

## IMPORTANT NOTICE

This is to inform you that Bro. Bob L. Ross is no longer associated with THE BAPTIST EXAMINER, and neither is he of Calvary Baptist Church of Ashland, Kentucky. He is dismissed from his position as editor and associate pastor of the church on the evening of May 27, 1964.

Calvary Baptist Church, through its pastor, John R. Gilpin, is solely responsible for the editing and publishing of THE BAPTIST EXAMINER, and all mail relative to Calvary Baptist Church, The Baptist Examiner, tract publication work, or religious books should be sent to

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Don't forget to order your books directly from us at this number—P. O. Box 910.

We repeat this request that you be certain to use our box number—Post Office Box 910—in view of the fact that contribution money and subscriptions intended for us have been falsely diverted from us of recent date.

Make all checks payable to Calvary Baptist Church.

Thank you and may God bless you!

Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky, 41101.

## Thank You, Beloved Friends

From the depths of my heart I wish to publicly thank our readers for the wonderful letters of inspiration and encouragement which we have received during the month of June. I am impressed anew and afresh that my ministry has been truly a blessing to thousands of God's people scattered over America.

These hundreds of letters that we received during the month of June have been a testimony as to the value of our ministry. Deep down in my heart, I thank God and take courage.

My secretary has acknowledged each of these letters, and in the case of those who sent money (which, incidentally, was practically the entire group), she has sent a receipt. I am sorry that I have not been able to write a personal letter to each of our friends who have written us. I am sure if you knew how much we have been trying to do, and

(Continued on page 8, column 1)

## IMPORTANT NOTICE

In order to encourage our readers to buy and read more good religious books, we are making arrangements with a large number of leading publishing houses, so that we can sell any book advertised in this paper to our readers at a **substantial discount**.

Full announcement as to the discount will be given in the next issue. Suffice it to say, it will be **GREATER** than that offered by any book store in America today. Any profit accruing will be used for the support of THE BAPTIST EXAMINER.

May we suggest that you notice the book advertisements as they appear from week to week, select the books you desire, and we will be happy to help you build up a good religious library.

Remember, only the best of sound books will be advertised. We regret that some books were ever advertised in this paper, and we beg your pardon for their appearance in this paper. You can rest assured in the future, now that our book store is **entirely** under church management, that nothing but strictly sound, Biblical and Baptist books will be sold by us.

Be sure that your order is sent to Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky. We can not be responsible if your mail goes astray and if your money is lost, if you do not use this box number (Remember P. O. Box 910). Within the past few weeks several of our readers have learned the hard way that our **box number is 910**.

Send all orders to Calvary Baptist Church, Box 910, Ashland, Kentucky.

## HOW CHURCHES COOPERATE ON A BIBLE BASIS

FRED T. HALLIMAN  
New Guinea Missionary

The bulk of my message this morning will be discussed from the negative side of the question. I want us to read some two or three Scriptures. Therefore we will start our discussion with II Corinthians 5:17-6:1, let

us see if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And we are of God, who hath



Eld. Fred Halliman

led us to himself by Jesus Christ, and hath given to us the way of reconciliation; To wit, that we were in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now we are ambassadors for Christ, although God did beseech us: we pray you in Christ's stead, be ye reconciled to God; for he hath made him to us, who knew no sin; that we might be made the righteousness of God in him. We then, (Continued on page 2, column 3)

## CRACE DEPARTS FOR NEW GUINEA

After many months delay, primarily due to governmental red tape, James Crace and family left for New Guinea. They plan to visit a number of individuals on their way to the West Coast, probably taking three weeks for this trip. By the middle of August they will be in New Guinea.

We pray for Brother Crace and his family in a very definite way. May the Lord send your offerings of support to Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky.

