

While ten men wait for something to turn up, one man turns something up.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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What Does It Take To Please God?

They that are in the flesh cannot please God." (Rom. 8:8). So many people presume that God is easily pleased concerning their sin debt. They seem to think that if they just intend to do better, or make some effort to live a religious life, or conform to a few self-selected rules for a "good" life, God is fully satisfied, and will finally take them to a home in heaven.

But, God declares, "They that are in the flesh cannot please God" (Rom. 8:8). And the context clearly shows that those who do not have the Christ life are counted as being "in the flesh."

Man is easily pleased. Almost anything that has a show of re-

spectability, and fits into the pattern of what "seems right" to the natural mind, pleases him. He is pleased to trust many things for his eternal salvation, and because he feels pleased about them, it seems incredible to his mind that God should not be pleased also.

But, there is just One Person Who has ever pleased God with reference to the sin question, and there is just one act with which He is pleased.

At the baptismal waters of Jordan, when the Son of God was baptized by John the Baptist, the heavens opened unto Him, and a Voice spoke. "This is my Beloved Son in Whom I am well pleased" (Matt. 3:17). Again on the Mount of Trans-

figuration the Father spoke once more, "This is my Beloved Son, in Whom I am well pleased; hear ye Him" (Matt. 17:5). Thus we see that Jesus Christ, the Son of God, is the one Person who has pleased, or can please God.

The offerings and sacrifices made by the priests in the Old Testament dispensation were made in accordance with the Word of God, but they did not please Him concerning the sin question. Year after year they were offered, and yet all the rivers of blood that flowed, and all of the bodies of sacrifices that were burned, did not please Him. This we learn from Hebrews 10:6, "In burnt offerings (Continued on page four)

Announcing Series Of Messages On "The Trail Of Blood"

By T. P. Simmons
Coal Grove, Ohio

These lectures trace New Testament churches from the apostolic age to modern times, showing incidentally the origin and development of Roman Catholicism and the rise of Protestantism therefrom.

They answer these interesting and important questions:

Which Is The Oldest Denomination?

When did Baptists Originate?

Can Roman Catholicism Trace Its History Back To Peter and To Christ?

Whence Came the Confusion of Modern Protestantism?

Are Baptists Protestants?

How Did Baptists Get Their Name?

A chart twenty feet long and five feet high is used to visualize the salient facts of church history through the whole Christian era. This chart was prepared by the late J. M. Carroll of Texas, after years of (Continued on page four)

WHEN I AM WEAK, THEN AM I STRONG

By HARM RUST
Worthington, Minn.

which is in heaven that one of these little ones should perish." "And that heaven is not to be entered but by such as are like the little child."

Prayer may some times be but the desire of the humble. "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress." (Psalm 10:17-18). Our Saviour could truly say "for I am meek and lowly in heart." He prayed in utmost humility. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." We may have said that His prayer was not rewarded but we read that He was heard in that He trusted. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and

was heard in that he feared." (Heb. 5:7). Our prayers cannot be answered in a better way than His were. He was heard "in that he feared," that means He trusted. From then on there was perfect peace. He learned obedience by the things which he suffered; "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." We too, may have to learn much through the things we suffer. Perhaps in order to be fitted for our heavenly home or for service here below, but especially to learn obedience we many need to suffer sickness, weakness, old age, loneliness, friendlessness, misunderstanding, or even persecution. We may become too worn and weak to say much in prayer or praise. Our prayers may be merely the "desire of the humble." But that is enough. He hears and helps.

Prayer may some times be but the voice of my weeping. How often we have wept silently be- (Continued on page four)

A Mission Appeal As To The Printing Of Simmons' Book

By T. P. SIMMONS
Coal Grove, Ohio

Some weeks ago I announced through these columns that my book, "A Systematic Study of Bible Doctrine," is to be published in Brazil. I stated that it will cost twelve hundred dollars to print five hundred copies, and I made an appeal for contributions toward this amount. Half of this amount is urgently needed so that the work of typesetting can begin as soon as possible. I am sure a number of individuals and churches have contemplated this matter, but as yet have not acted. Therefore I give below a letter from Missionary Harold Morris which shows the great need for the publication of this book:

Dear Brother Simmons:

"It is only by the grace of God that I can stay here and fight for the truth. I don't believe an Arminian would stay here, and truly I thank God for (Continued on page three)

The First Baptist Pulpit

"PECULIAR PEOPLE"

