has gone to a photographer at some time to have a picture made, and when he presented to you the proofs you swore that they were photographic libels, and in all probability you may have gone out with indignation in your heart to declare that he had not done you justice. And possibly very diplomatically, the photographer agreed with you, and then he doubtlessly would persuade you to let him finish two or three of these proofs. Then he would take that negative which looked exactly like you, and would touch it up and make some four or five thousand marks to hide the blemishes and the scars and the bad features, and then when you saw it, you would order two or three dozen to impose upon your friends. Actually those proofs that you swore were photographic libels, were truly representative of you, and when you saw the pictures which were finally printed, you saw it after some artist had smoothed out all the wrinkles and defects and thus gave to you a completed artificial picture. Beloved, God, in the Bible, gives portraits which always tell the truth. God does not blot a single mark out of the life of one of His servants when He wants a picture. He does not remove a single defect nor blemish nor imperfection from the character of His redeemed, or even those who are not redeemed, when he would present their photographic likeness in the Bible.

It is thus, beloved, that I came upon this portrait of Saul that I read you in my text. Saul was anointed to be king over all Israel by Samuel the prophet. Then on the day when they made this anointing public, Saul was nowhere to be found. The people said, "Lord, you told us that Saul was to be king. Now Lord, you find him, we can't." And the Lord said, "Behold, he hath

hid himself among the stuff." Now can't you see this scene? Here all the people have come together to anoint a king, and they encamp in a certain place, and their wagons and the ox carts, and all the baggage is piled up here in one place. When they begin to look for King Saul, who was head and shoulders taller than anybody else, they found him crouching down behind some baggage trying to hide from the eyes of men. I say to you, beloved, when I came upon this portrait of Saul, I said to myself, "I have seen this same picture, and it wasn't in any family album." And on closer examination, I found that he was a member of the First Baptist Church of Russell — "Behold, he hath hid himself among the stuff."

I

This leads me to say to you this morning that Saul is an illustration of a universal principle, that men hide and shrink from the service of God. It was God who called Saul into his service. Though God used Samuel, actually it was God who made the call, and Samuel only did the thing God told him to do; and now Saul, hiding among the baggage, was shrinking from the service of God. I say to you this morning, this illustrates a universal principle — the principle of men shrinking from the service, thus hiding from the duties that God would impose upon him.

You know, it isn't any trouble to get people to do things for vain glory, but to get them to do things for the glory of God is an entirely different matter altogether. You can get people to teach if there is glory attached to it. Most anybody can teach the chronology, or the history, or the literature, or the geography of the Bible — you can get most anybody to do that kind of teaching; but, beloved, to get someone to teach Christ as the Saviour of sinners, is an entirely different matter. Men shrink from that responsibility.

You can get people to sing who will warble and sing if given an opportunity for a display of the flesh. They are willing to sing solos and duets, but to get those same individuals to take their place in the choir and to sing with a mingled voice for the glory of God, is a different problem.

Beloved, as far as ushers are concerned, the same thing is true. Many a man is willing to be an usher and point people to a seat, then politely and courteously, open a song book and hand them the hymnal out of which they are to sing; but it is a different matter to get that same usher to point that same sinner to the Saviour of sinners and to usher him to a seat at the banquet table of the Lord Jesus Christ. Thus men shrink from serving God.

It is easy enough, beloved, in preaching, to get preachers who shrink from declaring the whole counsel and the whole gospel. I confess to you that the temptation which confronts most preachers, and the temptation which confronts me most of all in my ministry, is the temptation to become an artist and

to touch up human nature rather than present human nature with all of its ruin, depravity, and imperfections. It is easy enough for men to preach for vain glory, but to preach the whole gospel and serve God, preachers, like Saul, shrink from their duty.

See old Saul hiding among the baggage — the ox carts, wagons, and baggage of all kinds — old Saul hiding among it trying to shrink from his God-given responsibility. Let that picture fade from your mind this morning. Erase it from your memory, and put yourself right in the same place with King Saul. You see your pastor, you see yourself, you see possibly every member of this church doing just exactly that — hiding among the baggage, — willing to serve God in a slight way, but to take our God-given task of responsibility, it is a different matter.