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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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## BRO. CRACE DEPARTS FOR NEW GUINEA

The time has finally come for me to be on my way to New Guinea. Seemingly it has been a long time since God called me to go but I have learned that God is not in the impatient hurry that we men are. From the human point of view I should have been in New Guinea long ago but from God's standpoint the time has just now come. All is in readiness as far as I can tell. I expect to have many problems and trials from now on but I know our Lord will take care of me and my family.

We will be driving to the West Coast and then flying on to New Guinea. It is with great joy that I look forward to joining Brother Fred Halliman and his family. Brother Halliman has our house built and part of our furnishings ready for us. I am more than grateful to him for his help. He has been exceedingly helpful as I have been preparing for this journey.

I want to restate my position concerning my doctrinal stand. I have not changed my position on any of the things you have



Eld. James Crace

heard me preach or read in my TBE messages. To me God has manifested Himself to be "Lord of all." He is sovereign in all respects. Yet in His sovereignty He does not fail to be exceedingly merciful to His creatures. Every

last one of us receive an abundance of blessings from God. How thankful we ought to be! How we ought to worship and praise Him! O give thanks to Almighty God all ye of the earth!

I hold to the Calvinistic doctrines which God's people have held since the beginning. The truth of salvation by the grace of God is a marvelous doctrine to me. The related doctrines of predestination, election, depravity, reprobation, and all the other doctrines we Baptists have stood for since the days of Christ are precious to me. I try not to put one of these truths above the other since we are to glorify God with all the Word of God. It is hard to remain balanced in the preaching of His Word but through prayer and careful watching it is possible.

The doctrine of the church is also precious to me. When I think of God's using small individual assemblies to accomplish His work it calls to mind how great our Lord is. Rather than using a vast machine of some kind it (Continued on page 8, column 5)

## A TRULY GREAT QUESTION - IS MODESTY DEAD?

ELDER ROY MASON  
Airpeka, Florida

Sometime ago we came across a cartoon entitled "Is Modesty Dead?", in a copy of "Life" that came to our hands. The weather has changed somewhat since this picture appeared, but the idea that it suggests is just as applicable now as it was then. Take a good look at the cartoon. A thin, jaded looking female in abbreviated dress, rolled hose, and with a cigarette between her lips is standing by the grave of "Modesty." The inscription says that



Eld. Roy Mason

Modesty died somewhere between 1910 and 1924, but the jaded, worldly wise, flapper that stands by the grave is pictured by the artist as having never known that such a person as Modesty ever lived. She looks at the inscription and says, "Huh, never heard of her!"

Is it true that modesty is dead? Sometimes we are almost led to think so. On every hand one sees such a display of semi-nudity as to cause one to wonder if many have ever heard of modesty. Undoubtedly styles are more shocking today than ever before in the (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "ASHAMED"

"Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause."—Psa. 25:3.

I have found it to be quite helpful, quite interesting, and very seriously edifying to study words as they are used in the Bible. I remember the first time I ever used this method in approaching the Word of God was with the word "come," and I was amazed to find that the word "come" and its derivatives, such as "cometh" and other words of like nature, occur a little better than 3,000 times in the Word of God. Then later, I used the word "must," and I was very much impressed with the way that word was used in the Word of

God. Then one day I felt impressed to use the word "sleep." Most of the sermons that I have preached in life I have preached them again and again in different places, but this one I only preached one time, for one of the brethren practiced my sermon right while I was preaching it. I always like for folk to practice what I preach, but I would rather that he had waited until I got through preaching it before he started to practice it. Well, tonight I want to talk to you on the word "ashamed."

As I went through the Word of God I was impressed in a particular way at certain Scriptures which illustrate the meaning of the word "shame" or "ashamed."

The first one that I would like for you to notice is in the book of Genesis. Listen:

"And they were both naked, the man and his wife, and were not ASHAMED." — Gen. 3:25.

This of course, was prior to the entrance of sin into the human family when neither Adam nor Eve was conscious so far as their nakedness was concerned. I might say that clothes only came into vogue as a result of sin. If there had never been sin, there would never have been clothes. At this time it says that they were both naked, the man and his wife, and were not ashamed.

