

It isn't right to lie even about the devil.

The Baptist Examiner

"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 It Costs

Are



A GOOD NEIGHBOUR?

"Speak every man truth with his neighbor"—Eph. 4:25.

We usually think of our neighbours as being the people who live close to us. Confining our thoughts to these people for the moment, let's think on this question: "Am I a good neighbour to my neighbours?"

You might be a friendly neighbour, a courteous neighbour, a liberal neighbour — yet are you, in the Lord's sight, a good neighbour?

For instance, have you done anything in behalf of your neighbour's spiritual welfare? Have you spoken the truth to (Continued on page eight)

How Sinners Become Righteous

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5:20.

"For Christ is the end of the law for righteousness to every one that believeth."—Romans 10:4.

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Philippians 3:9.

The Law of God demands absolute righteousness of man. If you and I are to stand in the presence of the Holy God, we must have a righteousness that fully meets the requirements of the Law of God. If we are to live and not die, we must be perfect in the sight of God.

fect in the sight of God.

The Law doesn't require simply "the best you can do;" no, it requires that you be holy, altogether perfect, in your heart and life. The best you can do is not perfection. But perfection you must have if you are to live forever. James 2:10 tells us that the man who breaks the Law in one point is guilty of all. Galatians 3:10 states, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

God tells us that no unclean thing (Revelation 21:27) shall enter Heaven. Only those that are perfectly righteous shall be admitted.

Now, the problem that confronts the sinful creatures of earth is how to become righteous enough to enter Heaven. Many try to establish this righteousness

themselves, being ignorant of their helplessness to perform what the holy Law requires. Such were the Pharisees who did many works in an effort to be justified. But Jesus said that it would take a greater righteousness to permit one to enter Heaven. The best the Pharisees could do was not enough.

If men could only realize that the Law requires an absolute righteousness — within and without (Continued on page 8, col. 5)

SHOULD I FORCE MY CHILD TO GO TO S. S. AND CHURCH?

Many parents ask this question, and if we may be allowed to answer them, we will answer with an emphatic "YES!"

How do you answer Junior when he comes to the breakfast table Monday morning and announces rebelliously, "I'm not going to school today." You know, Junior goes!

How do you answer when Junior comes in very much be-smudged and says, "I'm not going to take a bath." You know, Junior bathes!

Why all the timidity, then, in the realm of his spiritual guidance and growth? Are you going to let him wait and decide what church he'll go to when he's old enough to decide whether or not he wishes to go? Does he decide to go to public school and get an education — or whether or not he wishes to take the bath?

What will be the answer when Junior announces he doesn't like Sunday school or church? That's an easy one. Just be consistent: "Junior, in our home we ALL attend Sunday school and church; that includes you."

Your firmness and example here will furnish a bridge over which youthful rebellion may travel into a rich and satisfying experience in seeking Christ as Savior while young and then growing into a fruitful and Spirit-filled Christian.

Don't send your child to church and Sunday School . . . Bring Him.

OWNERSHIP OWNED

"In all thy ways acknowledge Him"—Prov. 3:6.

By A. W. PINK

Life without works is dead. "ways," that is, all the deeds of our walk, are to make manifest our unreserved trust in the Lord. His Ownership of us is to be owned, in a practical way, that faith which "worketh by deeds." To "acknowledge" the Lord in all our ways, signifies:—

GOD MAKES US "ACCEPTED IN THE BELOVED"

According to the good pleasure of His will, to the praise of the glory of His grace, wherein He has made us accepted in the beloved. (Eph. 1:5-6).

It is a great comfort to know our standing in Christ, and our place in Him, are not according to the measure of our own experience, but "according to the good pleasure of His grace, wherein He hath made us accepted in the Beloved."

It is of the Lord's own doing, and it is all that He has done, and so done, that no credit of experience, or weakness of progress, or want of realization, or consciousness of our own sin, can possibly alter it. We stand in Christ; and as we stand, this, then, is a sure foundation for our hope, and a foundation for our joy, notwithstanding the fact that every sin of our own is marred and stained because of increasing consciousness of our ill-desert. We are also in the love and grace of our Father who has, because of His love and grace, "made us accepted in the Beloved."

—Things to Come.

the deacons of the church of which I was then pastor came to see me relative to the matter of building a new church building. He had told me that afternoon that he would personally give \$25,000.00 toward our new proposed building, that is, if I would allow him to control the church and to direct the affairs thereof.

After he had gone, I sat down to take stock. I realized that in reality, he had actually made me a proposition, and as I contemplated his proposal, I asked myself one question, "Am I for sale?"

There were thus three alternatives that were facing me. I could either quit the ministry, or I could sell out, or I could stand. The first would have, at least, been honest. The second would have been cowardice of the worst type. The third was an indication of bravery, toward God and man and honesty in the sight of God.

As I sat contemplating both the past and my present and my future, I decided that the only position that I could take was that of the latter. I must fight for what I knew to be right from that hour on.

That afternoon, I made a decision so far as I was personally concerned. That decision was that I was going to preach the Bible.

Up until that time, I had tried just about everything else to get a crowd and though I had been signally blessed as an average preacher, in the main, though I might draw a crowd on one occasion, the crowd would not last, and after all, though I had tried everything else to get a crowd, in reality I had failed. I decided that afternoon that I was going to take God's Word as final and that I was going to please God and put God first so far as my life was concerned from that time on. I made up my mind that afternoon that I would rather push my trunk out of town on a wheelbarrow, if necessary, than to compromise what I knew the Word of God to teach.

I turned to God's Book to find a promise which cheered my soul, for the first time to ever see it. That promise was, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER THIRTEEN: "THE SUFFERINGS OF PAUL"

"From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."—Gal. 6:17.

I think this text presents to us the climax so far as suffering is concerned in the life of the Apostle Paul. At the time Paul wrote this book of Galatians, he had passed through the greater portion of the troubles that befell him. There is only a small amount of his life out before him. The most of his life is in the past, and there is just a little bit of future life left for him. He has been cast into the lion's den already. He has been beaten. He has been left for dead when he was stoned. Five times he has known what it was to be publicly whipped for the gospel of Jesus Christ. His body is scarred, and on his flesh are the marks of the suffering through which he has passed. He said, "Let no man trouble me. I

have proof that I belong to God and that I have been God's minister, for in my body I bear the marks of the Lord Jesus Christ."

Paul had suffered — and suffered greatly. When he wrote to the church at Corinth, he made mention of those sufferings. Listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that

which cometh upon me daily, the care of all the churches."—II Cor. 11:24-28.

You can't read this without the realization that the Apostle Paul had truly suffered for the cause of the Lord Jesus Christ. Every time I read it, I am brought face to face with the thought of how little we moderns suffer for the cause of the Lord Jesus Christ, compared with the sufferings of the Apostle Paul. When Paul was in jail, he wrote:

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

Did Paul suffer? You can hear the chains rattle as he wrote this letter—chained to a Roman soldier at the time. If you want to see some of his sufferings, see him as he writes to young Timothy just before Paul was called (Continued on page 2, column 4)

"FIFTY YEARS IN THE CHURCH OR ROME."

My First Mass

By CHARLES CHINIQUY

(Selections by L. E. Jarrell,
Lordsburg, New Mexico)

Chapter 8

For the Roman Catholic child, how beautiful and yet how sad is the day of his first communion! How many joys and anxieties by turn rise in his soul when for the first time he is about to eat what he has been taught to believe to be his God! How many efforts has he to make, in order to destroy the manifest teachings of his own rational faculties! I confess with deep regret that I had almost destroyed my reason, in order to prepare myself for my first communion. Yes, I was almost exhausted when the day came that I had to eat what the priest had assured us was the true body, the true blood, soul and divinity of Jesus Christ. I was about to eat Him, not in a symbolical or commemorative, but in a literal way. I was to eat His flesh, His bones, His hands, His feet, His head, His whole body! I had to believe this or be cast forever into hell, while, all the time, my eyes, my hands, my mouth, my tongue, my reason told me that what I was eating was only bread!

Has there ever been, or will there ever be, a priest or a layman to believe what the Church of Rome teaches on this dreadful mystery of the Real Presence? Shall I say that I believed in the real presence of Jesus Christ in the communion? I believed in it as all those who are good Roman Catholics believe. I believed as a perfect idiot or a corpse believes. Whatever is essential to a reasonable act of faith had been destroyed in me on that point, as it is destroyed in every priest and layman in the church of Rome. My reason as well as my external senses had been, as much as possible, sacrificed at the feet of that terrible modern god, the Pope! I had been guilty of the incredibly foolish act, of which all good Roman Catholics are guilty — I had said to my intellectual faculties, and to all my senses, "Hush, you are liars! I had believed to this day that you had been given to me by God in order to enable me to walk in the dark paths of life, but, behold! the holy Pope teaches me that you are only instruments of the devil to deceive me!"

