

Standing pools gather the filth.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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WHOLE NUMBER 724

True And False Preaching

Eld. Sherman Hunnicutt
Webbville, Kentucky

True preaching tells of the greatness and goodness of God. False preaching boasts of the greatness and goodness of man. True preaching honors and glorifies God. False preaching honors and glorifies man. True preaching establishes and honors God's Holy Law and demands its every penalty to be paid, and every jot and tittle fulfilled, and emphasizes man's ability to keep it, thereby setting mankind up to grace and to save. False preaching minimizes and

pulls down the standard of God's Holy Law, lowering its demands to fit man's Procrustean bed, and emphasizes man's ability to fulfill its every precept.

True preaching feeds and humbles the true children of God.

False preaching appeases empty professors, flatters and encourages hypocrisy, bigotry and phariseism.

True preaching emphasizes the whole truth of the atonement of Christ. That Jesus as Christ, purchased life and immortality for every one of His elect, and that He reveals this

fact to them in regeneration, causing them to rejoice in it, showing them their utter helplessness and enabling them to cast themselves upon Him in sole dependence on His finished work.

False preaching makes little of the atonement of Christ. It saves no one, only makes a way possible for man to help himself. By a supposed obedience to law, or accepting the historical Christ by taking the preacher's hand, or signing a card. The preacher himself being ignorant of the fact that the sinner is dead spiritually, and can never (Continued on Page Four)

The Proof Of God's Love For All Lost Sinners

By A. M. OVERTON
(Now In Mansions Above)

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

The devil leads men to think of God as a cruel Being who delights in seeing lost souls squirm in the fires of hell. But, not so! God loves men regardless of how deep in sin they may have fallen.

One of the most beloved of all scriptures is this verse that declares that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

The "world" mentioned is the world of mankind. All men are included in this scripture as being the objects of this "so great" love of God. It is the world of men of whom God says, in Gen. 6:5, that "Every imagination of the thoughts of his heart was only evil continually." It is the world of men, whose hearts, God declares through Jeremiah, are

"deceitful above all things, and desperately wicked" (Jer. 17:9). It is the world of men whom the Lord catalogues in Romans 3rd chapter as being "all under sin" (v 9), "all gone out of the way" (v 12), and all "guilty before God" (v 19). It is the world of men classified of God as being "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

Yes, God loves men who are lost and doomed. He loves men who are altogether unlovely, and who are wholly unworthy of His love. And He has proven His love by giving His only begotten Son to die as a substitutionary offering for sinful man.

Let us consider how sinful and unworthy all of us are, and then consider that God loved us enough to give His own Son, the eternal Second Person of the Godhead, who "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness" (Continued on page three)

The Bequest Of Peace Which Comes From God

By HARM RUST
Worthington, Minn.

Jesus said to His disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). Jesus spoke of two kinds of peace. One is the world giveth, and the

other, "my peace I give unto you." The one is false, the other true. Many have false peace. Those to whom Jesus gives His own peace, have the true.

When the Apostle Paul visited the city of Athens, he found the citizens experiencing the peace of ignorance. "He saw the city wholly given to idolatry." They did not know any difference. No doubt, this ignorance brought to the people a measure of spiritual contentment, or peace. Paul said to them that among the many altars he found one, with this inscription, "TO THE UNKNOWN GOD. Whom ye therefore ignorantly worship, him declare I unto you. People, like the Athenians, may be intensely religious and attain a measure of rest or tranquility." But it is "as the world giveth," and therefore false peace.

Jesus spoke a parable that is called "the parable of the rich fool." This man had what we may call the peace of prosperity. All who put their trust in earthly riches may experience this. The rich fool said, "I will" (Continued on page three)

CAN YOU SAY HALLELUJAH?

Two children were very ill in the same room. The older of the two was heard attempting to teach the younger one to pronounce the word, "Hallelujah" but without success. The little one passed away before he could say it.

When his brother was told of his death, he was silent for a moment, and then, looking up at his mother, said, "Johnny can say 'Hallelujah' now, Mother."

In a few hours, he, too, passed away. Both brothers are now in the presence of the Lord, where they can say, and sing "Hallelujah" perfectly together.

"Hallelujah" means "Praise the Lord!" Can you, do you say "Hallelujah"? If you are not a believer in the Lord Jesus Christ, it is possible you do not say it. In fact, you may think it strange for anyone to say it.

Concentrate on the Saviour and on His atoning death on the cross for sins, and sing: "Man of Sorrows! What a name

For the Son of God, who came Ruined sinners to reclaim!

Hallelujah! What a Saviour!"

Make it a personal matter and sing:

"Hallelujah, 'tis done,
I believe on the Son;
(Continued on page four)

Infant Baptism Is One Of The Greatest Of Sins

By David Burris
Oakdale, Tenn.

Infant "baptism" is either right or wrong. If right, those who neglect or refuse such a practice are guilty of unfaithfulness to Jesus Christ. If wrong, those who practice this thing in the name of baptism, are sinning. It is not a matter of little concern. The Book of God in Romans 14:12 reads: "So then every one of us shall give an account of himself to God."