Notice a second use of the (Continued on page 4, column 4)

### SAY, MY FRIEND, DID YOU KNOW—?

Two out of every three people who make decisions for Christ drop out of the church after an average of three months and never go again except at special times?

That the average church member in America attends the services of the church less than 40 times each year?

That less than 3 per cent of the church members ever attend midweek service, and less than (Continued on page 8, column 3)



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JOHN R. GILPIN

Editor

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whittlers of the Word. From Bernard's "Light on Masonry and Oddfellows," pages 28, 48, 102, 107, 109, 112, 124, 136, in the opening of a chapter of Royal Arch Masons, the so-called high-priest reads 2 Thess. 6:18. In verse 6 he mutilates the Bible by omitting "By our Lord Jesus Christ" and in verse 12 he whittles out the words: "By our Lord Jesus Christ." That is being a traitor both to Christ and the Bible.

Here is what the Lord Jesus says to all whittlers of His Word and that includes all Masons, and all other members of oath-bound fraternities:

"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." Rev. 22:18-19.

That applies to all Masons and lodge men throughout the whole world.

3. Baptist Masons are traitors to Baptist churches. We do not say that of any other churches but Baptist churches. All lodges are human institutions and so are all other churches, except Baptist churches. They are all founded by men, whether lodges or churches, and the plain command of the Bible is for God's people to come out of them. Read 2 Cor. 6:14-18. All Baptist Masons and other lodge men are not only traitors to the Lord Jesus and traitors to the Bible, but they are traitors to the body of Christ to which they belong and traitors to the Lord Jesus the Head of each local church of His.

Here is what the Bible has to say about their treason to the church. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you. If any man defile the temple of God him will God destroy: for the temple of God is holy, which temple ye are." I Cor. 3:16-17. It is but fair to say that the words "defile" and "destroy" are the same words in Greek. If you defile God's church, God will mar, defile, destroy you. Every lodge man on earth is guilty of defiling the church of the Lord Jesus, if he is a Baptist. He treats the church of God just like a man treats his wife, who keeps a concubine. But worse than that. Every Baptist Mason is "equally yoked together" with his lodge, whose worship is idol worship, for all worship in which the name of Jesus is left out is idol worship.

## Cooperation

(Continued from page one)

as workers together with him, beseech you also that you receive not the grace of God in vain."

I have read these verses from chapter five that we might see that the "workers together with him" were not churches, in general. But I believe that it was preachers he was talking about, although I desire to use the term, "workers together with him," for our basis this afternoon.

The other Scripture that I wish to read is II Timothy 3:16:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

So, beloved, let us notice then that the principle upon which we agree to cooperate, is that the cause is worthy. In the work of the Lord Jesus Christ I do not propose to cooperate with anybody except with Baptists, because Baptists are the only ones in the world today who are even trying to do our Lord's work in the Lord's way. Let me illustrate: Would a Pedobaptist recognize one as a minister who had not

# "I Should Like to Know"

## 1. Why do Baptists vote in receiving members?

This question was asked me once by a member of another denomination. I asked this man how he got into his church. He replied that he went forward in response to a public invitation and confessed Christ as his Saviour. He said the preacher then asked him some questions and took him into the church. I said: "If the preacher had not been satisfied with your answers to his questions—if he had not felt that you were truly trusting Christ as your Saviour, would he have taken you into the church?" He answered in the negative. Then I told him that the only difference between his church and Baptists is that his church puts the power of passing upon one's profession of faith in the hands of the preacher while Baptists put it in the hands of the church. I prefer it that way; for Paul said to a local church: "Ye are the body of Christ" (I Cor. 12:27). He did not say that of any preacher or apostle.