Titus 2:14
In this message I'd like for us to see who these peculiar people are and what makes them peculiar. First we notice the meaning of the word. So often we think of this word meaning "queer" or some such meaning but I believe that you will find that it means "excellent" or "beyond ordinary." I believe every "born again" believer is an excellent person and far above the ordinary man because he has the Spirit of God implanted within; but I believe this passage has reference to a

wider scope than this and pertains to a group of people rather than to just one individual. I firmly believe that the scriptures bear out that the church that Jesus built is a peculiar treasure unto Him. He has called her, clothed her, cleansed her, and commissioned her as His church. I'm happy to be a member of this church which has been a mother, nurse, teacher, comforter, shelter, and a home to me. In this church of His I have found a peculiar heavenly joy associating with the saints in this household of

God. When we speak of the church we are thinking and speaking in the same terms Jesus and the apostles spoke and wrote concerning it. To them it was an assembly of regenerated, baptized saints who had voluntarily associated themselves together after the pattern laid down by Jesus to carry out the will of the Lord. The word itself means "assembly of called out ones." Jesus glorified the word by saying: "My called out ones." We think of them as little colonies (Continued on page two)

PRIEST BLESSES BEER

At the opening session of the Small Brewers Annual Convention, Rev. John P. Downey, S. J. of Loyola University, Chicago, Illinois, welcomed the delegates, saying: "In the Roman Ritual, I chanced upon this blessing. IT IS THE OFFICIAL PRAYER OF THE CATHOLIC CHURCH FOR BEER: "Bless O Lord this thy creature beer, which you have designed to produce from the heart of grain in order that it might be a healthful remedy for mankind. And grant that, through the invocation of your holy name whoever shall drink of it shall receive health of body and safeguard of soul, through Christ our Lord, Amen."—Timely Tavern Topics.

"BE YE THANKFUL"

For receiving the Word . . . 1 Thess. 2:13.
For fitness for the inheritance . . . Col. 1:12-14.
For deliverance from power of darkness . . . Col. 1:12-14.
For redemption through His blood . . . Col. 1:12-14.
For the riches of His Grace . . . Col. 1:12-14.
For freedom from the service of sin . . . Rom. 6:17-18.
For all things . . . Eph. 5:20.
For food . . . 1 Tim. 4:4.
For His unspeakable Gift . . . 2 Cor. 9:15.
"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." (Psalm 100:4).

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

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JOHN R. GILPIN — EDITOR

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Peculiar People

(Continued from page one)
of heaven in this world who are responsible to the Head, Jesus Christ.

The invisible church is a medley of contradiction. The Mormons with their doctrines; the Catholics with their wafer god; Episcopalians and their sacramental rituals; Universalists and their no-hell doctrine; the Presbyterians and unconditional decrees; Methodists with their apostasy; Campbellites and baptismal regeneration; and Baptists with their close communion are all supposedly resting peacefully in the invisible church.

I, too, once believed this rot but (Acts 10:28) "God hath showed me" how different from all of this is His idea of a church.

Many are the forces that contribute to this Universal idea. It started with the Catholics, as they wished to rule them all. Protestants clung to it as they cannot trace back to the time of Christ so must get back there invisible. Many Baptists have copied it from these because they were afraid of public opinion.

Why should a church be called His that has repudiated the government given by our Saviour; who has neglected and rejected the great commission; or who has changed the ordinances.

The church that is His is the Baptist Church, and Missionary Baptist if you please.

This church is peculiar in the many names that she is called. She is not likened unto them but in reality she is called the "Bride of Christ" the "Body of our Lord", "A Lampstand", "The Pillar of Truth", and "The Temple of God."

She is a peculiar church for whom Christ has a peculiar love, in whom He takes a peculiar delight, to whom He grants a peculiar nearness to Himself, and to whom He bestows peculiar blessings on them and makes peculiar provisions for them now and in eternity. She is a peculiar church which He has purified unto Himself for His own use and service, for His pleasure and delight, and to His glory that she might be made ready for Him to have the marriage between Him and her consummated, and that she might be presented to Himself a glorious church without spot or wrinkle.

This church is distinct and separate from all others in this life and in the life to come and is an excellent and valuable church as the word signifies. M. P. Hunt says: "The Baptist faith is radically and fundamentally different from all others. On this ground alone can their continued separate existence be justified." Not only is their faith different from all others

ELD. CARL SADLER



At the Detroit River Association, Bro. Sadler preached the sermon of this issue. We are happy to share it with our readers.

but it is far above and beyond all others. It is our peculiarities that are our glory and that which we ought to glory in because they are God given.

The one thing that makes Baptists peculiar is this: "WE HOLD TO SOUND DOCTRINE."

Paul told Titus (Titus 2:1) "But speak thou the things that become sound doctrine"; (Titus 2:7) "In doctrine showing uncorruptness." To Timothy (2 Tim. 2:16) "Shun profane and vain babblings." In the book of Hebrews (Heb. 13:9) he writes: "Be not carried about with divers and strange doctrines." Baptists hold to these scriptures but we give God the glory for it is by the Grace of God and not our own that we stand fast in the doctrines. Paul said (Gal. 1:8-9): "There is only one Gospel." John said (2 John 9:10): "Receive no other." We are to receive and believe only these doctrines that God has given even though angels preach them.