A person cannot in justice be held accountable to God for what some inconsiderate friends did to him in infancy. Millions of people have been sprinkled in infancy and are wearing the name of "baptized members" of some church who are without evidence of repentance and faith as a prerequisite to such membership. We unhesitatingly affirm our conviction that infant "baptism" is an imposition and a fraud. Baptism in the Holy Scripture is authorized in the case of believers — believers only. We contend that no person or group of people have the authority to add to the Word of God.

Deuteronomy 4:2: "Ye shall not add to the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."

Proverbs 30:5-6: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and" (Continued on page three)

MANUSCRIPT READY FOR PRINTING

T. P. SIMMONS
Coal Grove, Ohio

I wish to pass on to those who are interested, the following letter from Missionary Harold Morris, containing encouragement and an appeal relative to the publication of "A Systematic Study of Bible Doctrine" in Brazil:

"Dear Brother Simmons:

"Just a word to let you know that we have your book completely translated into the Portuguese language, the translation being completed today, November 26.

"We are now ready to give it to the printers, and we pray that the Lord will lay it on the heart of some of the brethren there to help us bring out this Portuguese edition of your book.

"There is nothing like it in the Portuguese language, and we have already had a great number of requests for it. I think that our seminary in Recife is going to adopt it as a text-book in Systematic Theology. Even the Presbyterians like it, and a great number of the Presbyterian seminary students have enquired about when it is coming out. Naturally they do not agree with several more distinctly Baptist chapters in the book. But the Presbyterians here are still Calvinistic, and they like the Calvinistic spirit of the" (Continued on page four)

CATHOLIC PRIEST PRAYS OVER BEER

WE HAVE HEARD ABOUT THE MOST ELOQUENT PRAYER EVER OFFERED TO A BOSTON AUDIENCE.

COPIED From The National Catholic, March 13, 1952, Issue.

The United States Brewers Foundation recently held its annual convention in New York City. The President of the United States University of the South, the very Rev. Thomas J. Shields, prayed at the opening of this convention.

The Rev. Mr. Shields Prayer, published in the Beverage News, follows.

"Almighty and Eternal God, Creator of the Universe, who, through the wondrous workings of natural laws published and ordered by the divine Providence, has placed on this earth an abundance of plant and vegetable life for the nourishment and comfort of mankind. O God, infinite intellect and power, who has endowed men with the knowledge and ability to use the plants and grain, together with the waters of the earth, to make a beverage both nourishing for body and pleasing to the heart of man, we ask Thy blessings upon all here assembled in the Name of OUR LORD JESUS CHRIST, who manifested His divine power by changing water into wine at the wedding feast of Cana, thereby teaching us that it is not the" (Continued on page four)

The First Baptist Pulpit

"The Baptist Debt To The World"

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."—Rom. 1:14.

I would remind you this morning that during the days of His personal ministry, our Lord Jesus Christ founded His church. I need not tell those of you who worship with us regularly, or those of you who read my paper, that I am confident that the church which our Lord Jesus brought into existence two thousand years ago was a Baptist church. I believe that, beloved,

because of what the Word of God says, but I would believe it, beloved friends, if I had never seen a Bible.

When I was in college, and in subsequent years, I have read better than a quarter of a million pages of secular history, and if I had never seen a Bible—if all that I had to base my claim and my argument upon, was what I had read in the pages of secular history, I would believe that in the days of the ministry of our Lord Jesus Christ that He ushered into existence a Baptist

church. However, I believe it more firmly and more strongly—not just from the pages of history, but because of what I find within the Word of God.

Now to that church which our Lord Jesus Christ established, He gave a commission, and that commission was a commission to go into all the world and preach the Gospel to every creature, to baptize those who were saved, and to teach the saved the all-things of the Word of God. He gave to that church two ordin-

(Continued on page two)

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"The Baptist Debt To The World"

(Continued from page one)
ances—the ordinance of baptism and the ordinance of the Lord's Supper. He gave to that church which He established a rule of discipline, whereby that church was to conduct its affairs and to discipline its members until He comes again. He gave to that church the Holy Spirit to permeate it. Just as every individual believer in Jesus Christ has the Holy Spirit residing in him, so every New Testament church has today the Holy Spirit inhabiting that church.

He said concerning His church that it was an organization of unequalled dignity. Did He not say—

"Ye are the salt of the earth."
—Mt. 5:13.

He likewise declared to that church—

"Ye are the light of the world."
—Mt. 5:14.

In I Timothy 3:15 He declared that His church was "the pillar and ground of the truth." In other words, His church was that which supported and upheld the truth of the Word of God.

In describing this unequalled, unparalleled dignity of that church, He described it as being the habitat of God through the Holy Spirit. Listen:

"In whom ye also are builded together for a habitation of God through the Spirit."
—Eph. 2:22.