What is a man who resigns his intellectual liberty, and who cares not to believe in the testimony of his senses? Is he not acting the part of one who has no gift or power of intelligence? A good Roman Catholic must reach that point! That was my own condition on the day of my first communion.

When Jesus said, "If I had not come and spoken unto them they had not had sin; but now they have no cloke for their sin . . . If I had not done among them the works which none other man did,

they had not had sin; but now have they both seen and hated both Me and My Father." (John 15:22, 24). He showed that the sin of the Jews consisted in not having believed in what their eyes had seen and their ears had heard. But behold, the Pope says to Roman Catholics that they must not believe in what their hands undoubtedly handle and their eyes most clearly see! The Pope sets aside the testimony most approved by Jesus. The very witnesses invoked by the Son of God are ignominiously turned out of court by the Pope as false witnesses!

As the moment of taking the communion drew near, two feelings were at war in my mind, each struggling for victory. I rejoiced in the thought that I would soon have full possession of Jesus Christ, but at the same time I was troubled and humbled by the absurdity which I had to believe before receiving that sacrament. Though scarcely twelve years old, I had sufficiently accustomed myself to reflect on the profound darkness which covered that dogma. I had been also greatly in the habit of trusting my eyes, and I thought that I could easily distinguish between a small piece of bread and a full-grown man!

Besides, I extremely abhorred the idea of eating human flesh and drinking human blood, even when they assured me that they were the flesh and blood of Jesus Christ Himself. But what troubled me most was the idea of that God, who was represented to me as being so great, so gracious, so holy, being eaten by me like a piece of common bread! Terrible then was the struggle in my heart where the joy and dread, trust and fear, faith and unbelief by turns had the upper hand.

While that secret struggle, known only to God and to myself, was going on, I had often wiped off the cold perspiration which which came on my brow. With all the strength of my soul I prayed to God and the Holy Virgin to be merciful unto me, to help, and give me sufficient strength and light to pass these hours of anguish.

The church of Rome is evidently the most skilful human machine the world has ever seen. Those who guide her in the dark paths which she follows are often men of deep thought. They understand how difficult it would be to get calm, honest and thinking minds to receive that monstrous dogma of real corporal presence of Jesus Christ in the communion. They will foresee the struggle which would take place even in the minds of children at the supreme moment when they would have to sacrifice their reason on the altar of Rome. In order to prevent those struggles, always so dangerous to the church, nothing has been neglected to distract the mind and draw the attention to other subjects than that of the communion itself.

First, at the request of the parish priest, helped by the vanity of the parents themselves, the children are dressed elegantly as possible. The young communicant is clothed in every way best calculated to flatter his own vanity also. The church building is pompously decorated. The charms of choice vocal and instrumental music form a part of the fate. The most odorous incense burns around the altar and ascends in a sweet-smelling cloud towards heaven. The whole parish is invited, and people come from every direction to enjoy a most beautiful spectacle. Priests from neighboring churches are called, in order to add to the solemnity of the day. The officiating priest is dressed in the most costly attire. This is the day on which silver and gold altar cloths are displayed before the eyes of the wondering spectators. Often a lighted wax taper is placed in the hand of each young communicant, which itself would be sufficient to draw his whole attention; for a single false motion would be sufficient to set fire to the clothes of his neighbour, or his own, a misfortune which has happened more than once in my presence.

Now, in the midst of that new and wonderful spectacle — of singing Latin Psalms, not a word of which he understands; in view of gold and silver ornaments, which glitter everywhere before his dazzled eyes; busy with the holding of the lighted taper, which keeps him constantly in fear of being burned alive — can the young communicant think for a moment of what he is about to do?

Poor child! his mind, ears, eyes, nostrils are so much taken up with those new, striking and wonderful things that, while his imagination is wondering from one object to another, the moment of communion arrives, without leaving him time to think of what he is about to do! He opens his mouth, and the priest puts upon his tongue a flat thin cake of unleavened bread, which either firmly sticks to his palate or otherwise in his mouth, soon to go down into his stomach just like the food he takes three times a day.

The first feeling of the child, then, is that of surprise at the thought that the Creator of heaven and earth, the upholder of the universe, the Saviour of the world, could so easily pass down his throat.

Now, follow those children to their homes after that great and monstrous comedy. See their gait! Listen to their conversation and their bursts of laughter! Study their manners, their coming in, their going out, their glances of satisfaction on their fine clothes, and the vanity which they manifest in return for the congratulations they receive on their fine dresses. Notice the lightness of their actions and conversation immediately after their communion, and tell me if you find anything indicating that they believed in the terrible dogma they have been taught.

No, they have not believed in it, neither will they ever do so with

"I Should Like to Know"

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

1. Should a Baptist marry someone of another denomination?

Definitely not. So far as marriage is concern, it is an established fact that two people of the same denomination have the happiest homes. While we disagree with and reject the doctrines of other denominations, we would advise people of these religious groups to marry within their faith. At least they will have a happier home. When people marry outside their religious faith, it only leads to discord.

Some Baptists says, "Oh, I can convert my wife (or husband) to the truth." Any Baptist who says that doesn't know very much about the Bible. No one but the Lord can convert anyone, and how do you know He will convert your mate? If you go contrary to His Word and marry one who is not a child of God or not in the truth, surely you don't expect Him to bless you by converting your mate, do you?

There is a whole lot more to marriage than the "good looks" of two people attracted to each

the firmness of faith which is accompanied by intelligence. The poor child thinks he believes, and he sincerely tries to do so. He believes in it as much as it is possible to believe in a most monstrous and ridiculous story, opposed to the simplest notions of truth and common sense. He believes as Roman Catholics believe. He believes as an idiot believes!!

That first communion has made of him, for the rest of his life, a real machine in the hands of the POPE. It is the first-but the most powerful link of that long chain of slavery which the priest and the Church pass around his neck. The Pope holds the end of that chain, and with it he will make his victim go right or left at his pleasure, in the same way that we govern the lower animals. If those children have made a good first communion they will be submissive to the Pope, according to the energetic word of Loyola. They will be in the hands of the Supreme Pontiff of Rome just what the stick is in the hands of the traveler — they will have no will, no thought of their own!

And if God does not work a miracle to bring them out from that bondage, which is a thousand times worse than the Egyptian, they will remain in that state during the rest of their lives.

My soul has known the weight of those chains. It has felt the ignominy of that slavery! But the great Conqueror of souls has cast down a merciful eye upon me. He has broken my chains, and with His holy Word He has made me free.

May His name be for ever blessed.

End Chapter 8

"Life And Ministry Of Paul"

(Continued from page one) home. We read:

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia." — II Tim. 4:10.

If you will read this, you will find that all of his helpers that had been with him in his ministry had departed, except one — namely, Dr. Luke. Demas loved the present world and had gone to Thessalonica. It doesn't say what had caused Crescens to depart, but Crescens had gone to Galatia. Titus, to whom Paul (Continued on page 4, column 1)

other. Once you get use to each other's outside attractions, the bare inside is what you see most. Temper, spirit, faithfulness, mutual respect, not to mention cooking, money management, child-raising, and the like, are more important than "good looks." Because of these matters, we'd advise all Baptists to marry Baptists.

2. Does the Bible teach any particular posture for prayer?

No. You'll find different postures used in prayer, as you study the Bible. The posture is not an important thing.

3. Should a Christian dance?

The Christian should not participate in any worldly practices that caters to the flesh. This includes dancing.

4. Are Baptists to be classified as Protestants?

The term "protestant" was originally used of those who came out of the Roman Catholic Church. While Baptists have always protested against Rome and her heresies, Baptists are not Protestants. As a matter of fact, Baptists protest against Protestants! Protestantism is a half-way house between Rome and Baptists. What truth do Protestants have, you find in the Bible? Baptists stand for it; what heresy do the Protestants have, you'll find that Rome stands for it.

5. Do you use the new Bible, the RSV?

We have a copy of this Bible and use it whenever occasion demands. We also have Roman Catholic Bibles, a Russellite Bible, the Book of Mormon, and other such volumes that we do not recommend as being very accurate. As for the RSV, we do not recommend it as a faithful translation.