Baptists believe that the New Testament teaches the democracy of the church, and popular vote is the only way a church can express itself in a purely democratic way. That fellowship in New Testament churches was subject to the suffrage of the people is shown by 2 Cor. 2:6 where Paul manifestly speaking of the man that in I Cor. 5 he had asked the church to exclude and which the church did evidently exclude, says: "Sufficient to such a man is this punishment WHICH WAS INFLICTED OF MANY." "Of many" means, according to the Greek "by the greater part," or in other words, "by the majority." Paul wrote to the church about this matter of discipline (I Cor. 1:1), not to the preachers or deacons, and the church acted by some expression of the majority's will. It is true that this was a case of exclusion instead of reception; yet the principle is the same, and proves, as I have said, that fellowship in New Testament churches was subject to the suffrage of the people. This requires a vote of the church to receive a member.

## 2. Please give Bible grounds for "close communion."

To do this one has only to cite any reference to the Lord's supper, either express or implied, in the Bible. There was "close com-

munion" in the institution of the supper. Only the apostles were invited. There was "close communion" following the Pentecost of Acts 2—"They that gladly received his word were baptized: and there was added unto them there were added unto them three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, in the breaking of bread, and in the Lord's supper." (Acts 2:41). Note the order. First, faith—"gladly received his word." Second, baptism—"were baptized." Third, church membership—"were added unto them." Fourth, the Lord's supper—"continued steadfastly breaking of bread." This order actually the order insisted upon by close communionists and their open communionists to destroy.

We have "close communion" in the words of Paul in 11:2—"Keep the ordinance of the Lord's supper as ye have seen and heard. I delivered them unto you as the church ordinance and not merely a Christian ordinance. Then further on in the chapter of first Corinthians we have "close communion" and twisted. Paul tells the church that a church cannot eat the Lord's supper. Since this is true, then in the wildest imagination it be supposed that a group of radically divided individuals can eat the Lord's supper.

Furthermore New Testament instructions on discipline require the church to exclude wilful personal offenders (Matt. 18:18-20) the immoral (Matt. 5); busybodies (2 Thess. 3:6); and heretics (Rom. 16:17, 18; 1 Tim. 6:3-5, Titus 3:10) and sums up the meaning of discipline when he commands "not to keep company" with offenders and "WITH SUCH ONE NO NOT TO EAT" (1 Cor. 5:11). This church discipline involves upon the church the duty of not inviting to the Lord's table every follower of the Lord of men as represented by made denominations that sprung like toadstools from the soil of human depravity to a true New Testament church as one excluded therefrom heresy. To invite them to the Lord's table is to condone and encourage heresy and in sham of church discipline.

## 3. Did the ordinance of sprinkling originate with Ezekiel?

No. This was the sprinkling of the Jewish ceremonial and was in no sense baptism. Sprinkling for baptism developed gradually in post-apostolic ages, growing out of practices which was first used in "ing" the sick, being later extended to infants. Sprinkling pronounced valid baptism by a Roman Catholic council until A. D. Sprinkling for baptism another Roman Catholic tradition.

## Are Baptist Masons Really Traitors To Jesus Christ?

Recently a Baptist (?) preacher in St. Louis, who is a Mason, became violently enraged at our stand against Masonry. Let him read this, and rage some more!

Wm. Ridgway, who used to write "The Busy Man's Corner" in "The Sunday School Times," had this to say about Judas' betrayal of the Master:

### "One of you shall betray Me."

Does any one know a meaner word in the language than the word "betray"? There is many a business wreck upon the shores of trade because "my partner betrayed me." There are many oh so many ruined lives because "my love betrayed me." Every local history has more than one of both of these sorts. The dictionary runs out of adjectives and invectives for "the yellow cur." Yet here we have a betrayal bearing down upon the purest soul that ever lived, which is so base and unprovoked that all down the centuries it has stood as the devil's masterpiece along that line (Luke 22:3-6). Yes, the devil entered into the serpent back there in Eden, but here the devil was so close to the Head of the Company that he was selected for treasurer. I am treasurer of an insurance company. I notice my name is printed with the president, vice president, and secretary at the top of the stationery. The treasurer is apt to sit close to the management and be a right hand of the executive. Perhaps Peter is thought of, another one of the company close to the "President" who did—well, might as well say it, who "went back on" the "President" just when the "President" most needed him. But Peter's denial was not a betrayal, as lamentable as was the spectacle the rattled liar made of himself. Peter just suddenly stubbed his toe, as some more of us have done. Judas was a grafter. The stumbler came back. We generally do. The grafter never did, they rarely do. The grafter was not the last of those who have lost Heaven because of the thirty pieces."