Now, beloved, in view of these facts, I say to you this morning, for one to be a Baptist he has a tremendous obligation and a tremendous responsibility resting upon him. Surely today in view of the fact that our Lord gave to His church the commission and the ordinances and the rule of discipline and the Holy Spirit to inhabit it—surely, beloved, in view of the unequalled position of dignity which He gave to it—in view of all this, every New Testament church ought to realize the tremendous responsibility and obligation which rests upon it. Surely, beloved, today there is a debt resting upon every New Testament church, the like of which no individual, no organization, no corporation might ever realize within this world. Surely, beloved, that is what the Apostle Paul meant when he said in the words of my text, "I am debtor."

I would insist, beloved friends, that we as a local body of the Lord Jesus Christ have a debt to discharge before God. If I understand the Word of God in any wise at all, I would insist also that a spiritual debt is more sacred than a ordinary financial obligation. As surely as I stand before God, our debtorship under the Lord is a more sacred

debtorship, than any debtorship that we owe to any human being, or to any worldly corporation, or organization.

I

THIS DEBT WHICH RESTS UPON US IS A DEBT, TO PREACH THE LORD JESUS CHRIST.

Jesus said in the words commonly referred to as the Great Commission:

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

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

Surely, beloved, no man can read these verses without the realization that our debtorship today is a debtorship to preach the Lord Jesus Christ. I say that nothing, regardless of how spectacular it may be, can ever take the place of the Gospel of the Lord Jesus Christ.

Look up to Calvary this morning and see Him who died upon the Cross for your sins and for mine, and you can say in the words of the song of old:

"E'er since by faith I saw the stream
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die."

The early apostles and disciples of our Lord Jesus Christ interpreted their debt as an obligation to preach Jesus to the world. For example, on that memorable first Pentecost following the resurrection of our Lord Jesus Christ when the Apostle Peter was preaching to that crowd, he said:

"Therefore let all the house of Israel know assuredly, that God hath made that same JESUS, whom ye have crucified, both Lord and Christ."
—Acts 2:36.

If you would see how those early disciples interpreted their debt as an obligation to preach Jesus, then listen to the apostle Philip as he preached to the Ethiopian eunuch:

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him JESUS."
—Acts 8:35.

When the Apostle Paul wrote to the church at Corinth, he said:

"For I determined not to know any thing among you, save JESUS CHRIST, and him crucified."
—I Cor. 2:2.

When the Apostle Paul would stir up the minds of those churches of Galatia, he wrote:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."
—Gal. 6:14.

I say, beloved, no man can read these Scriptures without the solemn realization resting upon him that ours is a debt to preach Jesus, and that the early apostles and disciples interpreted their obligation and their spiritual debtorship as one of preaching Jesus and making Him paramount, as they made Him known to the sons of men.

I go back in my mind to the days of World War I, when I was a lad in my early teens, and I can recall the hours when the soldier boys were drafted and sent away to camp. I can remember on many occasions

going to the railroad station to see the boys leave for camp. I can remember the speeches that were made on those occasions. Time and time again I have heard some speech-maker say, "Boys, give them Hell."

Along about that same time I remember a man who had grown up in another community a few miles distant from where I lived—he and his two brothers, his father and a sister. I had known them intimately from early childhood. I can remember this man going as a missionary to Japan. I recall that time when that widowed father who reared those three boys and one girl for the glory of God came down to the same depot to another train, a little while after a group of draftees had left town. I can remember that preacher boy reaching out of the window to shake hands with his old father, and I heard that old father say to that boy, "Give them Jesus, my boy."

Beloved, I am insisting upon this fact that our obligation and our duty today is to give the Gospel of the Lord Jesus Christ to this world. Men talk today about a substitute for Jesus. They talk about needing to substitute something else instead of the Gospel. I would remind you, beloved, that the old Gospel hasn't lost its power. If anything has lost its power, it is the pulpit in the proclamation of the Gospel; but the Gospel itself has not lost its power.

As the old song says:
"Dear dying Lamb, thy precious blood,
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

Listen to me, beloved, nothing in this world can take the place of the Gospel of the Lord Jesus Christ. There's nothing in this world that we can substitute to take the place of the message of the Son of God. The world may talk in terms of sociology, but what the world needs today is not sociology, but theology. What the world needs is not the social gospel of soup, soap and sunshine, but the blood-bath of Calvary that was made from the pierced wounds of our Lord Jesus Christ nineteen hundred years ago.

I am saying then, beloved, in the light of this, whenever that Gospel story rings out, you are proclaiming that which symbolizes the debt that is resting upon us as God's people, which we are to give to the world.

II

I GO FURTHER AND REMIND YOU THAT OUR DEBT IS NOT ONLY ONE TO PREACH CHRIST, BUT IT IS A DEBT TO PREACH THE WHOLE BIBLE.

We are living in a day when ministers at large are seeking to be popular with men at the expense of popularity and spirituality with God. As a result, the majority of preachers are preaching very little against worldliness, and likewise very little of the doctrines that are divisive, and which will divide a community or congregation. Let me remind you today that our debt is not only a debt to preach Jesus, but our debt is a debt to preach the whole Bible to every man.