Paul gives us an outline of this work in Romans 8:29-30: "For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that he might be the first-born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." Again in Acts 20:2, Paul gives us a summary of what to preach: "Repentance toward God and faith toward our Lord Jesus Christ." I believe in unconditional election and conditional salvation. The condition of salvation is preaching of the gospel and sanctification of the spirit.

Sound doctrine is the fountain and morality is the stream. Christians that are taught the doctrine result in good living Christians. They are well fed and are strong to overcome the Devil and his evils. They have a source of power from God because they are not only known of Him but know Him and His ways. In Titus 2:10, we are told to "Adorn the doctrine." As the Gospel is His doctrine we are to adorn it by first believing and receiving it and then to profess it, to hold fast that profession, and to walk worthy of it. Oh! how sweet and pleasant, how healthy and nourishing is His doctrine. It is the milk for the babes, and meat for the men. It is food for faith and it nourishes up to eternal life. It is to be spoken openly and publicly, fully and faithfully, with great plainness and evidence that it may be understood and known to all. We

are to preach it with much certainty, without hesitation, with all boldness, not fearing men, or seeking to please them. We are to give it forth constantly and continually, in season and out of season. We are to adorn the doctrine so that it might glorify Him and that it might be for the good of man.

Sound doctrine is a form never to be departed from but it is to be held fast not only in the head but in the heart also. It is to be held on to for there is danger in dropping it. The temptations that are around us are ever ready to destroy it. The reproach and persecutions are apt to make us turn. The sleight of false teachers are apt to deceive us if we once become lax in the soundness of God's precious doctrines.

We are to hold to it without corruptness (Titus 2:7). As it was delivered by Jesus and the apostles pure and incorrupt so are we to keep it. It was free from error and heresy and every mixture and invention of man, so keep it so. It was delivered with all integrity and uprightness of the soul, do thou likewise. Beware of strange doctrines which are not to be found in the Word of God or in agreement with Christ. The doctrines of the Scriptures are uniform and of one piece while the doctrines that are strange are of a variety and great multitude. They differ with each other as well as they differ with the true one. Many are their rites, ceremonies and traditions which are never taught of God.

Wherever the Bible is obeyed Baptist go and grow and glow. Presbyterians and Episcopalians grow on education. Methodists and Holiness live on emotionalism. Catholics reach their glory and power where ignorance abounds and force has sway. But Baptists growth rests upon information, inspiration, evangelization, and indoctrination as our four corner stones. The Bible is a Baptist book; written by Baptists, for Baptists and to Baptists.

BAPTISTS ARE PECULIAR IN GOD'S DOCTRINE OF GRACE

The prince of preachers (C. H. Spurgeon) said that grace was the morning and evening star of our experience. Grace puts us in the way, helps us by the way, and takes us all the way. Baptist are the only people that I know of, that do not mix works with grace in salvation, yet they are the workingest people in the world for God. Yes, there are many that do claim that they do not mix works and grace but their actions are far from their words. It was Baptist that stayed to hear and feed upon the doctrine of election, effectual calling, and the sovereignty of God after the five thousand had eaten of the loaves and fishes.

Many are these doctrines of the Grace of God of which a few we will name. They include the doctrine of the trinity of the God-head and the love of these three to the elect. The covenant of Grace and how it is transacted by personal and eternal election in Christ and His suretyship engagements for the elect. It tells of the state and condition of man by the fall through sin; how sin was imputed to Adam's posterity; how man received his corrupt nature through him; and how that man is altogether impure, and impotent of any scriptural good. It includes particular redemption through Christ; satisfaction of sin by His sacrifice; and how there is full and free pardon by His blood. It goes into detail to include justification by His imputed right-

PRAYER AT THANKSGIVING

Give me a humble heart, dear God,
To be filled with love for thee.
Help in my daily walk through life
So others thy glory may see.

Give me a prayful heart, dear God,
Teach me to come to Thy throne,
Not for vain glories and honor, Lord,
But to lead lost sinners home.

A working heart I next would need;
Ready to labor each day;
Willing to tell of God's wondrous love,
Of the ransom His death did pay.

Give me a thankful heart, dear God,
Ever Thy praises to sing;
Thankful that Thou did'st love me,
Jesus, my Saviour and King.

—Mary Savage LeFevre

eousness; regeneration and sanctification by the powerful and efficacious grace of the Spirit of God; and how that final perseverance of the saints to eternal glory is a free gift of God.