II

Beloved, there's a lot of baggage that God's people hide behind today. There is first of all the baggage of BUSINESS. Many a man lets his business become baggage behind which he is hiding. Listen: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19, 20). I repeat, beloved, that many a man hides from his God-given duties and shrinks from his God-called responsibility by hiding among the baggage of his own business, thinking more about his business than he does about serving God.

I look backward across nineteen years of ministerial experience with people of all walks in life, and when I make these statements, I make them candidly out of my own observation of the last nineteen years. I say that the majority of Christian farmers are much more interested in the harvest of crops than they are in the harvest of souls. The majority of carpenters are more interested in the building of earthly houses than they are in the building of an Heavenly mansion. The majority of doctors are more interested in the saving of lives than they are in the salvation of souls. The great majority of lawyers are more interested in keeping their clients out of the 'pen' than out of Hell. I mean to say that the majority of Christian men and women whom I believe really love God and are saved, are doing just what Saul did — hiding among the baggage, — and a great number of God's people are hiding among the baggage of business, allowing that business to keep them from serving God.

I remember ten or twelve years ago the Associated Press told how that in a midwestern town a little baby disappeared one Sunday, and they couldn't find it. It was a baby about two years of age, and the parents searched everywhere. They even called the police and searched the whole town. Finally two or three hours past by, and something began to stir beneath the Sunday newspa-

per in their own home, and the baby awoke from where it had been sleeping for the last two hours' time — having gone to sleep underneath the Sunday newspaper. Beloved, many a man can be found hiding under his business like that. He is hiding behind his machinery, or beneath his books — hiding in his service for God.

Saul was hiding among the baggage, and many a child of God hides among the baggage of his business and his life does not count for God. I remember several years ago there grew up a business organization in the South under the name of Clarence Saunders, and the thing that struck me particularly about his business was not the enormity of it. It was an enormous business, as he operated a great number of stores. It was one of the largest chain stores existing. The interesting thing about this business was that on all his advertisements, he had "Clarence Saunders (sole proprietor of my name)," as if to say that it was a store of which he owned it all. Well, Clarence Saunders grew up in business from the rank of delivery boy to amass a fortune. Strange as it might seem, when he was growing up, Clarence Saunders loved the Lord and lived for Him, but as time passed by and he became a busy business executive, he asked the church of which he was a member to drop his name from the record of the church, saying that he did not have time to serve God and go to church as he once had had. A few months later, Clarence Saunders was bankrupt. It isn't his bankruptcy that I am referring to this morning; it isn't the fact that he lost his fortune that I mention this; but I am saying to you this morning that he illustrates many a child of God who hides behind the baggage of business. Saul was hiding behind the baggage, and many a man is hiding behind his business and thus failing to serve his God.

There is a second type of baggage that men hide underneath — the baggage of excuses. Even if a reason is not readily available, a dozen excuses can always be found which afford a fairly comfortable shelter.

Do you remember how Moses acted when God called him? He said, "I want you to go back to Egypt and deliver the children of Israel over into the land of Canaan." Old Moses started enumerating reasons why he shouldn't do what God wanted him to do. First of all, he said, "Who am I?" The Lord said, "It isn't who you are, it is whom you are serving." He then raised the question, "Who shall I say sent me?" God said, "Tell them I AM hath sent you." Then Moses said, "The people won't believe." God said, "Work a few miracles and that will make them believe." Then Moses said, "I can't speak." The Lord said, "I will give you Aaron; he can make the speeches for you." There are four excuses. Now here's the fifth: "Lord, I just don't want to do it." You don't find it recorded in the Word of God, and I don't want you to go out and say that Moses made five excuses, but there is a fifth one implied. Thus, Moses was hiding behind his excuses.

I call on people in their homes and I stop men on the street and plead with them to serve God and let their lives count for Him, and the majority of them jump at Moses' fifth excuse — "I just don't want to do it."

A few days ago I picked up an incident of a man who was traveling in Venezuela. He came home drunk one night, and after some difficulty, he finally found his hammock. Then he tried to take his boots off. These were big high leather riding boots, and he couldn't get them off. Finally, in desperation, he fell into the hammock — boots and all. As he lay there, he said, "I have travelled all over the world: five years in Cuba, four years in Jamaica, five years in Brazil, and also in Portugal, Africa, and Spain, but I never was in such an abominable country as this, where a man has to go to bed with his shoes on."