Jesus said:
"Teaching them to observe ALL THINGS whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."
—Mt. 28:20.

As Paul looked back over his ministry in its broad expanse, he said:

"And how I KEPT BACK NOTHING that was profitable

Thanksgiving Prayer

We thank Thee for this time each year,
For loved ones who've come from far and near,
Thy watchful eye has guided them here,
Dear gracious God! We thank Thee.

As we meet at the table with its festive air,
With heaviness, we note an empty chair,
But Thy Grace has made such easier to bear,
Oh comforting God! We thank Thee.

Nor could we ever deserve all of this,
So keep our heads bowed in humbleness,
And lest we forget your faithfulness,
Almighty God! Remind us.

We are prone to forget Thy gifts and love,
Nor apt to say, "Thank you" as daily we move,
Look on weak creatures from Heaven Above,
Oh tender God! Forgive us.

—Leona Kays, Richmond, Ky.

unto you, but have showed you, and have taught you publicly, and from house to house."
—Acts 20:20.

My beloved friends, God would have you and me and all preachers today to realize that our debt is a debt to preach the whole Bible—the entire counsel of God.

A few days ago a preacher friend, in opposing me for preaching the doctrine of election, said, "I preach grace, but not the doctrine of election." I say to you, beloved, no man has ever preached the glorious doctrine of grace until he has first of all preached the doctrine of election, for the foundation of grace is this glorious doctrine of election—that God elected men unto salvation before the foundation of the world. That is grace. If God hadn't done it, there isn't a one of us who would ever have believed on him to the salvation of his soul.

I think of another who said to me only a short time ago, "I preach grace, but I don't preach security. I let people find out for themselves whether or not they are saved forever." I tell you, beloved, no man preaches grace who fails to preach security, for the fact of the matter is, the man who does not know he is secure has never yet been saved. I believe with all my heart that no man is saved until he realizes that all his sins—past sins, present sins, and future sins—are laid on the Lord Jesus Christ, and that all Hell can't take him out of the hands of God. When he realizes all that, he has learned what the grace of God can do for his soul.

As I stand here today I am reminded that in the twenty-four years, nearly, that I have been pastor of this church that by my preaching I have had the experience of making many of the congregation angry at me. I can't say that I don't care, for I do care. I would rather have the friendship of a hound dog than to have its enmity, but if I have to choose between making you mad and my Lord mad, it will have to be you, as my Lord said for us to preach the whole counsel of the Word of God, and this I must do.

I go back through this Bible and read the names of the men who meant much to the kingdom of God and I find that they were men who knew not the meaning of compromise within their lives. I look at Daniel who dared to say "no" to a heathen king, in a heathen court, surrounded by a heathen people. I look, beloved, at that group of the children of Israel who dared to defy a heathen king and who

walked in a fiery furnace with the Lord Jesus Christ rather than walk on the outside alone. I look this morning at the Apostle Paul and I think of him, beloved, who stood firm for the Word of God. I tell you, there was no compromising on the part of these individuals.

I am insisting today that God's call to us by way of our debtorship is a call that we are not only to preach Jesus, but we are to preach the whole Bible well.

Twenty-three years ago or there about, I got on a train in Richmond, Virginia, coming west. That night as I was getting ready to board the train, there were probably eight or ten people who were ahead of me as we made our way to the train. Several of the men who were examining our tickets there were two or three of the tickets that were somewhat irregular, and you can imagine that voices were lifted, the inflection and the tones of the voices indicating some little ire or anger on the part of those individuals. When it came time for me to present my ticket to the man who was standing there by the gate, in order to try to encourage him and to break the tension, I said, "You don't seem to be very popular here tonight." He smiled and looked at my ticket and said, "Young man, I would have you to know that the only fellow low that I want to be popular with on this railroad is the superintendent."

What a statement to challenge a Baptist preacher today! My brother, it is not my business to seek popularity at the expense of spirituality. It is not my business to seek popularity. It is my business to stand in with the Superintendent—the Lord Jesus Christ.

III

IT IS OUR DEBT TO PREACH THE WHOLE BIBLE TO THE WHOLE WORLD.

Jesus said:
"Go ye into all the world, and preach the gospel to EVERY CREATURE."
—Mark 16:15.

"As thou hast sent me into the world, even so have I also sent them into the world."
—John 17:18.

Listen, beloved, our business is to preach the whole Gospel, the whole Bible, to the whole world.

I have been impressed of recent date by the action of the Federal Council of Churches of America, so-called. They have taken upon themselves the task of separating and dividing the world into certain sections for

The Baptist Debt To The World

(Continued from Page Two)

denominations to work herein. For example, the Federal Council of Churches has a section for Baptists to work in. They have divided the world and they have a section for the Methodists and a section for the Interdenominationalists and a section for the Catholics. As was reading of their divisions recent date, it came to my mind that our business, instead of dividing the world, **IS TO DIVIDE THE WORD FOR THE WHOLE WORLD.**

Oh, brother, sister, listen to this morning, our debt is a debt to give the Gospel and the whole Word of God to the whole world, and not to a section.