BAPTIST ARE PECULIAR IN THE ORIGIN OF THE CHURCH

There hasn't been any historian, friend or foe, who has been able to find the origin of the Baptists this side of Christ's personal ministry. H. B. Taylor said: "For if the church that Jesus built was a Baptist church, then no church but Baptist churches are churches of Christ, and every man will have to face the Lord Jesus at the judgment and tell Him why he joined some other church founded by an uninspired man, instead of the one founded by the Lord Jesus Himself." The third chapter of Mark and the sixth chapter of Luke give us the account of Christ founding the church. Matthew 16:18 shows to us it in the process of building and in I Cor. 12:28 we have Paul relating an account of how Christ has set them in the church: "first apostles, secondly prophets, thirdly teachers, after that miracles then gifts of healing; helps, governments, diversities of tongues." Praise God! Christ is still in the process of building His churches and He will continue to do so until He comes. John the Baptist prepared the material for it but Christ founded it upon Himself. We are well born people for the Lord Himself gave birth to us. As Eve was taken from the side of Adam to be his bride so was the church taken from the side of Jesus to be His bride. It didn't originate on the day of Pentecost for the people were added to what was already built. Not different than before. Had gospel and had preached it. Baptism, Lord's Supper. Baptized believers, church elections. Banded together to carry out God's will.

BAPTIST ARE PECULIAR IN THE NATURE OF THE CHURCH

Baptist are the only people that can honestly and truthfully say that the church that Jesus built is a local visible body of Christ. All other people must twist the scriptures to get in for none were around when Jesus built His. To get in they have devised many ways. Methodists say that they are born members

of it. Presbyterians baptize babies into it. Campbellites baptize sinners into it. Episcopalians get into it by confirmation. Catholics are sprinkled into it. Hardshells have been in it from the foundation of the world. Universalists don't do anything to get into it. But praise God! Baptists have one way of getting in: They baptize believing believers into it. The church that Jesus built and His own is not a universal visible one for it is called a local body. It is not a denominational, or aggregate church for Christ set up an independent body and she was called a church and if more than one they were called churches. It was not after the Roman Catholic that its center is in the Vatican City under the pope but the body governs itself as it is by the Holy Spirit and the Word of God. It has pastors who are answerable to God and not a local body and not an over-lording bishop, cardinal, pope. Baptists are the only churches that can claim to be the church of Christ for their type of Christ recognizes as His own.

BAPTIST ARE PECULIAR IN THEIR CHURCH GOVERNMENT

Baptists are the only people that are completely independent and purely democratic and still have a oneness of faith. Where ever you go and picture Baptists you will find them believing the same doctrines, except the ties of God as He teaches them from the blessed book and by the wonderful teacher, the Holy Spirit. This church of His is that ceases to be one of the government that Jesus set up. He established a local body with pastors and deacons who are to be led and guided by His Holy Spirit. When we have delegated the authority God has given to us to some other head than Christ, then we have been untrue to Him and have committed spiritual adultery. Jesus said: "Beware lest you remove your candlestick from the scheme of union by process of compromise and collusion, they are negotiating for a casket and a lot in the cemetery." We can prove

(Continued on page three)

There is always room at the top if you can honestly push the other fellow off.

Peculiar People

(Continued from Page Two)

est that the great land in which we live has her constitution based upon the same principles of government as the Baptist church. Thomas Jefferson when asked what type of government was needed in the colonies said: "Let us pattern our government after the government of the Baptist churches." He was not a Baptist, but he had attended many of their meetings and could see the wisdom of God in the kind of government He had instituted in His church. Let us never be weary of entering into any scheme that will destroy this peculiarity of Baptists. They are never legislative but are always executive in carrying out His will. To make laws is legislative. God has all the plans and laws concerning the church done and we are not to change but see that these are carried out.

BAPTISTS ARE PECULIAR IN THEIR OFFICERS

The Baptist people recognize only two kind of officers in their churches. These are pastors and deacons. The office of pastor is the same as elders and bishops. There is no difference in these offices but only designate and describe the work done by this office. Baptist churches are the churches that have pastors and deacons are called of God and are serving in the will of the Lord. A preacher is unwilling to take scriptural baptism he is unwilling to take any other teaching in God's word. The commission is given for us to follow the Word. He says: "Save yourselves by baptism; baptize before the entirety of God's Word." You can preach your life away to pendo-baptists and they will shun God's Truths on other doctrines too, but Praise God! you can preach the truth to Baptists and they'll believe it. It is our God given duty to be steadfast and willing to take all of God's Truths so that we can fill the mouths of gainsayers (1 Peter 1:11). We must never forget that the pastors are not lords but are shepherds. Likewise the deacons are not a consistory (ruling body) but are servants.