Mr. Ridgway's estimate of traitors is the same as that of all decent men, whether believers or not. His size-up of traitors is all right, but his application does not go far enough. We proved in a recent issue that Masonry forbids its members to pray in the name of Jesus. We proved it by official documents of Masonry. It is true that all other lodges are just as bad. So that what we say of Masonry is just as true of all the balance of the secret orders, that we know anything about. A prominent Kentucky Mason some time ago quit his church because he could not be loyal to his church and loyal to his lodge at the

same time. He was at least consistent as a Mason. No man can be a good Baptist and a good Mason at the same time. We never knew one that was. Every Baptist Mason is guilty of being a traitor to Christ, a traitor to the Bible and a traitor to his church. My saying that does not make it so unless I prove it. Here is the proof:

1. The proof I gave as to Masons being forbidden to pray in the name of Jesus is sufficient proof that they are all traitors to Christ. Like Judas they betray Christ for money. It may not be thirty pieces of silver, but every Mason sells Christ for a price. The price of his treason to the Son of God may be a job or trade or popularity or worldly honor or something else; but he gets his price, at least he thinks he does. But like Judas he is disappointed in the end. Any man who belongs to any institution, where he has to cut out the name of Jesus or put the soft pedal on the deity of the Lord Jesus or His atonement or His one way of salvation and His all authority is a traitor to Christ. Every man, who is a good Mason, is a bad Christian, for he is disloyal to Christ, not only every time he prays in his lodge; but also in his giving, in his ritualism, in his Masonic funerals, when he says that Jews, Mohammedans, infidels, modernists, agnostics and the vilest and most profane rejecters of Christ have gone to the grand lodge above. No worse treason to Christ or blasphemy of His worthy name can any man be guilty of than that.

2. The Mason is not only a traitor to Christ, but he is a traitor to the Bible. Masons are whittlers of the Bible. They cut out all reference to the name of Jesus when they quote the Scriptures, at least in their lower degrees. In Jer. 36:14-26 God gives very clear and plain testimony as to the character of all

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## FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

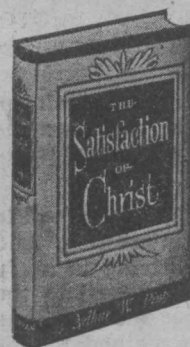
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THE BAPTIST EXAMINER

JULY 25, 1964

PAGE TWO

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101



## Cooperation

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... true, beloved, that no one preach the truth and the truth unless he preaches after salvation by grace. In these union meetings, that what is taking place is that happens for the sake of they call "harmonious cooperation." They are afraid that might hurt the feelings of their fellowmen and some denominations, and for the "harmonious cooperation," will refuse to preach the truth that the Lord Jesus commissioned the Church to preach. The Bible says: "Can we walk together except they be of one mind?" Amos 3:3. It is time, that all Bible believing loving people understand that Baptists and Pedobaptists cannot walk together because they are not agreed. It does not follow that there can be no cooperation between Baptists and Pedobaptists? Baptists, should not recognize as ministers of the Lord Jesus Christ. Someone said, "Well, don't they have a bit of truth—at least some?" I will say, beloved, that if we have been saved by the grace of God, they hold some truth. All have been saved by the grace of God and hold to some truth. Why, even, beloved, the Pedobaptists are holders of some truth. They believe in the Virgin birth of the Lord Jesus Christ. They also believe in Christ's resurrection, by which a lot of people are also deceived. The Pedobaptists say that traditions of men are the law of God void, but the truth came by Jesus Christ. Hear ye Him. The least and lowest saint in the church will be that man who pushes the doctrine of the Lord Jesus Christ and took instead the traditions of men.