Who knows the future of that cannibal who feasts today upon human flesh. He is my cousin in Christ; he might be my brother Jesus Christ. Who knows the future of that vile murderer who has not stopped at taking one life but maybe a dozen. That murderer today may be my brother in Jesus Christ. Down under in the house of prostitution there may be one who is named by sin who might be my sister in Christ Jesus.

I am insisting, beloved, that our business is to give the whole Word to the whole world. There is no class distinction with God. All of us look alike to Him—the rich, the poor; the learned, the unlearned, the cultured, the uncultured; the refined, the unrefined. In the sight of God all are getting the Gospel. It makes no difference what the distinction of class may be. The whole world needs the whole Word, and it is our debt to give to the whole world the Word of God.

Several hundred years ago everybody thought the world was flat and that if you went out a certain distance, you would fall off to your destruction. I imagine that if you were to go to school today, in most of our schools you would be laughed at, if you took the position that the world were flat, but the majority of God's own people act like it is flat when it comes to the matter of reaching and evangelizing.

Wake up, brother, sister, the world is round; the world isn't flat; and when you get out of the world you won't fall off to your destruction. I am satisfied that there are people here this morning who have a feeling that they were to get out of the United States to do mission work, they would just drop out into a abyss, into a chasm or into destruction. Listen, beloved, our debt is a debt that encompasses the entire world.

Sometime ago in a western town I stood in a ghost town—people had lived there, but now the town was deserted. There was an office building where a prosperous lead mining company had done business. There were houses that were deserted. I stood there I thought to myself, can there be anything more bleak than a deserted town, without the semblance of life about? My brother, I know one thing to equal the weakness of a deserted village, and that is an anti-missionary spirit that knows not the meaning of the Gospel of Jesus Christ.

As I say, our debt is to preach the whole Gospel to the whole world, and we can say in the words of the old song:

In Christ, there is no east nor west, no north nor south; but one great fellowship of love throughout the whole wide

earth."

IV

OUR DEBT IS NOT ONLY A DEBT TO PREACH JESUS, AND A DEBT TO PREACH THE WHOLE WORD, AND A DEBT TO PREACH THE WHOLE WORD TO THE WHOLE WORLD, BUT OUR DEBT IS A DEBT THAT THE WORLD IS WAITING TO SEE PAID.

One of our missionaries was preaching in a certain section in South America. A man came up and stood on the edge of the crowd and listened attentively. When the services were over, he stepped to the side of the preacher and asked where he might learn more of the story, and he told him in all his life that never before had he ever heard that there was a Jesus, to say nothing of the fact that He had died for his sins. Then he said to this missionary, "Will you come with me and tell my people the same story that you told here?" He wanted to start immediately. When our missionary was compelled to decline, he said, "Will you come next Sunday?" When he said that he could not because of other engagements that kept him busy and which would prevent him from going back into the interior then, the man with a sorrowful face said, "Tell me, tell me, when will you come?"

Beloved, listen, wherever the Holy Spirit of God begins to deal in the hearts of men, whether it be a savage in the jungles of the Amazon or a cultured Chesterfieldian in the highest court of the world—when the Spirit of God begins to deal within his heart, God's elect are waiting to hear a message.

Paul came down to Troas. God had shut door after door in his face. He couldn't preach in Mysia, he couldn't preach in Bithynia, and he couldn't preach in Western Asia. Finally when he came to Troas he saw a man in the night beckoning unto him, saying, "Come over into Macedonia, and help us." The Word of God tells us:

"And after he had seen the vision, **IMMEDIATELY** we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."—Acts 16:10.

Listen, beloved, the world is waiting for you and for me to pay the debt to those who are waiting.

CONCLUSION

I go back to my belief. I believe Jesus established His church, that it was a Baptist church, and that He gave to it a commission, ordinances, a rule of discipline, and the Holy Spirit to inhabit it. I believe that He placed a debt upon us. Oh, what an obligation, what a responsibility, what a debt is ours today to preach Jesus and the whole Bible to the whole world—a debt that the world itself is waiting to see paid.

I like the words of the poem:

"The great world's heart is aching, aching fiercely in the night,

And God alone can heal it, and God alone give light;

And the men to bear that message and to speak the living word,

Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we, fold our hands at ease:

While the gates of night stand open to the pathway of the seas?

Can we shut up our compassions? Can we leave our prayers unsaid,

Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles, and our spirits fret and toss, While above us burns the vision of the Christ upon the Cross;

And the blood of God is streaming from His broken hands and side

And the lips of God are saying, 'Tell my brothers I have died.'

O voice of God, we hear Thee above the shocks of time, Thine echoes roll around us, and the message is sublime;

No power of man shall thwart us, no stronghold shall dismay,

When God commands obedience and love has led the way."