BAPTISTS ARE PECULIAR IN THEIR ORDINANCES

We as Baptists have only two ordinances. They are baptism and the Lord's Supper. In these two ordinances we have a complete picture of the gospel. The Lord's Supper picturing the broken body and spilt blood (death) of our Lord and Saviour Jesus Christ and baptism picturing the burial and resurrection of Him. In both of these ordinances there must be the proper mode, proper administrator, proper design and the proper subject. In order to be scriptural these four requirements must be met. Baptists are the only people that meet God's requirements in either ordinance. Some may meet one or two but none but Baptists meet them all. We believe that baptism precedes the Lord's Supper therefore one who hasn't been baptized is not eligible for the supper. Baptists are the only people whose ordinances glorify God. All others tend to magnify man's inventions in them. Baptists' ordinances bring them in closer fellowship with God. Baptists are the only ones whose ordinances came from Heaven; all others are man made. The only time that all three persons of the God-head were made man-

ifest at once was at a Baptist baptismal service; when John the Baptist baptized our Lord. Jesus walked 60 miles to submit to John's baptism. God calls us peculiar according to His definition. (excellent). Baptists believe in the immersion in water of a saved individual by a Baptist church for the purpose of showing to the world that he has been cleansed by the saving power of Christ's blood; to picture Christ's burial and resurrection and as an entrance into Christ's church. Everybody will accept Baptist baptism. There is no baptism unless it is Baptist baptism. Baptists believe in close communion (where only one local body partakes together) because Christ Himself instituted it that way. Close communion isn't out of line with good thinking for we only expect every one that partakes with us to submit to the same things that we do. It must be good, for every one is always trying to eat with us.

BAPTISTS ARE PECULIAR IN THEIR MEMBERSHIP

The popular teaching that all the saved people compose the church is without Bible proof. Neither is it an infant membership. We believe every saved person to be in the family of God regardless of what church or organization he or she might belong to and that they are our brothers and sisters but not every one of the saved is a member of a New Testament Church. We are not born into the church as so many people imagine but we are baptized into it as given to us in Acts 2:41, 47. We believe the church of Jesus to be composed of saved people but not all of the saved people. Those who teach that all saved people belong to the church that Jesus built have failed to recognize the meaning of the word "church" and also the work of His church and they are unworthy of being called a New Testament church. H. B. Taylor said: "Church membership is not left to your conscience or your whims or to your reasonings; it is a matter of loyalty and obedience to Jesus Christ, who bought us and saved us by His own precious blood. Conscience is not a standard of right or wrong for any man, for a conscience is a creature of education and needs teaching." If you are not a Baptist because God's word teaches you to be then you ought not to be one. If you are not a Baptist then you ought to be able to give scriptures why you are not one.

BAPTISTS ARE PECULIAR IN THE PERPETUITY OF THE CHURCH

In Matthew 16:18 Jesus promises perpetuity to His church when He said: "The gates of Hades shall not prevail against it." Again in Matthew 28:20: "I am with you always, even unto the end of the world." Baptists were here first even though many won't admit it. It was a Baptist preacher that prepared the material for the first church and it was Baptists that were in that church that Jesus built. When Jesus comes back there will still be Baptist churches here. It will be Baptists that are waiting and watching for His return. It'll be Baptists that are still preaching the truth when He comes again. This church that Jesus built was not destroyed during the dark ages as a lot of people have been taught; neither was it swallowed up by the Roman church during that time but it has a history that runs parallel to this apostated church. This history is



A Good THANKSGIVING

Said old gentleman Gay on a Thanksgiving Day:
"If you want a good time, then give something away."
So he sent a fat turkey to shoemaker Price,
And the shoemaker said: "What a big bird! How nice!
With such a good dinner before me I ought
To give Widow Lee the small chicken I bought."
"This fine chicken, oh, see!" said the sweet Widow Lee,
"And the kindness that sent it how precious to me!
I'll give washwoman Biddy my big pumpkin pie."
"And, oh, sure," Biddy said, "'tis the queeno' all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think, and a sweet ginger cake
For the motherless Finnigan children I'll bake."
Cried the Finnigan children, Rose, Denny and Hugh:
"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing that's nice."
"Oh, I thank you and thank you!" said little lame Jake;
"What a bootiful, bootiful, bootiful cake!
And oh, such a big slice! I'll save all the crumbs,
And give them to each little sparrow that comes."
And the sparrows, they twittered, as if they would say,
Like old gentlemen Gay: "On a Thanksgiving Day,
If you want a good time, then give something away."