6. Give scripture for having paid ministry.

Galatians 6:6, I Cor. 9:7-11, Philippians 4:10-18. When Paul was at Corinth, he thought he might be best not to take money from them. But later he wrote to this church about giving and he indicates that he was wrong in not allowing "Portuguese" support him. He says, "Portuguese me this wrong." (II Cor. 12:13) Actually, he had wronged the church for they were robbed of the blessing of supporting God's work!

7. What is meant by "new orthodoxy"?

This is just another term for heresy that is essentially modernism. Those who advocate it claim to be teaching "new orthodox" when all they are doing is putting old wine (modernism) into new wineskins (different terminology).

8. Is the Pope saved?

We'd just as soon die with the chances of Judas as to die with the chances of a Pope.

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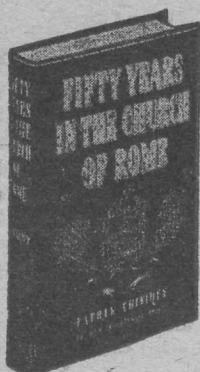
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Devotional	Marvin Merry, Charleston, W. Va.
"What Is An Independent Baptist Church?"	Willard Pyle, South Point, Ohio
"The Church's Support"	Harold Brunson, Jacksonville, Texas

SATURDAY MORNING, SEPTEMBER 1, 9:30 A.M.

Devotional.....	Jim Everman, South Shore, Ky.
"The Doctrines of Grace".....	Robert McNeill, Charleston, W. Va.
"Why I Believe the Limited Atonement".....	Bob L. Ross, Ashland, Ky.

SATURDAY AFTERNOON, SEPTEMBER 1, 2:30 P.M. (15 minute messages)

"Call to Korea"	C. W. Bronson, Phillipsburg, Kan.
"Church Perpetuity"	Eddie Garrett, Hamilton, Ohio
"Church Authority"	Frank McCrum, Detroit, Mich.
"Church Government"	Gerald Price, Bristol, Tenn.

SATURDAY EVENING, SEPTEMBER 1, 7:30 P.M.

Devotional	John Reynolds, Henderson, Texas
"Grace and Works"	Robert Nelson, Owosso, Mich.
"The Errors of Arminianism"	Wayne Cox, Memphis, Tenn.

SUNDAY MORNING, SEPTEMBER 2, 9:30 A.M.

Devotional.....	C. W. Shafer, Bancroft, W. Va.
"What Should We Tell Sinners?".....	Ray Schwart, Hutchinson, Kan.
"The Saints: Who? What? How? When? Why?".....	Henry Hall, Gladwin, Mich.

SUNDAY AFTERNOON, SEPTEMBER 2, 2:30 P.M. (15 minute messages)

"Call to New Guinea"	James Crace, Piketon, Ohio
"Call to New Guinea"	Jeffrey Brackeen, Chicago, Ill.
"The Spirit in the Believer"	James Hobbs, McDermott, Ohio
"The Believer in the World"	Joe Shellnut, Little Rock, Ark.

SUNDAY EVENING, SEPTEMBER 2, 7:30 P.M.

Devotional	E. W. Parks, Rainelle, W. Va.
"New Testament Missions"	Lloyd Wyrick, Chicago, <u>Ill.</u>
"Bible Unity versus Ecumenicalism (Unionism)"	Bob Holbrook, Houston, Texas

MONDAY MORNING, SEPTEMBER 3, 9:30 A.M.

Devotional.....Frank Goulouze, Grand Rapids, Mich.
 "The Lord's Return, or What Time Is It Prophetically?".....William Crider, Tulsa, Okla.
 "The Bride of Christ, And The Marriage of The Lamb".....John R. Gilpin, Ashland, Ky.

ised to those who **have** acknowledged Him in their ways by carrying out His revealed will. O what business worries, domestic heartaches, social disappointments, and spiritual failures had been spared us had we but sought God's permission, God's guidance, God's glory, God's blessing on everything! The past is beyond recall; for the present "consider your ways" (Hag. 1:5).

Let us now observe that the Scripture records examples of how men of God "acknowledged" Him in the manner indicated above. First, behold now David, on two occasions, sought the Lord's **permission** concerning his actions: "And David inquired at the Lord saying, Shall I pursue after this troop?" (1 Sam. 30:8); "And it

came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up" (2 Sam. 2:1).

Second, in the case of Abraham's servant we have a blessed illustration of one who sought Divine **guidance** on his undertaking: "And the servant . . . arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening that women go out to draw. And he said, O Lord God of my master Abraham I pray Thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand by the well of water; and the daughters of the men of the

city came out to draw water; And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say Drink, and I will give thy camels drink also, let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast showed kindness unto my master" (Gen. 24:10-14).

Third, the outstanding case of one who sought God's **glory** was His incarnate Son: "Glorify Thy Son, that Thy Son also may glorify Thee" (John 17:1) — this ever actuated Him. Fourth, in Rom. 1:10 we find the apostle Paul seeking God's **blessing** on his journey.

On the other hand, Scripture mentions not a few instances

where the Lord's people **failed** to "acknowledge" Him in all their ways, and records the disastrous consequences which attended their self-will. After Abraham had entered Canaan "there was a famine in the land," sent, no doubt, to chasten and to test him. But, alas! as is so often the case with us, he failed. Instead of seeking guidance from the Lord, he "went down into Egypt, to sojourn there" (Gen. 12:10). Ultimately he was delivered, but for many years after he reaped an unpleasant harvest through Hagar, whom he acquired in Egypt.

Concerning the Gideonites who deceived Israel it is written, "And the men took of their victuals and **inquired not** at the mouth of the

(Continued on page 8, col. 4)

God's Curse Is Upon Those Who Alter His Inspired Word

Every motive that could move men to alter the Word of God has been fully delineated in various portions of the Bible. It shows that God was aware from the first of the reception that would be given to His truth; and it is instructive to the humble believer as it is humiliating to the modern lover of pen-knife criticism.

1. The tendency to alter the Word of God is human. It is manifested in the first religious conversation on record. The divine voice had asserted, "Thou shalt not eat of it;" the human voice added, "neither shall ye touch it." The addition was the precursor of the fall.

2. The desire to alter the Word of God is dangerous. In the wilderness God himself points this out: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. 4:2). The nations they were advancing to conquer had long cast aside their allegiance to their Maker, and the least tendency to question or alter God's Word might result in the same downfall for Israel. Deut. 12:31,32 distinctly refers to this danger, and re-asserts the warn-

ing, "Thou shalt not add thereto, nor diminish from it." That idolatry does result from such daring rebellion is proved by the state of the Roman Catholic community today.

3. The act of altering the Word of God is sinful. "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5,6). "Every word of God is pure;" and he who essays to improve upon it imputes error to the All-wise. Only unholy minds could attempt it.

4. The desire to alter the Word of God is weakness. Jeremiah's was a terrible message, and even he might yield to feelings of pity for his race; God saw this, and in words that could not be misunderstood, he said to the prophet, "Diminish not a word" (Jeremiah 26:2). If God's message is diminished, its power is lessened, and its results are consequently less certain. The authority, the power the meaning, the terror of God's truth must be preserved in all their fulness if God's purposes are to be carried out.

5. The ambition to alter the Word of God is Pharisaic. To break the perfection of the law

and teach our own alterations or additions as if they were of God is vile indeed. Matthew 5:19,20. Our Lord reproved this spirit in scathing and unmistakable language. Why is it His words are forgotten? "Ye have made the commandment of God of none effect by your tradition," he says. "They teach for doctrines the commandments of men" (Matthew 15:6-9). The Pharisaic spirit thus renders impossible obedience and loyalty to God as the supreme Teacher.

6. The craving to alter the Word of God is accursed. Rev. 22:18,19 should be read with fear and trembling. Is there not a reference to this tendency revealed in Paradise? What else is meant by the threatening, "God shall take away his part from the tree of life" (see Rev. Version). Is not the offender's name to be taken away as Adam's was? Thus all down the ages God has warned men against this crime. He is a jealous God, and has determined to visit with the direst punishment all who dare to alter his completed and full revelation.

This is the crime of the present day: the Lord preserve us from it!

on the roadway to Damascus and saved him. Now he is just about to get his eyesight back through the ministrations of Ananias. God says to Ananias, "I will show him how great things he must suffer for my name's sake." Paul has just been saved, and God has put him into the ministry. God says concerning Paul, "He is going to have to suffer as my minister."

Notice again: "That no man should be moved by these afflictions: for yourselves know that we are APPOINTED thereunto." — I Thess. 3:3.