How many people, beloved, will blame their ill deeds and offer excuses for their ill deeds, which are just about as truthful as the excuse this drunkard offered for going to bed with his boots on. Oh, this morning, look at old Saul down here hiding under the baggage, and remember the pitiable excuses that you offer as to why you should not be busy in the service of God. Old Saul hiding among the baggage of excuses perhaps portrays you!

Then, beloved, there is a third type of baggage under which men hide. There is the baggage of money itself. Many, many people love money more than they love God. They don't have to be rich to do that either. The fact of the matter is, many a person that is just as poor as "Job's turkey" loves money just the same as though he were as rich as a Rockefeller. There is many a bright jewel in God's kingdom that is covered over with stocks and bonds and bags of gold today. That jewel that might shine for the glory of God, is failing to give its lustre and it slight simply because it is covered over in the baggage of money.

I remember reading years ago of a man who wished one day for money, and a fairy handed him a little pocketbook and said, "Every time you shake this pocketbook, you will find a five dollar gold piece inside." "But," he said, "I give it to you with this one consideration: When you have all the gold you want yourself, you will throw this pocketbook away." The man then sat down to amass his fortune.

He shook the pocketbook, and inside he found a five dollar gold piece. He shook it again and the same thing happened. He shook it time after time, and in each instance, there would be the five dollar piece, which was sweet music to his ears. Finally he decided that he had enough and would throw the pocketbook away. However, as he started to throw it away, he heard another five dollar gold piece jingle, and he said, "I'll just get this one and then throw it away." Each time as he started to toss it aside, the same thing happened, and finally they found him dead over a stack of gold and with a five dollar gold piece inside his pocketbook. When I read

that several years ago, I said, "He might be a member of the church of which I am pastor, — hiding behind the baggage of money in his service for God."

Saul hid among the baggage, and men, as I have said, hide among the baggage of business, they hide among the baggage of excuses, they hide among the baggage of money, and lastly, men hide among the baggage of PLEASURE — just living a careless life of pleasure and thus hiding among the baggage of pleasure. Listen to these Scriptures: "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Lk. 8:14). "But she that liveth in pleasure is dead while she liveth." (I Tim. 5:6). "Traitors, heady, high-minded, lovers of pleasures more than lovers of God." (2 Tim. 3:4).

Saul hid among the baggage of the army of Israel, and God's people hide among the baggage of pleasure. Many a child of God can be found hidden behind all kinds of pleasure — golf clubs, baseball bats, fishing rods, decks of cards, party dresses, and Sunday picnic lunches when they should be in the house of God.

I remember when I was pastor in Cincinnati that I was interviewed one day by a representative of the old Commercial Tribune, the Cincinnati morning paper. He asked me my views on various worldly things. He said, "What do you think about the theater, dances, cards, and all Sunday sports?" Then when I had expressed myself in terms that he didn't have to go home and get a dictionary to find out what I had said, he remarked, "My, you must live a terribly drab monotonous life." You know, beloved, through the years I have remembered that conversation, and I have thought of it many times. What a compliment to the people of this age that life must consist of such frivolity or else be a drab monotonous experience. I tell you, beloved, get in love with the Lord Jesus Christ, and you will get more joy out of your service for Him than you have gotten out of all the pleasures of this world. There is nothing in this world that can equal the pleasure and joy that can come to an obedient child of God. David sinned, and after he had sinned, he said, "Restore unto me the joy of thy salvation." (Psa. 51:12). He literally said, "Lord, give me some joy and I'll lead men to a saving knowledge of you. Lord, just give me joy." Certainly no one can lead souls to Jesus when the joy has gone out of his soul, but when a man is filled with the Spirit of God and is lost in the love of the Father, you can expect him to lead men to Jesus.

Look at old Saul hiding among the baggage, and then look at yourself hiding among the baggage of pleasure, business, money, and excuses. I wonder if you have seen yourself this morning. I wonder if, as you look at Saul, you can't close your eyes and instead of Saul, see yourself there hiding among the baggage of excuses, money business, and pleasure.