—Selected.

easily traced if you will but follow the trail of blood that was left during these years before the reformation. These Baptists were the millions of martyrs who died during the dark ages for the truth rather than to submit to the false doctrines that the Roman church forced upon mankind. We can go into the annals of all great historians whether they be Baptist, Catholic, or Protestant and we will find their testimony as such. We could quote many who acknowledge that the Baptists are the only Christian community which dates back to the time of the apostles. Jesus promised that His church would never enter into the realms of the dead and we find that He has never broken that promise and that He never will. As the material dies that He has in His churches He raises up others to take their place so that His church may live on. It is a great thing to be numbered with the saints of God but it is even greater to be numbered with those who have held to God's Truth and have never turned away from those truths regardless of the cost.

BAPTISTS ARE PECULIAR IN THE MISSION OF THE CHURCH

The church was founded for the purpose of saving lost men. Jesus expressed this in the commission (Matt. 28:19, 20) which He gave to the Baptist church which He founded. It is put here to impress upon men the fact of the soul and the fact of eternity. It has the same relationship to the world that a lifeboat and its crew has to a sinking ship. It is the light house that guides the lost to a harbor of safety. It is here to support and uphold the Truth. If we have not a competent body to exercise discipline over its members or jurisdiction over its preachers there would be all sorts of doctrines. It is a body to carry out the work of the Head, Jesus Christ. It is not here to compete with the world as a lecture platform or a social

uplift society but she is here to release the Word of Truth to the world. She must be missionary to the core and if she is not then she is nothing. Her business is to guard and to administer the ordinances. Her business is to walk in holy separation from the world. She has given her blood to attain religious liberty not only for herself but for her enemies also. She has never persecuted others yet she has been the worst persecuted. Baptists are leaders in this mission given to her; others follow where she leads.

BAPTISTS ARE PECULIAR IN THE PLACE PREPARED FOR THEM

In John 14:1-6 Jesus told of the many mansions in His home but as He spoke to His church He told them: "I go to prepare a place for you." Already many mansions but I'm going to prepare a special place for my bride. My church is going to have a distinct place made for her. Baptists are honored even as a bride is honored by having a special place in relationship to her husband. Christ will have the marriage consummated between Him and His church that she might rule and reign with Him. John was given a vision of the final abode of the church and oh what a glorious position she will hold that day. We ought to hold in mind our excellent place in eternity and walk accordingly in this world.

In closing I'd like to remind Baptists that they will have two big accounts to settle at the judgment bar. The first one is for not going our fullest to make Christians by giving out the "Gospel of Grace." The second one is for not doing our best to make Baptists of all Christians. Our Baptists are failing here. The "mixed-multitudes" of Baptists are failing in this. Sad to say but there are far too many compromising pastors and unionistic evangelists that are failing to give forth as God directs and will have to give even more account for they are leading others astray too.

A Mission Appeal

(Continued from page one)

His sovereign grace while praying with the Apostle John, 'Even so, come, Lord Jesus.' I was persecuted in the States for my stand, but that was nothing in comparison with the way we are getting it here; and this principally from the missionaries of Richmond (Foreign Mission Board of Southern Baptist Convention) and their stooges. They hate the teachings of your book with an unholy hate. The first and greatest error among them is that they deny the verbal inspiration of the Scriptures. A pastor in Campinas last night told me that the verbal inspiration of the Scriptures is just another one of my heresies. They have bitterly attacked the article on repentance and faith and more severely attacked the doctrine of election, which is only natural for one who does not believe in the verbal inspiration of the Scriptures. They are publishing in the papers that the doctrine of women's place in the church is 'Mormonism' and that I introduced it in Brazil, and they are encouraging women to speak publicly and to speak plenty. The missionaries of Richmond in Campinas go out and administer cake and grape juice in mission points and private homes, calling it the Lord's Supper. Note well, these are the missionaries that are being supported by good, sound Baptists in Kentucky and elsewhere in the South. . . . One of them, preaching in Campinas, said: 'The bloody God of the Old Testament is not our God.' These same missionaries invite Presbyterians and Methodists into their pulpits and accept members from the Campbellite churches without rebaptism. These are not idle words, but are real facts concerning the conditions here in Brazil and

(Continued on page four)

THE BAPTIST EXAMINER

DECEMBER 6, 1952

PAGE THREE

A Mission Appeal

(Continued from page three)
the looseness of the Richmond missionaries. To hear them talk to others, they are very orthodox; but observe their practice and you will find that they are completely heretical. . . . Even W. C. Taylor, the brother of the late H. Boyce Taylor, is now bitterly attacking our position on the place of women in the church by saying that we cannot bind twentieth century women to first century customs.

The above facts should be sufficient proof that there is crying need for the early publication of your book in Brazil.

In spite of all the persecutions, ridicule, and slander heaped upon us by our enemies, God has abundantly blessed His Word and the sheep are hearing and following. We have a fine group of sound, evangelistic and missionary churches here in Sao Paulo. They are not very large and are being bitterly persecuted, but the persecution only seems to make them more faithful. Also the persecution has purified the churches and left us with only the genuine Christians.