You can see from these verses that suffering is specifically ordained of God. Suffering doesn't come to a child of God by accident. In fact, there is no such thing as an accident in a world governed by a Triune God. Everything in this world takes place according to the pre-determined, foreordained plan of Almighty God, and even our afflictions are an appointment of the Lord.

Now sometimes you and I make appointments and we don't keep them. Sometimes we make appointments and we just don't think too much about them. Sometimes we may even make them seriously, and then are prevented from keeping them. Beloved, there is one thing about God's appointments; He keeps every one of them. We read:

"And as it is appointed unto men once to die, but after this the judgment." — Heb. 9:27.

Beloved, you are going to keep this appointment so far as God is concerned. Also we are appointed unto these afflictions. If you have had to suffer in the name of Jesus Christ, and for the cause of Christ, there is one thing you need to remember, not only is suffering a gift of God, but suffering is an appointment of the Lord in our behalf.

Ordinarily, in this series of messages, I have confined myself to the life of Paul, but I want to turn to the life of Peter and confirm this. Listen:

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, for even HEREWITH WERE YE CALLED." — I Pet. 2:20 21.

In the light of this scripture we need to remember this truth, suffering is an ordination of Almighty God — we have been called unto it.

I don't know whether it helps you or not, but I tell you, it helped me a lot when I saw this in the Bible for the first time. The troubles, the sufferings, and the afflictions through which we pass, the hardships, the heartaches, and all the problems that go with a Christian's walk and life in this world, all come from the hands of God.

Now I can't say that I like all of it, and I can't say that it makes me happy, but I have learned this through the years, it is my business always to pray, "Thy will be done."

III

SUFFERING IS FOR THE ELECT'S SAKE.

Paul shows us why it is that we suffer. Listen:

"Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things FOR THE ELECT'S SAKE, that they may also obtain the salvation which is in Christ Jesus with eternal glory." — II Tim. 2:9 10.

Did you ever stop to think that sometimes we suffer and that suffering is because we have sinned. Then sometimes we suffer and that suffering is not because we have sinned. It is not because God wants to make you better, although it may have resulted in your personal purification. Sometimes we suffer just for a purpose — that one of God's elect shall come to know Him.

We see that in the experience of the Lord Jesus, for we read:

"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should

They'll Do It Everytime



"They say we're 'living Charlie.'"

"Yeah, and ain't it great? I didn't know life was wonderful."

be made manifest in him." — 9-3.

This is talking about the who was born blind and who been healed. The disciples by, and argued, and talked why he was born blind. Did parents sin? Did the parents him because of their sin? it because God knew he was to be a big sinner and God him with blindness in advance. God said, "It is neither of but that the works of God should be made manifest in him."

I am ready to grant you God causes us to suffer for reason or another. I grant that sometimes God causes us suffer because of our sins. Sometimes it is that He might be fied, but it is also true that suffer for the elect's sake. the works of God might be manifest in him."

IV

IF A CHRISTIAN LIVES IN CHRIST, HE CAN EXPECT SUFFER.

The Apostle Paul said: "Yea, and all that will live in Christ Jesus shall suffer persecution." — II Tim. 3:12

I ask you, have you ever any persecution? Have you suffered any for the cause of Christ? Well, beloved, if haven't, it is pretty good in and fairly good reasoning. you haven't lived too much the Lord Jesus Christ. This tells us that those who live in Christ Jesus shall suffer persecution.

Years ago, a man came to at the close of service after I said something about the difficulties through which I was passing and the suffering that I thought was undergoing, and he said, "Brother Gilpin, I don't understand. I have gone to church times, and I don't understand it is that you suffer for the cause of Jesus Christ. I never expect any." I said, "Brother, if I like you live, I wouldn't expect suffer either."

I say this to you, my brother, the man who is in position concerning the Word of God, both as to his living and to his preaching, and as to his testimony, isn't going to have persecution. All that are godly in Jesus Christ though suffer persecution. It is a divine admonition of God.

(Continued on page 5, column 1)

The Attributes Of God

By ARTHUR W. PINK
PRICE \$1.00

A new edition of this very work is just off the press. In seventeen stimulating chapters Mr. Pink deals with the attributes of God: Solitariness, sovereignty, immutability, power, faithfulness, goodness, grace, mercy, love and contemplation of God as the possible engagement of heart and mind.

"Life and Ministry Of Paul"

(Continued from page two)

wrote one of the books of the Bible had likewise forsaken him. Demas Crescens, and Titus — all three faithful, true men — turn their backs upon him. Only Luke stood with him.

Listen again:

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil; the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge." — II Tim. 4:13-16.

Paul is in prison. I expect it is cold there in that dungeon. I wouldn't be a bit surprised but what the cold breeze is causing Paul to shiver. He is an old man now. In the preceding verses he refers to himself in such a way that you know he is aged. The circulation of his blood isn't what it once was. Here he is in prison, feeling the drafts in that dungeon and knowing that winter is coming on, he said, "When you come, Timothy, don't forget that cloak that I left in the home of Carpus. I want you to beware, though, on the way, of Alexander the coppersmith. He has been a thorn in my flesh. He has done me lots of evil. You are to beware of him. Of course the Lord will take care of him, for He will reward him for his evil deeds. But the sad thing about my ministry is that all men have forsaken me."

Can you imagine the Apostle

Paul, great man of God that he was, used of God as he was, the writer of the greater portion of the New Testament so far as the books are concerned, who had traveled innumerable miles to preach the Gospel of the Lord Jesus Christ in missionary endeavor to the extent he said that he sought to build not on another man's foundation — great logician, great writer, great preacher, great missionary, great soul winner, he has come down to the end of his day, to be forsaken. It is just a little while until his soul will pass out to meet the Lord. He said, "I have come to the place that all men have forsaken me." You can't read these Scriptures without the realization that the Apostle Paul is a man who has suffered for the cause of Jesus Christ.

I

SUFFERING IS A GIFT OF GOD.

We read:

"For unto you it is GIVEN in the behalf of Christ, not only to believe on him, but also to SUFFER for his sake." — Phil. 1:29.

Faith is a gift of God. You would never believe on Jesus Christ if God didn't give you faith. Just like He makes you willing, just like He chose you before the foundation of the world,

BE A GOOD NEIGHBOUR

just like He gives you repentance, He likewise gives you faith whereby you might believe. Paul said:

"For by grace are ye saved through faith; and that not of yourselves: it is THE GIFT OF GOD: Not of works, lest any man should boast." — Eph. 2:8, 9.

You would never believe if God did not give you faith and the same God that gives us faith to believe on Jesus Christ says that He also has given us, in the behalf of Christ, to suffer for His sake. I tell you, the same God that gave you faith to believe on Jesus Christ, that same God has given you another gift — the gift of suffering. It is a gift from God.

I rather imagine that you and I like the most of God's gifts exceedingly well — health, rain, food, sunshine. My, how we like those gifts! But when I talk about suffering being a gift of God, I am satisfied that the majority of you would say, "If it suits the Lord, I will accept it, but I would just as soon the Lord kept that gift for somebody else." Brother,

sister, believe me when I say that suffering is a gift of God.

II

SUFFERING IS ORDAINED OF GOD.

We read:

"For I will shew him how great things he must suffer for my name's sake." — Acts 9:16.

This is the day that Ananias

TO SPEAK IN ASHLAND



LLOYD WYRICK
Chicago, Illinois

Bible Conference Subject:
"New Testament Missions"

came to see Saul. He had just been saved three days. Only three days ago did God appear to him

The Holy Spirit

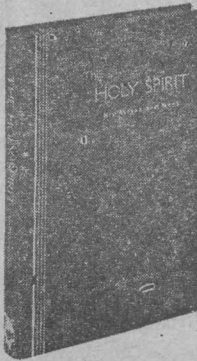
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Rally Day Echoes

Enclosed find \$2.00 for the Baptist Examiner. It's a splendid paper and one I enjoy reading, for its doctrinal.

Mrs. Will Ridley, Tenn.

I am sending a small gift to you at this time for Rally Day. Am praying that God will enable you to continue as in the past.

William A. Martin, Jr., Ill.

I'm talking with Dad about recent headlines about needing \$5000 or miracle to survive. Remark was made about wishing we had \$5000 to send you. Enclosed check leaves me a short.

Black "Bing" Matheny, W. Va.

I am herewith sending you a gift token for Rally Day for Baptist Examiner. My earnest prayer is for the on going of TBE. I have no other paper to compare with it in the world. I wish it possible to meet with you personally. We love you just as much for the truth's sake.