III

Finally they got old Saul out. They had to smoke him out, you might say. Whenever I read this, it reminds me of those days when I was a boy and I used to trap in the winter time. Many a time I have smoked animals out of a den. Then as I see Saul, I can remember those boyhood days, and the animals running out because they could not stand the smoke. Samuel said, "Where is my king? We have chosen him like you told us, and now I can't find my king." God said, "I will find him," and the Lord smoked him out. Old Saul came out head and shoulders taller than anybody else, ready then to do the thing that God forced him to do. What a man Saul was, and what a king he was — head and shoulders taller than anybody else. Why the people could say, "That's the kind of king we want — a man that will stand up above us all." And, beloved, when God smoked him out, that's the kind of king they had.

This morning there may be some man or woman who is hiding behind some baggage — maybe it's business; maybe it's money; maybe it's something else that I haven't even mentioned. May God smoke you out this morning that you might stand head and shoulders for God above everybody else in this whole town. May God grant that He shall.

Oh, this morning, do I speak to some man or woman who is definitely hiding maybe behind the baggage of business, or money, or excuses, or perhaps the baggage of pleasure. Maybe this morning God has revealed Himself to you and you have heard Him say, "Whom shall I send," and like Isaiah, perhaps you may stand ready to say, "Lord, here am I, send me; I want to be of service to you." Oh, that God would bring some Saul out of this service this morning who might stand head and shoulders above us all for God!

A friend of mine who was doing some mission work in India, stood in front of one of those great heathen temples. As he stood there, he asked a woman of low cast who was standing by, what the temple cost. It was just then about to be finished. This woman said, "We don't know. It is for our god, and we don't count the cost as to what we give our god."

Beloved, this morning, may God help us not to count the cost of what we give to our God. Saul hid among the baggage, and you likewise may be hiding behind some baggage. You try to shrink from your tasks and your duties. If you would be honest this morning, there isn't a man or woman but what would say, "Saul is a true picture of myself. Many is the time I have shrank from my responsibility. Many is the time I have failed to do the things God wanted me to do." The Lord brought Saul out from behind his baggage and made a servant out of him. God grant that you shall come out from the baggage behind which you have been hiding, and may you become this morning a great servant of the Lord Jesus Christ.

ANOTHER DICKERSON LETTER

(Continued from Page One)

another example of His power to carry on that which meets with His approval.

As for the work here, we are rejoicing over the fact that finally we are beginning to see some fruits of our labors. I don't know when I have missed preaching on Sunday, and a lot more preaching in between Sundays, and four periods each week in teaching these young preachers. Two more men are wanting to enter our preachers' school. We began the year with ten. Last year, the Seminary of Southern Baptists here in Recife, had only five students (ministerial), so I am informed on good authority. Some two or three years ago the Baptists here had a division. Instead of one group of approximately a hundred cooperating churches, there are now two groups of about equal numbers, and the two do not cooperate. This division explains the scant number of ministerial students.

Though I am here too short a time to know much about it, I imagine that this "fuss" will, like the persecution of the Baptist Church of Jerusalem during the first century, result in more Baptists and Baptist churches, — churches which our Lord calls "My churches." (Rom. 16:16). It is going to be a big disappointment to a lot of heretics some day when they find out that all they gained (?) by their persecution of Baptists — is more Baptists. I was once so ignorant that I wondered why God let these institutions live that teach salvation by works.

These churches here are fearfully weak, and don't seem to be any too eager to follow the Bible. They are strong on "programs" and special days — the arm of flesh. Just as the majority of the churches at home now-days seem to feel that a church can't live which doesn't defy God by urging the women to disregard the Bible and pray, teach, and preach in the churches. They want my lost children (none of the three still at home are saved) to take part in their un-Scriptural programs. The task is difficult, yea, hopeless, without the Lord. If it please Him, we shall one day have some real Bible churches here in doctrine and in practice. May we all join in prayer to that end.

Just how I am to manage to get a picture of the student group, I do not know, but I'll try. The Baptists have a splendid place for their school here in Recife, and my children are making progress in their studies. I believe they are doing better than last year.

We do not receive the "Examiner" regularly. Therefore, we enjoy the more the copies which do come to us.

I have a tract just ready for publication and distribution. One I distributed in Belem, but I am revising it and correcting some "rough" Portuguese.

Give my regards to the church. May the Lord bless you all.

Sincerely,
C. W. Dickerson