Yours in Christ,
Harold Morris.

Some time ago Brother Morris wrote out a statement of his doctrinal views and closed with the following declaration:

"I believe in the above principles with a deep conviction, one I believe inspired of God, and for these principles I am willing to be a martyr if necessary. I may be burned at the stake, ridiculed by the world, or I may starve to death in the wilderness of Brazil, but I will not deny the above principles for the praise of men."

Do you want to help such a man advance the truth you believe in Brazil? He is not asking for money for himself. He is receiving his salary. He is asking for money to publish a book that will greatly strengthen his hands in contending for the once delivered faith. Will you heed his call? Send offerings either to me or to Missionary Harold Morris, Caixa Postal 269, Campinas, E. de Sao Paulo, Brazil. Eventually all contributions will be reported in these columns. May God move the hearts of His people in this matter. Let it be borne in mind by all that neither Brother Morris nor I will receive one penny of profit from this undertaking. All funds received through contributions and the sale of the book above the cost of publishing the first edition in Portuguese will be used to publish a second edition later.

Pleasing God

(Continued from page one)
and sacrifices for sin thou hast had no pleasure."

If God was not pleased with such good works of those Old Testament priests, what right have we to think that there is anything that we can do that will please Him? Those offerings and sacrifices did typify Jesus Christ's redeeming work, while our works often have no kind of resemblance or reference to what He did.

In Isaiah 53:10 we read, "Yet it pleased the Lord to bruise Him; He hath put Him to grief." This is what it took to please God for the sin debt, the bruised Christ. Look at Calvary and see what pleased God. There He

was forever pleased with reference to the debt of sin, and by His grace He reckons Calvary's full settlement to everyone who believes on Him, Who not only died for our sins, but rose again the third day exactly as He said. In the light of this truth, how feeble and pitiable the best of human works appear. How can anyone dare offer to God his own person, however much admired by men, or his own works, however pleasing to man they may be, as a substitute, or even as a "helper" for Him "in Whom I am well pleased?"

To please God for the sin debt, it takes more than even doing the things He says. If a man were to do everything God commands him to do, he still would not please Him for his sin debt. Nothing less than the bruising on Calvary of the only begotten Son of God could meet the exacting demands of His eternal law of righteousness.

Reader friend, may you rest your eternal sin question upon the work of Jesus Christ, the Son of God, "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).—A. M. Overton.

When I Am Weak, Then Am I Strong

(Continued from page one)
cause of our own failure, weakness, sin, frustration, lack of obedience or surrender. And looking back as this life on earth draws to a close, it appears that so little has been accomplished. It seems that most effort has been crowned with futility. Many are striving for the mastery, but though we some times feel we have tried to do our best, nothing much has come of it. But as we weep because of failure, we are comforted by what is written. "Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer." (Psalm 6:8-9).

"Weeping may endure for a night, but joy cometh in the morning."

Prayer may sometimes be but the groaning which cannot be uttered. Even when we are at our best and sincerest in prayer, we do not know what we should pray for as we ought. But the Lord has made provision for this too. In the light of this, that we do not know, it would seem wrong for us to come to the Lord with written prayers, carefully thought out before. Some advise Pastors not to lead in public prayer without careful preparation and rehearsal. Millions use Prayer Books from which to read to the Lord. All this must be very displeasing to our Father in heaven and our Saviour, the Lord Jesus Christ. The apostle Paul wrote, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God." (Ro. 8:26-27).

Prayer may some times be but the sighing of the needy. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." (Psalm 12:5). There are more who are needy than there are that have sufficient. If the needy will look to the Lord, they have His pro-

mise He will provide. It is not that the Lord always keeps our larders well filled for then we might never learn our real dependence upon Him. While Moses led Israel through the wilderness, the Lord some times permitted His people to hunger and thirst that He might teach them great lessons, "That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Duet. 8:3-4). But while the Lord in His great mercy kept them from going back to Egypt, He fed them with Manna which was perfect food and typical of Christ the true bread from heaven. The lesson the Lord taught Israel in the wilderness is so important that our Saviour in His temptation, answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It seems so hard for us to learn this lesson. How much easier it would be for all the Lord's people if we could practice what Jesus taught. "Therefore take no thought, saying, What shall we eat? or, what shall we drink? or wherewithall shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:31 to 33). How good it is that our Saviour taught this and we know it is literally true. It will come out just as He taught. May the Lord help us to rely entirely upon Him and remember He loves to hear "the sighing of the needy." But we have needs far more important than food and garments or other material things. Our greater needs are those of our souls. Mental, moral, and spiritual needs are our deeper necessities. Of these there is abundance for all who experience, "the sighing of the needy." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6).