W. N. Irwin, Texas

I'm praying daily for you and work that The Baptist Examiner may continue till the Lord comes. Enclosed is a gift for Rally Day just to let you know that I appreciate the paper and enjoy the truth it sets forth.

Edward Fredericksen, Mich.

I had subscribed to the "Examiner" for my Mother who is 85 years old. She enjoys this paper very much she would miss it if you ceased to publish it. I accept this small check as a "handclasp" in her name.

M. G. Leotard).

Thelma L. Kunzman, La.

Enclosed find check for \$5.00. I wish it were more for such a cause. May God bless you in the field in which you are working for the many hungry souls.

Florrie Mae Hill, S. C.

Enclosed is a small contribution to your paper. I hope that there are enough "little" givers who put in enough to keep TBE going so that a few may be posted in the Bible doctrines. I am ashamed and grieved that so many are in some respects Arrian. Just a few years ago I thought that 85% or more of the preachers were Calvinists, but now I have concluded that the opposite of this is true. May the Lord bless your paper.

W. M. Bengé, Ind.

Enclosed is a small check. It's not much, but all I am able to do. But a number of small offerings would amount to quite a bit, and better to be small than none at all. Let me assure you of our interest and concern in the work you are doing — also, we appreciate TBE, its editor, and its message. The church needs a mention of you in their prayers. I thank you for the help given me with regard to the mission field. I am looking forward with great expectancy to the next Conference. I know we will be blessed above measure.

C. W. Bronson, Kan.

JEHOVAH THE WATCHTOWER

By
Walter Martin
and
Norman Klann
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This is the best expose of the heresies of the Russellites or Rutherfordians we have ever seen or read. It covers the history, the doctrines, the anti-biblical teachings of the sect. We thoroughly commend it to our readers.

he gets older he will learn to temper his message." Now what he meant by "temper" was "compromise." He just spelled it a little differently to they way we would spell it.

Beloved, I say to you, some people will compromise on the doctrines to grace; they will compromise as to the church that Jesus built; they will compromise on the subject of the second coming; and they will compromise on many of the great doctrines of the Bible, just in order not to suffer persecution.

VI

WE ARE TO SHARE WITH OTHERS WHO SUFFER FOR THE GOSPEL.

Paul tells us that we are to share with others when they have to suffer. Listen:

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou PARTAKER OF THE AFFLICTIONS of the gospel according to the power of God." — II Tim. 1:8.

Paul says, "Timothy, don't be ashamed of me. You have been my son in the ministry. Don't be ashamed of the testimony of the Lord, or of me, His prisoner, but be a partaker of the afflictions of the gospel."

Notice again:

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and WAS NOT ASHAMED OF MY CHAIN: But, when he was in Rome, he sought me out very diligently, and found me." — II Tim. 1:16, 17.

Paul refers to one man in particular who wasn't ashamed.

Suppose today the Apostle Paul were standing on the street chained to a soldier. What would you think about it? What attitude would you take toward it? Would you then be ashamed to say that you were a Pauline Baptist? Would you be ashamed to walk up to him and shake hands with him? Would you be ashamed to walk up to him in the presence of his enemies and identify yourself with him?

In the early days of our country when Baptists were being persecuted because they opposed the union of church and state in the original thirteen colonies, when a Baptist preacher was whipped publicly, another man spoke out in defense of the preacher, and he was immediately stripped to the waist and whipped too. I ask you, if today conditions were as they were then, and it was unpopular today to stand for certain truths as it was in the days of the thirteen colonies, would you speak out in behalf of the individual who might be suffering? Paul tells us that we are to share with others who have to suffer for the cause of Christ.

There is one man who comes to my mind, whom I think I will always love regardless of what might happen, or regardless of what attitude he would ever take toward me in the future. One day

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Paul refers to one man in particular who wasn't ashamed.

MEET HIM AT ASHLAND



ROBERT McNEILL
Charleston, W. Va.
Bible Conference Subject:
"The Doctrines of Grace"

Suppose today the Apostle Paul were standing on the street chained to a soldier. What would you think about it? What attitude would you take toward it? Would you then be ashamed to say that you were a Pauline Baptist? Would you be ashamed to walk up to him and shake hands with him? Would you be ashamed to walk up to him in the presence of his enemies and identify yourself with him?

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None Of Self, And All Of Thee

Oh, it's been such a pity—
I've been as blind as could be.
Salvation? Oh yes, I have chosen!
It was I, it was not Thee!

And then, one day, I seemed to feel
That is not as it should be.
God surely lent a helping hand—
Then, it was I, with help from Thee.

But, as the Spirit worked
Oh, how He worked on me!
God did give His Son, I thought,
I guess t'was I, but mostly Thee.

And then that day, that blessed day
The conquering Spirit showed to me
God's Holy Sovereignty and grace
It was NONE of self, but ALL of Thee!

—By CHLOE SMITH, Dublin, Texas

when I was in court on trial, and my life's ministry was at stake, this man, who was a professional man, went out of his way to leave his office and come into the courtroom where I was. Just as the judge sat down, he walked up and stood in the presence of the judge and the jury and everybody in that courtroom and shook hands with me publicly. I tell you, beloved, you can thank God for the man who is willing to suffer, or share with you in your suffering.

Every once in a while I meet somebody who has his problems in the ministry, and I try my very best to share with that individual, and to relieve that individual of his problems. I try my very best to share with him in the problems through which he is passing. How many, many times in my life, and in my ministry, I pass through experiences of that kind, and I thank God for the privilege I have

of sharing with preachers, and laymen, and brethren in their suffering.

VII

WE ARE TO ENDURE SUFFERING — WE ARE NOT TO GIVE UP.

Sometimes it seems so easy for us to give up. Sometimes we just want to give up, and it seems much easier for us to give up than to go on. Paul says:

"But watch thou in all things, ENDURE AFFLICTIONS, do the

work of an evangelist, make full proof of thy ministry." — II Tim. 4:5.

I think it is so easy when we have difficulties and problems just to give up and to step aside and say, "Well, I am not going to have any more of these problems. I am just going to step aside." There are some preacher friends that I know very well in life who have had that experience. They have said, "I am not going to take it any longer."

Beloved, that would be the easiest thing for any of us to do. I don't know of anything that would be any easier than to just step aside.

Yes, Paul said we are to endure suffering and not to give up.

GOING TO KOREA



C. W. BRONSON
Phillipsburg, Kansas
Bible Conference Subject:
"Call To Korea"

work of an evangelist, make full proof of thy ministry." — II Tim. 4:5.

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VIII

GOD GIVES US GRACE TO ENDURE THE SUFFERING THAT COMES TO US.

We read:

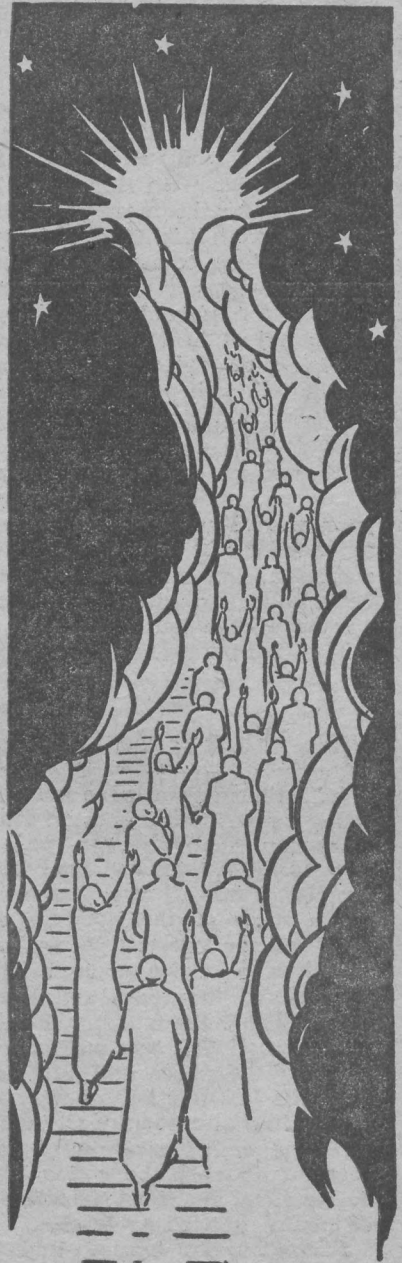
"For in that he himself hath suffered being tempted, HE IS ABLE TO SUCCOUR THEM that are tempted." — Heb. 2:18.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore COME BOLDLY UNTO THE THRONE OF

(Continued on page 6, column 1)

Alien Baptism and The Baptists

By W. M. NEVINS



Author of "The Holy Spirit," "Segregation Versus Integration"
17 CHAPTERS — 118 PAGES
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Take Heed

"How is a nation to come to God? To remember that righteousness must come before revenue; to remember that purity is more important than pleasure: by recognizing the fact that the health of a people is more than the wealth of a few; to understand that God is before mammon. In proportion as a nation shall recognize these things and return, that nation shall be restored to strength."