### Cooperation—God's Way

Let us note now, first that when we cooperate, we are working God's way. Our work is to be "workers together with Him." Now, I would say to you that the only way we can work with anyone is to find out what the person is and how that it should be. We read concerning the prophet Isaiah: "But when it pleased the Lord who separated me from my mother's womb, and called me by His grace, to reveal His glory to me, that I might preach among the heathen; immediately I conferred not with flesh and blood."—Galatians 1:15-16. The Bible also says, that Moses was admonished of God, when he about to make the tabernacle, saith he, that thou make all things according

to the pattern delivered to thee in the mount." — Hebrews 8:5. Even so, beloved, if we are to be "workers together with Him" we also must let Him instruct us.

Our second text, II Timothy 3:16, tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Therefore, our cooperation is not primarily with each other, although we should cooperate as individuals whether we be in the church of the living God, or whether it is in our homes, or in our community, or where it might be. But our cooperation is primarily with God.

You know, beloved, when we cooperate with God, and in God's way, there is no way that we can fail. I wish to illustrate by an example that has happened in my ministry.

I am comparatively a young preacher; that is, in the ministry. Four years ago, this last June, the Lord called me to preach, and I surrendered to the ministry. About two months after that, He called me to organize a New Testament Church in Chicago. After awhile, I had gotten a group of people together, and we began meeting in my home. We moved from there to a rented hall, and from there to a store building where we stayed until our present location in the church building that God gave us.

But getting back to the start, shortly after we had moved into this rented hall, the boys from the Northern Baptist Convention began to do something similar to what Abner did to David—II Samuel 3:12: "And Abner sent messengers to David on this behalf, saying . . . make thy league with me, and behold, my hand shall be with thee. . . ." Their message to me was a little different but the motive was the same. Here was the message: "Now, here you are, with a handful of people trying to meet in a rented hall, and we are in the position that we can help you." And so, word was passed along that if we would unite with the Northern Baptist Convention, now named the American Baptist Convention, they would let us have up to \$9,000 to build a church building adequate to meet in.

It wasn't long after that, until the Southern boys began to hear that the Northern Baptists were trying to gain control of a Southern Baptist church in Chicago. And so, word was passed on by one of their men with this message: "If you will come over with us, we are in the position not to let you have \$9000 only, but we will far exceed that figure." Do you know what my answer was, beloved? I said, "I am not for sale; I have already been bought."

## ON LAWS THAT CANNOT BE SUCCESSFULLY VIOLATED



"I APPLIED MY HEART TO KNOW, AND TO SEARCH, AND TO SEEK OUT WISDOM, AND THE REASON OF THINGS..." — EC. 7:25

Paul said: "For ye are bought with a price: therefore glorify God in your body," not in the Convention. I didn't sell out. So, they made the prophecy that I would never move out of the rented hall where I was. The paddling hasn't been easy; we have run into a lot of snags, and some of them have been planted purposely by these boys, but one thing I can say, with every snag we have hit and every storm we have encountered, God has seen us through every one. And every time we have had an experience like that, we have come through stronger than we were when we went in.

Therefore, beloved, the only reason Baptists fail today, is because they are not cooperating God's way. But they have, "... turned again to the weak and beggarly elements, where-

unto they desire to be in bondage." Beloved, when God's people begin to "... lean to their own understanding," and are subject to "... the commandments and doctrines of men," they will always fail. That is the same reason that Moses failed in the commission that God had given him in the third chapter of Exodus, to lead the children of Israel from the Egyptian bondage. God had distinctly told Moses, "Certainly I will be with thee"—Exodus 3:12a. But, a little later on we find that Moses began to listen to his father-in-law, Jethro, and this is what we heard: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. **Hearken now unto my voice. I will give thee counsel, and God shall be with thee.**"—Exodus 18:17-19. Beloved, from that time on Moses as a leader found himself being weighted down with one burden after another and finally he admitted his failure and said: "I am not able to bear all this people alone, because it is too heavy for me."—Numbers 11:14. What was wrong? God had not recognized this worldly-wise organization and He didn't recognize it now that Moses had failed, but instead He said to Moses: "Gather unto me seventy men of the elders of Israel . . . And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not alone."—Numbers 11:16-17.