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). We are thankful there are those who experience their moral, mental and spiritual needs. "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted." These often may not know just what their deepest needs are and they especially do not always know what to pray for as they ought. But, "The sighing of the needy," is pleasing to the Lord. He will hear and help though we cannot go farther than to sigh with a longing heart."

Prayer may sometimes be but the look of faith. Jonah was one of the Lord's prophets, but very wilful and disobedient. The Lord sent and commissioned him to go to the wicked city of Nineveh, but Jonah refused and went in the opposite direction. We all remember what took place. It was not until he had been swallowed by the great fish that he really prayed. His situation seemed hopeless and he remembered it was because of his own sin of disobedience. He could not have found fault if the Lord had permitted him to miserably perish. But he was really humbled and said, "I am cast out of thy sight; yet I will look again toward thy holy temple." We remember how the Lord took notice of Jonah's look of faith. He not only prayed but also remembered the prayer of

Solomon in his prayer of dedication. The stipulation was that when the people of Israel should be in captivity or otherwise out of their land, when they prayed they should open their windows in the direction of the temple, the Lord's house in Jerusalem. Jonah had no window but in his heart he turned toward God and toward the Lord's House. He looked with the look of faith and the Lord saw. How the angels in heaven must have rejoiced over one sinner who repented, looked and was lightened. "They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him." (Psalm 34:5 to 9).

Prayer may some times be but the breathing that cries. Jeremiah is called the weeping prophet. The great sorrow of God because of the waywardness of His people Israel was wrought by the Spirit of God in the heart of Jeremiah and expressed in Lamentations. He writes, "Mine enemies chased me sore, like a bird, without cause. They have cut off my life in a dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidest, Fear not." (Lam. 3:52 to 57). No prophet was more mistreated than Jeremiah. They even threw him into a pit filled with mire and slime in which he nearly lost his life and where he could have done no more than just breathe. But while he breathed he cried unto the Lord and the Lord heard and helped. He was drawn up out of the pit and his life was preserved. It seems that at present, many professing Christians cannot be satisfied with what is sound and serious but even services of worship must take on the appearance of worldly amusements. What will the Lord say when He comes one of these days and finds us so loud and boisterous? "Even so, come, Lord Jesus."

Prayer may some times be panting and thirsting for God. "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Psalm 42:1 to 3). The climax of our Saviour's suffering on the cross occurred during the hours of darkness when He cried, "My God, my God, why hast thou forsaken me." (Matt. 27:45-46). He suffered because, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:6). God is of purer eyes than that he should behold iniquity. So when our sins were laid upon Christ, God must hide His face from Him. Sometimes it seems God hides His face from us for a time. When He does so it is because of our iniquities which we have not confessed and forsaken. To the people of Israel the Lord said that it was their iniquities that hid His face from them. When God for a time

hides His face from us because of unconfessed sins, we can be happy. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Psalm 28:13). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1st. John 1:9). The prodigal son in the far country brought very low. "And when he came to himself he said, How many hired servants of my father's have bread enough and spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and I am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15:17-19). Here was genuine repentance and it was richly rewarded. The father's embrace, the father's kiss, the best robe, the ring on his finger, shoes on his feet. The father's love, the father's house, the father's abundant provision was the prodigal's portion when he came and thirsted, hungered and came. He was received though entirely unworthy. A desire, a tear, a groan, a sigh, a look, breath or the panting and longing after God, will not be overlooked by our gracious Redeemer.

The Trail Of Blood

(Continued from page one)
thorough and scholarly research.

These lectures are really just sermons, containing much of position of Scripture, tracing fulfillment and the continuing of its doctrines in history to New Testament churches. They emphasize, among other things:

1. The true way of salvation by grace through faith, without works.

2. The true nature, position, purpose, and relation of the church.

3. The local, congregational form and autonomy of New Testament churches.

They are seasoned by experience of thirty years in the ministry, touching the pastoral, five states, and entering into what into the fields of evangelism, teaching, and editing work.

They have been delivered over a period of nearly twenty years in churches both large and small, in a number of states, north, south, east, and west, ranging from Michigan to Florida and from New York to Texas. The reaction has been always wholesome and gratifying.

It is preferable that five services be devoted to the lectures. However, when necessary, they can be compressed into three services.

All the author asks by way of remuneration is a free will offering.

The author believes that every Baptist church needs to hear the substance of these lectures, whether from him or from some other person, and is open to invitation from churches everywhere.

Pastor W. C. Reeves, writing when he was with Highland Baptist Church, Huntington, W. Va.:

"The speaker is modest, humble; but, backed with the power that comes from long and thorough research, he leads his hearers to let God and history say what they will—and both have much to say that this generation needs."