—G. Campbell Morgan

"Life And Ministry Of Paul"

(Continued from page five)
GRACE, that we may obtain mercy, and find grace to help me in time of need." — Heb. 4:14-16.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Heb. 13:5, 6.

Beloved, I recognize the fact that there is suffering in store for every child of God. Any child of God who stands for the truth can expect to suffer. At the same time, I thank God for the fact that He gives us grace every day to endure it.

Look at Paul's own experience, when he says:

"And he said unto me, My grace is sufficient for thee." — II Cor. 12:9.

Paul says, "Three times I have suffered with this thorn in the flesh. Three times I went to God, but each time God said No. Now I have gotten to the place where I rejoice in that thorn. God gave me grace. His grace is sufficient."

Beloved, I thank God for this truth, there is never a trial that comes in the life of a child of God but that God gives us grace to hear that trial.

IX

SUFFERING IN THIS LIFE IS WORTH MORE THAN WORLDLY RICHES.

Suffering in this life is worth more to you than all the riches of this world. If you were as rich as Croesus, if you had all the money of the millionaires and the billionaires of this world, you wouldn't be as well off, as if you were to suffer for the cause of Christ. Listen:

"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had re-

spect unto the recompence of the reward." — Heb. 11:26.

In the preceding verse it tells us that Moses had chosen to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. Here were the treasures of Egypt. They all belonged to Moses. Moses was the crown prince. He was the heir. Moses saw the riches of Egypt on the one hand, and he saw the suffering on the other, but he esteemed the suffering of Egypt as worth more than the riches.

Brother, sister, I ask you, when some little problem comes your way — when some difficulty arises in your life tomorrow, just remember this, that little problem amounts to but mighty little.

You and I have never suffered very much for the cause of Christ. A lot of our suffering has been because of our stupidity, and our own mistakes, and our own errors, and our own sins. We have never suffered much for Christ. But remember this, when the time comes that you have to suffer for

HEAR "COWBOY BILL"



WILLIAM J. CRIDER
Tulsa, Oklahoma

Bible Conference Subject:

"The Lord's Return, or What Time Is It Prophetically?"

the cause of Christ, it is worth more than all the worldly riches that this world can in any wise at all pile at your feet.

Paul said:

"If we suffer, we shall also reign with him! II Tim. 2:12.

Beloved, if you suffer, you are going to reign with Him. How I thank God for this message. What a blessed truth it is! What a blessing it has been to me for the last several months as I have been studying the life and the ministry of Paul, just to read about the sufferings through which he passed, and what they meant to him, and what he has made them to mean to me.

As you go out of this place, whatever suffering may come your way, I pray God that tomorrow He will give you grace to stand for Him, and that you shall be a better Christian than than you have been today.

May God bless you!

What It Costs

(Continued from page one)
is my helper, and I will not fear what man shall do unto me." — Heb. 13:5,6. After I had read that promise, frankly, there came over me a sense of the presence of God, and the sweetest peace that I had ever known since I had surrendered to preach and been ordained into the ministry. I didn't know all that was out before me, but the peace and the joy and the satisfaction that was mine that afternoon was indescribable and I was ready, regardless of what the cost might be, to stand for what I believed the Word of God to teach.

I don't mean to say that it hasn't cost. In fact, I will say, frankly, it has cost — and how! I was then pastor of the old Mt. Carmel Baptist Church of Rossmoyne, Ohio, which was lo-

cated in a community where the Lord's Day was completely forgotten, and where on Sunday, carpentry work and building of all kinds went on just the same as during the week, and where dances were taking place in the public schools — and that under the supervision of the instructors of the schools. I had a little church paper, and in it I wrote an editorial, entitled, "The Church in a Heathen Community." I likened that community with its Sunday work, its dances supervised by the school officials and its disregard for God, as a heathen community, and as a result, the wrath of that community was called down upon my head.

At that time, my wife was about six months pregnant and certainly was in no condition, humanly speaking, for that which came to pass in our lives. Various committees representing the schools, the PTA, and prominent citizens came to see me. Telephone calls by the dozens came to my home every day. Personal threats which would disturb the equilibrium of anyone — especially a young fellow with but mighty little experience, began to be heaped upon me by these individuals who were incensed over what I had said. Even the newspapers in Cincinnati began to take notice, and they carried most everything that was said for approximately three months. There were times when we had as high as seven daily papers represented by the reporters in a single service. Even one sermon that I preached on dancing was reported in full in a New York paper whereby I got a whole page in a Sunday edition of a New York paper. For three months this went on. I dared not back up on the stand that I had taken just a few weeks before. I had determined that I would not compromise, and I went through three months of as bitter persecution as any individual ever faced within this world.

Then, just at the end of this persecution, our first baby was

born. My wife had been under a terrible strain during the last few months of her pregnancy and her nerves completely gave way. For four solid months, after my son was born, Mrs. Gilpin never even recognized me. We had just a little money saved up, and during the period of her illness, I probably received a salary of about \$1,000.00. Well, when she got better and came to recognize me, I realized that we had spent what little we had before she became sick, we had spent the \$1,000.00 that I made while she was sick, and I was \$5,000.00 and better in debt as a result of her illness. When she regained her equilibrium and her nerves quiet-

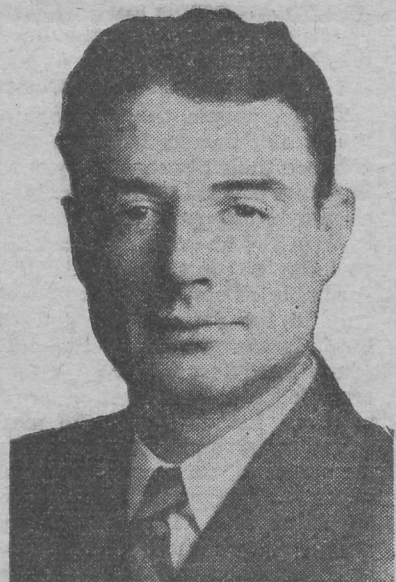
Many began to criticize me because I didn't unionize. I can't unionize in the Lord's book, which says:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; avoid them." — Rom. 16:17.

These enemies made fun of my position on depravity, the doctrine of the church and the Lord's Supper — and the balance of the teaching of God's Word which all true Christians hold dear today.

After I had been in Russia about two years or a little more, and we had built a new building for the school asked if they would use that building for the laureate service on Sunday. I was expecting to have a Methodist preacher to preach the sermon. I got to thinking about a passage where our Lord said, "Occupy until I come." And, indeed, on Sunday morning, I went into my pulpit and I told the congregation that I thought it was wrong to allow the school to use our building under the circumstances. I didn't feel that the Lord were to come back to us on that particular Sunday. I found a Methodist preacher sitting idly by the pulpit, and a Baptist preacher sitting idly by the pulpit. I would think that I was doing a very good job "occupying" until He is gone away. As a result of this sermon, the church of that town that I was right, and that I was right, and that I was right. (Continued on page 7, column 2)

WILL PREACH IN ASHLAND



WAYNE COX
Memphis, Tennessee

Bible Conference Subject:

"Grace and Works"

ed, she was left with a paralyzed arm, and for nearly two years I had to care for her the same as a child on account of this paralyzed arm. I cut her food, and helped her dress, and looked after her as carefully as a child for at least two years, until God gave her recovery.

I say, beloved, it costs — and how! I look back over that first experience following my determination not to compromise relative to God's Word and irrespective of the cost both to my wife and to me, I thank God for the decision that I made that I would not compromise His Word.

About 35 years ago I moved to Russell, Kentucky. I wasn't in Russell four weeks until my enemies began to talk. In the meantime, I had learned considerably more about the Bible, and I was determined I was going to stand for it. I didn't believe in undenominationalism, neither did I believe in interdenominationalism. By that time, I was a Baptist and I knew why.