Oh, might it please God this morning on this Thanksgiving Day to help you and me and each of us who are here to realize that there is a debt to our Lord to preach Jesus, the whole Bible to the whole world, and that the world is waiting for us to pay that debt.

Somebody may say, "What has this to do with Thanksgiving?" Twenty-five years ago or there about, I stood in a hospital in Cincinnati when I was pastor there and I saw a skilled surgeon making preparation for an operation which he was to perform. There lay the patient on the operating table. Nurses and assistants were standing about that operating table. The patient had cancer of the tongue. As the doctor made ready to place the mask over his face to administer the anesthesia, he paused and said to the patient, "When you awake, you won't ever say another word." He said, "What shall be the last message you leave to America?" Without a moment's hesitation, I can see those eyes flash, his lips move, and seemingly with a shout, a voice spoke for the last time, and he said, "Thank God for Jesus Christ."

Beloved, as a debtor under Him, realizing my responsibility and my debt to Him, I look up to Him and I say on this Thanksgiving Day, "Thank God for Jesus Christ."

May God bless you!

God's Love

(Continued from page one) ness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8). How wonderful is this "grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (II Cor. 8:9). What unquestionable proof of God's love for us is in His offering of Jesus Christ, His Son, "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24), and Who "once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. 3:18).

If there is any question in any one's mind about the love of God for lost sinners, he has but to consider what God has done to save such sinners. **God commendeth His love toward us, in that while we were yet sinners, Christ died for us** (Rom 5:8).

And this Jesus, the Christ of God, Whom He has set forth as a propitiation (satisfaction) for the sins for which we justly deserve to suffer, is worthy of our confidence. He is God. He created this universe and all that is in it (Col. 1:16). He willingly came to earth to fulfill God's will in settling our sin debt. He

suffered the pangs of hell itself in our place. He is the One of Whom the saints will sing in heaven, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

This glorious Son of God is able. Of Him the apostle Paul exclaimed, "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).

Yes, my friend, God loves you. He has proved it abundantly by what He has done for you. Do you believe this truth and rest your eternal destiny upon Him, "Who gave Himself for us, that He might redeem us from all iniquity?"



Infant Baptism

(Continued from page one)

thou be found a liar." Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

When baptism is taken out of its place as applied to believers, and unconscious infants are made the subjects—plainly this is adding to the Word of God.

Martin Luther (the first of all Protestants) well says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." (Vanity of Inf. Bap., Part 2, p. 8). Thus speaks the man who founded the Lutheran Church.

Neander (historian and theologian) says: "Baptism was at first administered to adults, as men were accustomed to conceive of baptism and faith strictly connected. We have all reason for not deriving infant baptism from apostolic institution." (Ch., Vol. 1, Plant and Train, Vol. 1, p. 222.)

Professor Lang says: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and the fundamental principles of the New Testament." (Inf. Bap., p. 101.)

Hanna says: "Scripture knows nothing of infant baptism." (N. Brit, Rev.)

It is unfortunate that people be led astray with this godless unscriptural practice that has caused the death (according to Mr. J. M. Carroll, one of the founders of the Baptist Theological Seminary at Fort Worth, Texas), of some fifty million Baptists. Think of it! Fifty million Baptists being put to death rather than give way to this Catholic heresy.

The Catholics have the only excuse anyone can make for this unscriptural practice. The Catholics who are the inventors of this practice, unhesitatingly declare that the child is regenerated and saved in it. The form of service used by most Protestants and printed in their books set forth the same claim. Baptists have from the beginning stood against this form of sacramental religion by proclaiming that only the blood of our Lord Jesus Christ can atone for sin. We believe that any religious rite that generates wrong notions in a personal religion

for those who are the subjects, is to say the least subversive of the Christian religion and dangerous to the souls of men. Infant "baptism" does this very thing. For proof we have only to look at some of our foreign neighbors. J. R. Graves said: "Every infidel in England, Germany, Italy, Prussia or Russia is a member of some church practicing infant 'baptism.'" Paul shunned not to declare the whole counsel of God to the church at Ephesus. (Acts 20:27). He did not declare infant baptism.

Jesus Christ said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Mark 10:14. Jesus said suffer little children to come unto me—this is not infants.

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14). Matthew 19:13 tells us plainly that the children were being brought to Jesus for Him to lay His hands on them and bless them. We shall profit in our Christian education if we remember that Jesus Christ did not baptize anyone. "Though Jesus himself baptized not, but his disciples." (John 4:2). Let us obey the Scriptures—cost what it may, the truth of God is worth the price.



Peace

(Continued from page one) pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." (Luke 12:18-19). The state of tranquility he attained was "as the world giveth," and therefore false peace.

Jesus also spoke the parable of the Pharisee and the Publican. Two men went into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican." (Luke 18:10-11). This Pharisee had the peace of self-righteousness which is also, "as the world giveth," and therefore false.