Beloved, the reason that so many Baptists are failing today is because they are doing just what Moses was doing; following a man-made organization. They are not cooperating God's way.

Anything worthwhile costs—

(a) The price of redemption cost God the best that He had. John 3:16, "For God so loved the world that He gave his only begotten son."

(b) It cost the Lord Jesus Christ all the riches in glory when He came to this earth, and died for your sins and mine. "For

ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—II Corinthians 8:9.

(c) The price of cooperation is going to cost every Bible believing Baptist: giving up his own way and turning from following the commands of men to "cooperate God's way."

### II. The Local Church the Center of Cooperation

The first principle of cooperation is that we must work with God. Since God gave the commission to evangelize the world to His churches, the local church is to be the center of cooperation. God does not cooperate unless we work His way. This means, beloved, that God is to make all plans, decide all questions, furnish all finances; He is to supply all wisdom and power, and to receive all the glory and honor.

We just heard our brother in the first message of the afternoon session speak about how the world was heading up to a centralized form of government where there would eventually be one man sitting somewhere in power of the whole world. What it actually means, beloved, is that some day we are going to have a push button government of this world.

The nations of the Far East have, to some extent, already experienced this form of government. Key men placed in key positions in different sections of the country, and all that is necessary is for one man to make a phone call and the whole system can be changed in moments. That is a push button government.

Beloved, I do not like that kind of government, and I can hear Baptists everywhere saying, I do not like that kind of government. Yet these same people that would not want that kind of government are tolerating something, in principle, that amounts to the (Continued on page 4, column 1)

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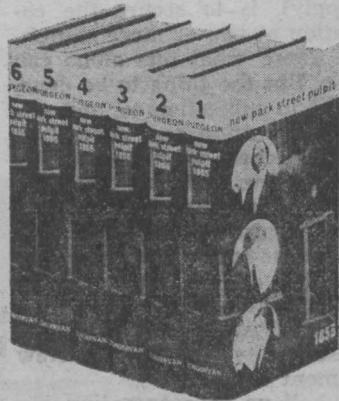
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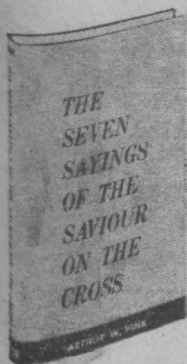
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THE BAPTIST EXAMINER

JULY 25, 1964

PAGE THREE



## NO SUMMER LET DOWN

Heaven isn't closed up in summer time and God never goes on vacation. Your Bible doesn't read:

"The Lord is in His Holy Temple, except June, July and August."

"Lo, I am with you always, except June, July and August."

"Knock and it shall be opened unto you, seek and ye shall find, except June, July and August."

"Where two or three are gathered together in my name, there will I be in the midst except June, July and August."

The Devil isn't on a vacation either. Probably because the earth's temperature in summer time is more like that to which he will be accustomed.

Let's keep as cool as we can, work as hard as we can and go to church as often as we can. The hot season is upon us, but so are the "later days." "Work for the night is coming, when no man can work."

—Selected

### Cooperation

(Continued from page 3)

same thing. We are living in the day of push-button-religion and I for one do not like a push-button-religion any more than a push-button-government.

Nowhere in God's Word do we find that a Baptist is under obligation to cooperate with any executive committee or board or anything else that makes itself the center of cooperation, instead of making the Lord Jesus Christ and His body—the local church—the center of all cooperation.