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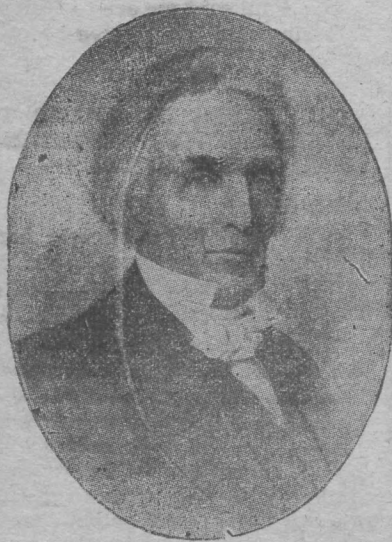
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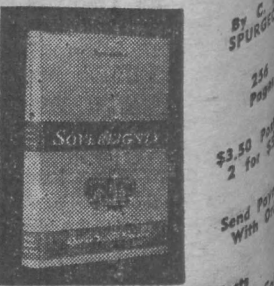
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Providence
Providence—As Seen In the Lives of the Saints
Esther
Resurrection With Christ

WAIT TIL YOU HEAR THIS!

"Hold on, Black Bort; you don't need any gun-play to make me tell you where I'm head'n. I'm just passing through on my way to the Bible Conference of Calvary Baptist Church, Ashland, Ky., over the Labor Day weekend."



What It Costs

Continued from page six)
I did not allow this Methodist or anyone else other than a Baptist preacher to ever use the pulpit.

beloved, it costs — and there were some in the church who opposed me, and who said that we should allow the use of our building. It had been customary in the past to do as you know, it's hard for me to break from custom. I say, it costs. The news-people all around said the church was divided, and they called me names that surely were complimentary. I had people on the phone, meet me on the street, and come to my house to insult me, and to do things within their power to give me resistance, and to cause me to go along with the world and compromise on the matter of the church. It hurts when people spit at you, and when people spit at you, it hurts when you walk by. It hurts when you shout after you when you pass, with some dirty, filthy remark. I say, it hurts when you walk into your study and find a note nailed to your door with a knife, and on that note are these words, "Dead end no tales."

beloved, it costs for a man to determine that he will not compromise concerning the Word and unionize with

that time on, during all the balance of my ministry in Ashland, I was lied on repeatedly, far as I am perfect, far as I am. At best, I am only a sinner by grace. I don't think there is any sin in all the things of sins, that my enemies were linked with my name. It was impossible for me to get the things that have come to me by way of accusations. I was in the 25 years and better as pastor of the First Baptist Church of Russell, not that the enemies substantiated my accusation.

I remember in one instance a man even swore as to the fact that he personally had seen me going so far as to give a date, time and place where he knew positively, so he knew I was a guilty sinner.

What happened, in the providence of God, that at that particular time I was 300 miles away

in another state and this man's word was thus given the lie because friends who were with me, knew positively as to my whereabouts. Thus it was over and over and over again through the years that these accusations continued, sometimes in one form, sometimes in another, but always the same — just a rehash of the same old accusations.

Many times my friends have urged me to sue those who have thus slandered my character, but I always had a feeling that God was on His throne, and that God could take care of me, and would take care of those who persecuted the individual who did not compromise God's Book. I have seen God do this so many times that actually, beloved, I would be afraid to take things into my hands, and sue any individual for having slandered me.

I remember in one instance that a man called me one afternoon and told me to hang the crepe on the door of the church, that it was dead. Well, beloved, in less than one year's time, the crepe was flying from his door, and he himself was in the casket.

I can recall another instance when a woman, one day, in perfect health seemingly, passed me and when I attempted to speak to her, she insultingly stuck out her tongue, and passed on. Well, in less than one hour's time, that woman was in eternity. She had gone home, having died of a heart attack. I couldn't begin to tell you of the times that God has actually taken care of me and blessed me in this respect.

Well, for 25 years, beloved, it went on thus. There never was a time during the entirety of my pastorate in Russell when there wasn't difficulty of some kind that was aimed at me, either inside or outside of the church. I can truly say that though God blessed, it was 25 years of "Hell."

GOING TO NEW GUINEA



JAMES CRACE
Piketon, Ohio

Bible Conference Subject:
"Call To New Guinea"

I might say that for years I have believed in salvation by grace and the security of the saved, and I have always had absolute assurance that I was going to Heaven. I might say jokingly that if I were ever to go to Hell, the Lord ought to let me off 25 years, for the years that I spent in Russell.

I know what it is to have men curse me on the streets. I know what it is for my family to be insulted. My children have gone to school many days with heavy hearts because of the insulting barbs that have been hurled at their father's name. Many have been the insults that they have taken because I did not compromise, and that I did not back up from the position that I took in 1928 on that November afternoon in my home in Rossmoyne, Ohio. I had determined that I was going to take the Word of God as final and stand for it, regardless of what might come.

Even though I am away from Russell, it still costs today, just as it has during the past, to stand for the Word of God. Even

preachers who ought to know how God's preachers are lied upon have dared to peddle the Devil's lies. It has been amazing to me how many times preachers have allowed themselves to be the tools of Satan, and have retold the same lies that my enemies have told through the years.

I tell you, it hurts sometimes mighty deep, yet I go back to that same day in November 1928, to realize that the God who has cared for me from that time on, will still care for me throughout the future.

I say, though, beloved, it does cost, and it is still costing. Some time ago, there was a young fellow holding a revival nearby. I knew him but scarcely, but I invited him and the pastor for whom he was preaching, to dinner in my home, yet this young fellow refused. He said that he had a previous engagement.

Later, he said that he didn't know anything at all about me except what he had heard, and though he agreed with the position that I take in THE BAPTIST EXAMINER, if he were to come to my home for dinner, or if he were to associate with me in any manner, then he would be classed along with me, and he was afraid that it would hurt his ministry. He said that he didn't want to take sides; therefore, he had better stay away. Yet, beloved, he had already taken sides in that he has taken in refusing to come to my home is just a reflection of the fact that he has accepted and believed the lies of my enemies.

August Is
"Good Neighbour
Month"

BE A GOOD NEIGHBOUR
BY SENDING TBE TO
YOUR NEIGHBOURS

I remember, though, that it has cost every man in the Word of God who ever dared to stand up for his convictions. It cost Isaiah. I am not sure, but tradition says that he was sawn asunder because he would not compromise.

OUT OF REACH



"I SAY UNTO YOU,
SWEAR NOT AT ALL"
— CHRIST
MATT. 5:34

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they

Maybe this verse gives the key, and tells the story of what happened to the prophet Isaiah.

HE'LL PREACH AT ASHLAND



WILLARD PYLE

Bible Conference Subject:
"What Is An Independent
Baptist Church?"

wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Heb. 11:37. (Continued on page 8, column 1)

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What Is Costs

(Continued from page 7)

fulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." — II Cor. 11:24-27.

In fact, the apostle Paul tells us that we can expect it to cost us if we are going to stand up for the Word of God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

This verse would show us that if we are going to be true, our lives must literally be sacrificed, and many are not willing to pay

the price. Many are not willing to bear the reproach of our Lord. Many want an easier time in this world. I can't say that I have enjoyed the persecutions. I can't say that I have enjoyed the things that have been said contrary to me, and what has been done contrary to me, yet I can say there has been an inward peace within my soul from the time that I determined that I was not for sale — that I was going to be true to God's Word, regardless of what it cost. Has He not said: "I am with you always, even unto the end of the age."—Mt. 28:20.

As I face the future, I am more determined today that my flag shall never be furled and my colors shall never drag on the

ground. I am determined more today than ever that regardless of what it costs, I am going to stand on my convictions concerning the Word of God until Jesus comes or until He calls me home by death.

In this respect, I am reminded of a preacher friend of mine who used to stand for the same teachings that I contend for today. In fact, in my early days as a young preacher, he was of a tremendous value to me by way of inspiration, and I truly thank God for the blessing that he was to me in those early days. However, some years ago, he sat in the Brown Hotel in Louisville, Kentucky, and said to a friend of mine, "I am through fighting. I cannot stand it any longer. I don't want my children stigmatized as the children of ———, the old fighter." In other words, because of his children, he couldn't stand the persecution, and accordingly, he laid down his sword, he put up his gun, and the fight was over. Since that time, until his death, he was just a nominal preacher among Kentucky pastors, a Convention preacher — just like the balance of the Convention boys.

Well, beloved, I don't expect to do so. There are so many things that encourage me, particularly God's Book. Listen to these promises:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

"My grace is sufficient for thee."—II Cor. 12:9.

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

I confess that I am most human and often I get discouraged. It hurts to see friends drop by the wayside. It hurts to see them accept that which we know to be heretical. It hurts to have our friends cease to support us. It hurts to see those same erst-while friends begin to support error and heresy.