There are many who seek a condition of spiritual contentment through the pleasures in the world. . . . And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." (Mark 4:19). The world offers all manner of entertainment, pleasures of all kinds. Thousands are seeking satisfaction in these, and the enjoyment produces a temporary calm, which is "as the world giveth," a false peace.

There is nothing the world, the flesh and the Devil would rather do than to lull people to rest in false peace based on wrong foundations. There is so much even in the religious world to keep people from the peace which only our Saviour can give. "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly,"

(Continued on page four)

Manuscript Ready

Continued from page one)
book.

"We need at least \$600 to give the printers when we give them the manuscript, and we trust that the Lord will supply this need soon."

Yours in Christ
Harold Morris

Send your contributions either to me at the address above or to Missionary Harold Morris, Caixa Postal 269, Campinas, E. de Sao Paulo, Brazil, S. A. This is your opportunity to help in the firmer establishment of sound Baptist doctrine in Brazil and wherever else the Portuguese language is spoken. With this book in the hands of young preachers and in the hands of the people, unsound leaders are going to find themselves greatly handicapped.



Catholic Priest

(Continued from page one)
moderate use but the irrational abuse of beverages which is sinful. May the United States Brewers Foundation be conscious of its high responsibility before Thee, and so conduct its business that it may merit the commendation of all men, and Thy divine Blessings. Amen!!!

Copied by Eld. David Sikes, Evangelist-Author, and Sikes says read Psalm 2 verse 4. "He that sitteth in the Heavens shall laugh: The Lord shall have them in derision"!!!!



Peace

(Continued from page three)
saying, Peace peace; when there is no peace." (Jeremiah 6:13-14-False teachers, preachers and other workers preaching false doctrine, give "as the world giveth." The result is deceptive, false.

But the peace our Saviour gives rests upon firm foundations. There are real reasons for it. Our Lord and Master has perfect authority to bestow and power to give. The things upon which false peace rests, "as the world giveth," will all pass away.

THE PEACE OUR SAVIOUR GIVES IS FOUNDED UPON JUSTIFICATION.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1)" Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9). "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3:24 to 26). A recent writer has said, "There are two things that are very little understood. The seriousness, wickedness and guilt of sin, and the purity and holiness of God." God is of purer eyes than that He should behold iniquity.

Sin is universal and prosperity so general. Many are saying,

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"Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2nd Peter, 3:4). They are saying this not only about the second coming but also concerning punishment for sin through eternity. In many quarters people are not told that there must be genuine repentance toward God and a personal, living, saving faith in the Lord Jesus Christ in order to be justified from all things from which the law cannot justify. Job cried out, "How can man be just with God?" One who has really been convicted of sin cannot be content until he has the witness of the Spirit that Christ has died for him personally and that through the blood of Christ he has justification. When he has personal assurance of justification he receives the peace that Jesus calls, "my peace."

THE PEACE OUR SAVIOUR GIVES RESTS UPON RECONCILIATION.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

"And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2nd Cor., 5:14 to 18). All our sins are atoned for by our Lord Jesus Christ in His death, burial, and resurrection, so there is nothing in the way of the perfect "peace with God." Because Christ is our substitute in suffering punishment for all our sin, He has authority and power to say "Peace I leave with you, my peace I give unto you." THE PEACE OUR SAVIOUR GIVES WAS PURCHASED BY SACRIFICE.

There can be no forgiveness without punishment for every sin. Jesus is our sacrifice upon whom the Lord laid the iniquity of us all. He suffered full punishment for our sins. Therefore He has all authority to speak to the heart of His people, "Peace I leave with you, my peace I give unto you." When Jesus first began to tell His disciples "How that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:21 to 23). Peter and the disciples did not yet understand that there can be no salvation without the sacrifice of "The Christ, the Son of the Living God." But the soul who has been truly convicted of sin cannot find peace until he knows personally that Christ has died for him. The knowledge that "Without shedding of blood is no remission," is not common to all, but I am sure that all who come to be saved have that conviction and are not satisfied until they rest their faith in Christ. To them come the words of our Saviour, "Peace I leave with you, my peace I give unto you." This peace is His to give. He purchased it with His own blood. When He bestows it in our hearts, it is ours.

THE PEACE OUR SAVIOUR GIVES IS THE FRUIT OF THE

SPIRIT.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22-23). Every person who is really saved has the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his." (Ro. 8:9). "For as many as are led by the Spirit of God, they are the sons of God." (Ro. 8:14). "The Spirit of God beareth witness with our spirit, that we are the children of God." (Ro. 8:16). If we are the children of God we have the Spirit of adoption whereby we cry, "Abba, Father," and we also show some of the fruit of the Spirit in our lives. "Peace I leave with you, my peace I give unto you." A state of rest or tranquillity; calm; spiritual contentment. How happy, in every age, are the Lord's true people experiencing the peace which is the fruit of the Spirit.

THE PEACE OUR SAVIOUR GIVES IS THE PEACE OF GOD.

"Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:5 to 7). I am glad that no where in the Bible are the Lord's people taught to worry. All the way through we are taught not to have great anxiety. We are taught to pray with thanksgiving, making our requests known unto God. In the sermon on the mount, Jesus taught His disciples "Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithall shall we be clothed?" "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:25 to 34). The apostle Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." (1st Pt., 5:6-7). In seeking the "Peace of God which passeth all understanding," and which only our Lord Jesus Christ can give, we may be laborers together with God. "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

THE PEACE OUR SAVIOUR GIVES IS MINISTERED BY HIS WORD.

He said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63). Just before His great High Priestly prayer, (John 17), He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33). The words to which our Lord and Master here refers, include all that is recorded in chapters thirteen, fourteen, fifteen and sixteen especially. This was the Lord's last meeting with His disciples before the cross. Last words are always important. All that is written in these chapters is to be read many times and pondered, "that in me ye might have peace." A deep study of these chapters may be used by the Holy Spirit to create in us the peace only our Saviour gives. He sets before us an example of humility and ministry in washing the disciples' feet. He is omniscient and foretells Judas' betrayal and Peter's denial. He gives a new promise in prayer and said, "And I will

pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive." He spoke the parable of the vine and the branches and how the Father is glorified if the disciples bear much fruit. He told them of a new intimacy and reminded them that they had not chosen Him but He had chosen them that they should go and bring forth fruit. He also made it known to them what they could expect of the world. He said, "If the world hate you, ye know that it hated me before it hated you." He comforted them with the promise of the comforter He would send from the Father who would testify of Himself, the Lord Jesus Christ, and said they too should bear witness because they had been with Him from the beginning. He warns of persecution and spoke of the three fold work of the Spirit toward the world. They were also told that new truth would be revealed by the Spirit. He spoke of His death, resurrection and second coming. He assured them of the Father's love, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Of all that is in these chapters, He says, "These things I have spoken unto you, that in me ye might have peace." It is of utmost importance that all saved people should have the Peace which our Saviour gives. Through study of the Bible, hearing the word taught and preached, meditation and prayer, we are laborers together with God in helping ourselves to this peace. These are means of grace God has given to this end. Let us use them and we will soon experience peace, "a state of rest or tranquillity; calm; spiritual contentment."

THE PEACE OUR SAVIOUR GIVES IS A PEACE HE PERSONALLY BESTOWS.

When we are "born again," it is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13). Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." (Jas. 1:18) "So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy." (Ro. 9:16). So it is also with the peace our Saviour gives. "For he is our peace." When He bestows Himself within the hearts of His own, then we have "peace." It is not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13). Our receiving Him is not running for Him, but His, bestowing Himself within our hearts. "My peace I give unto you." It may be at unexpected times, places or circumstances, perhaps when our needs are great there comes "a state of rest or tranquillity; calm; spiritual contentment." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

—Harm Rust



Preaching

(Continued from page one)
even know the depths of sin until quickened or regenerated by the Spirit of God.

WHO IS ON THE LORD'S SIDE?

When the Christian can carve contentment out of God's providence, whatever the dish that is set before him—that is godliness in triumph.

THIRTY PIECES OF SILVER

Thirty pieces of silver
For the Lord of life they gave
Thirty pieces of silver—
Only the price of a slave!
But it was the priestly value
Of the Holy One of God;
They weighed it out in the temple,
The price of the Saviour's blood.

Thirty pieces of silver
Laid in Iscariot's hand;
Thirty pieces of silver
And the aid of an armed band
Like a lamb that is led to the slaughter
Brought the humbled Son of God
At midnight from the garden
Where His sweat had been
like blood.

Thirty pieces of silver
Burns on the traitor's brain;
Thirty pieces of silver!
O it is hellish gain!
"I have sinned and betrayed the guiltless!"
He cried, with a feverish breath;
And he cast them down in the temple,
And rushed to a madman's death.

Thirty pieces of silver
Lay in the House of God;
Thirty pieces of silver
But O 'twas the price of blood
And so for a place to bury
The strangers in, they gave
The price of their own Messiah
Who lay in a borrowed grave

It may not be for silver,
It may not be for gold,
But still by tens of thousands
Is this precious Saviour sold
Sold for a godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
Sold for an empty name,
Sold in the mart of Science,
Sold in the seat of Power,
Sold at the shrine of Fortune,
Sold in Pleasure's bower,
Sold where the awful bargain
None but God's eye can see
Ponder, my soul the question
Shall He be sold by thee?
Sold! O God, what a moment
Stifled is conscience' voice!
Sold! And a weeping angel
Records the fatal choice!
Sold! But the price of the Saviour
To a living coal shall turn,
With the pangs of Remorse
Deep in the soul to burn
Wm. Blaisdell



Hallelujah

(Continued from page one)
I am saved by the blood
Of the crucified One!"
From then on you will be
praising Him for all His love
and grace and mercy and pro-
vision for you for time and
eternity. And, when the mo-
ment of your departure from
this scene arrives, you will en-
ter Heaven singing: "Hallelujah
what a Saviour!"



THE GREAT BIBLE

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