In our Spring Rally, we asked for a "clasp of confidence." Many who for various reasons were un-

cost. I have many times thought my work wasn't worth what it has cost my wife, and what it has cost my boy and what it has cost my girls, as well as the cost to me. However, beloved, I can't give up. This little poem surely explains the sentiment of my soul:

"I want to let go, but I won't let go.

There are battles to fight
By day and by night
For God and the right,
And I'll never let go.

I want to let go, but I won't let go.

I'm sick 'tis true
Worried and blue
And worn through and through,
But I won't let go.

I want to let go, but I won't let go.

I will never yield.
What! Lie down in the field?
And surrender my shield?
No! I'll never let go!

I want to let go, but I won't let go.

May this be my song
'Mid legions of wrong —
Oh God, keep me strong,
That I may never let go."

No, I must keep on. I don't know how much my work is appreciated. Oh, I know there are those who read THE BAPTIST EXAMINER, who write to me in most encouraging language, and tell me how much good the paper does them. I am hearing from quite a number who are encouraged to stand for God's Book just because of the position that I take. I am sure that there is many a preacher who is made more bold in his contention for the Word of God, just because of my example, yet after all, I don't know as to how much my ministry has meant and I don't really know how much it is appreciated. I can never know, only the Lord Jesus, whom I am trying to serve, really knows.

However, I do thank God for the many letters that come to me from day to day, and I rejoice to know that my ministry has been a blessing to at least a few here and there who love the old time truths of God's Word without compromise, and because of this, and because of that experience of that November afternoon in 1928 when I determined in my heart that I would not compromise His Word and when the peace of God flooded my soul — because of this, I will just keep on preaching without fear and favor, and standing for God's Book without compromise until the Lord Jesus says, "It is enough."

Yes, it costs to be a faithful preacher. Don't misunderstand me: I haven't been a perfect one, but I have been faithful to God's Word. I know it has cost, and I know it will cost anyone who dares to take the same position. However, I rejoice for the privilege that I have had, and I thank God for the opportunity that He has given me to stand up for His truths during the years.

It is my sincere desire as I face the future that regardless of what it may cost, I can always be a blessing to those of you who hear my voice over the radio, or who sit before me in the pew, or who perhaps, thousands of miles away, may read the messages that go forth from week to week through the columns of THE BAPTIST EXAMINER.

If I can ever be of help to you personally, I want you to call upon me.

Today, I'd like to know if I have been a blessing to you. Has my ministry helped you? A letter of encouragement from you tomorrow may be just the tonic I need. Won't you write me and assure me of your prayerful support and that you'll stand with us until Jesus comes for us. God bless you all!—J.R.G.

Ownership Owned

(Continued from page 3)

Lord. And Joshua made peace with them, and made a league with them, and made a league with his very best efforts and on the of the best books written.

sequel shows they became in Israel's side. These are for our learning.

How solemn are the words of Isa. 30:1,2, "Woe to the children, saith the Lord, that counsel, but not of Me; and that cover with a covering, but not of Me; that say, We will not see sin; that walk to go down to Egypt, and have not asked My spirit, that they may be established in the strength of Pharaoh, and to trust in the shadow of Egypt!" Egypt is a type of the world, and how frequently tians are found accepting its terms, trusting its expedients, following its ways! But what rows they bring upon themselves by so doing; To lean upon own understanding, to turn to fellows for counsel and fail in acknowledging the all our ways, is a certain sign of trouble, chastisement, guish.

"In all thy ways acknowledge Him." This precept applies to arrangements of the home, business affairs, our social life, our church relations, our for Christ; and our obedience thereto determines the in which our lives are pleased God, glorifying to Him, and blest by Him. Then let us earnestly, daily seek grace to form to it in everything.

How Sinners

(Continued from page 7)

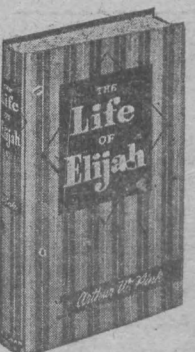
out, negatively and positively, then they would cease to be terms of performing righteousness. The purpose of the Law is to teach us the rightness we need but do not have. Law points out to us how we must be and thus shows that we are not righteous. A sinner hears the Law, and have no true interest in it. He must hear the Law's demands and having realized he is perfect righteousness, he is to hear the Gospel which is of how Christ wrought righteousness and gives it to believing sinners.

The righteousness of Christ is the only righteousness that the demands of God's Law, other person ever performed. The purpose of Christ's life and death in the flesh was to fulfill the righteousness that is required in His life, and satisfaction in His death. Thus, the Law is the end of the Law for righteousness for all believers. He has fulfilled the Law for and they are not under the any longer. In the person of Christ, the believer fulfilled the Law.

This righteousness of Christ is charged to our account is the perfection that the believer has is not his own perfection, wrought by himself, but is imputed to him, made his by imputation. The person who enters heaven must be perfect. Law requires perfection. Only in Christ can we find the righteousness that is perfect. This righteousness is performed by Christ as our representative. It meets the demands of Law.

If you would enter heaven, then look unto Him whose righteousness justifies you before God. This is the righteousness that justifies sinners.—BLR.

Elijah



This is one of the latest of Mr. Pink's writings. It is one of the best books written.

Are You A Good Neighbour?

(Continued from page one)

your neighbour? Have you exalted Christ to your neighbour? If not, can you truly say you are a good neighbour?

August Is "Good Neighbour Month"

If our questions have made you realize that you are not the kind of neighbour that you ought to be, we wish to suggest to you at least one step you can take whereby you can begin to show yourself a good neighbour.

We are declaring August "Good Neighbour Month" and offering you the following suggestion:

Send TBE to the two neighbours that live nearest to each side of your house. You can do this during August for the price of only ONE subscription.

And as a special bonus during "Good Neighbour Month," you may renew (or advance) your own subscription for one year at half price, only \$1.00, when you send subs for your two neighbours for the price of one (\$2.00).

If your nearest neighbours already receive TBE, then send the paper to two of your other neighbours. Be a good neighbour to as many of your neighbours as you please; we'll make this offer good for every neighbour to whom you wish to send the paper.

What better way than this could you begin now to be a better neighbour than in the past? It is certain that many of your neighbours need the truth. Most of them probably need Christ. Many need Bible doctrine, not having really heard the truth before. And listen to this promise from us —

If any of your neighbours cancel their subscriptions, or for some reason do not want the paper, we'll fill out the subscriptions to other neighbours. In other words, either one or several of your neighbors will get the paper for the full 52 weeks.

Check Up On Your Neighbors

After you have sent TBE to your neighbours, casually drop over at some convenient time and as slyly as a serpent and harmlessly as a dove, see how your neighbours are reacting to TBE. YOU MIGHT BE ABLE TO HELP THEM, especially if they have seen a bit of truth and need more light on it.

Don't be pessimistic! You don't know what the Lord has in store for YOUR NEIGHBORS! Don't be discouraged by any initial unfavorable reactions! Remember how Paul kicked against the pricks. Remember, too, that God prepares the hearts of His elect and you don't know what God has been doing within your neighbors' hearts.

Be A Good Neighbour!

Now is the time to do it. This is a good time to start being a truly good neighbour, instead of the kind you have been in the past. LET YOUR LIGHT SHINE NEXT DOOR! Fill out the following form and be a good neighbour.

★ ★ ★

★ ★ ★

Dear Brethren:

Yes, I want to be a better neighbour than I've been in the past. And I am heeding your suggestion to start now by sending TBE to my neighbours during your special "Good Neighbour Month."

1. Name _____
Address _____

2. Name _____
Address _____

My own name _____
Address _____

I enclose _____, Please renew (or advance) my subscription one year.

(OUR "GOOD NEIGHBOUR MONTH" SPECIAL: Two "subs" for the price of one, plus a half-price renewal or advancement of your own subscription).

HEAR HIM IN ASHLAND



JOE SHELNUIT
Little Rock, Arkansas

Bible Conference Subject:
"The Believer In The World"

able to contribute, wrote us, assuring us of their confidence. Some who have been most liberal though, neither contributed nor wrote. The lack of their "clasp of confidence" has been a real grief. My physical health is not what I could wish for. The lack of financial support is a daily burden. Couple these two burdens together, and that with our enemies harassing us on every side, and you can easily understand when I tell you that I wonder sometimes if my work is worth the cost.

As I face the future today, remembering that I have, in all probability, more enemies than I have ever had, and less friends than I ever had, the question comes to me many times as to what shall be my attitude in the future. There's the temptation to give up and I have thought many times that perhaps I should, that with them, and made a league with them. (Josh. 9:13,14). The my work wasn't worth what it with them.