#### III. Why Cooperation Must Be Church Centered

1. Because the church's authority is the Lord's authority. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (complete), thoroughly furnished (prepared), unto all good works."—II Timothy 3:16-17. We know then that outside of these Scriptures, there is no authority whatsoever. The church, the convention, the board, the committee, or any other association, has no right to change that authority, because not only was this authority delegated by the Lord Jesus but it was limited to the local church. Therefore, since this authority is Divine authority there is no room for humanity to dicker with it at all.

2. The commission is the Lord's. Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you."—Matthew 28:18-20. The commission was given to the local church, as such, therefore, the local church is the unit in missionary work.

Let me ask a question: Is mis-

sionary work a good work? To ask that would naturally mean that we had answered it. Of course, it is a good work. Then if it is a good work "the man of God is instructed . . . and thoroughly furnished," or prepared, by the Scriptures for this good work.

Since missionary work is preaching the gospel, to every creature, it follows then that the church must do the preaching. Therefore, we can see why the church sent forth Barnabas in Acts 11:22. We also see why that the church sent forth Paul and Barnabas in Acts 13:1-6. And we also see why it was that these missionaries returned and reported their work to the church which had sent them out.

Nowhere does Christ re-delegate that authority, or the commission, to be transferred to any board or convention, whatsoever. Any individual Christian can and should tell his story of salvation by Christ to anyone. In Acts chapter 8 we find that "They were all scattered abroad . . . except the apostles . . . and they that were scattered abroad went everywhere preaching the word." But, beloved, the only organized effort that is recognized in the New Testament for missions, is the local congregation of baptized believers. Doesn't it follow then that any other organization that might undertake the work, is a usurper and a law-breaker, no matter how good the intentions might be?

Most counties have a regular tax collector, but in some the local sheriff is commissioned to do that job, perhaps in some cases he doesn't do the job exactly as some think he ought to, but regardless of what people might think he has the commission.

Likewise, beloved, the Lord Jesus gave the commission to evangelize the world to the local church. One of the strongest Baptists that ever preached said in Romans 1:14, "I am debtor both

to the Greeks, and to the Barbarians; both to the wise and the unwise." And so I say today that Baptists have a debt upon them to evangelize the world. The commission was given to the First Baptist Church, and any convention or board that presumes to do the work, is doing so without a commission, and is a usurper, and violator of divine law.

Some folks wonder why that all these institutions that call themselves churches, and have every worldly thing under the sun in their midst, are never rebuked for their wickedness. The reason they are never rebuked is because they have no authority to exist as a church and therefore, God is not responsible for their existence.

#### IV. The Holy Spirit Directs The Lord's Program Through The Churches

The local church qualifies to carry on upon this earth the work of Heaven with its ministry under the infinite leadership of God by the Holy Spirit. And its evangelistic and missionary endeavors are begotten and guided by Him. When such is done, Christ the Founder and Head of His church, is honored.

The local church, the Lord's witness, which alone has the authority to bind and to loose, has authority by divine appointment. The practice of boards, and committees choosing missionaries and sending them out, expecting the local churches to pay the bills even though the counsel of the local churches has not been sought in many cases, outlaws the ministry of the Holy Spirit, and fires Him from His office of viceroy for Christ.

The Holy Spirit guides local churches in their three-fold tasks. He guides them in all their evangelistic work, He guides them in baptism, and it is the Holy Spirit that guides them in the work of teaching. The Holy Spirit is Heaven's Superintendent upon this earth for missions, and He only works through and in the local churches, from them out to the world.

Doesn't it follow, therefore, that if we take out of the hands of Him whom God has appointed, to evangelize this world, in all of our evangelism, baptism, and teaching of the commands of the Lord Jesus Christ, we are become as rebels? In the light of these facts, we can conclude but one thing: a convention, board, committee, or any association has just as much right to baptize and teach, as it does to evangelize. Churches may not, and they should not, centralize their work. Cooperation is Scriptural and Baptist. But centralization is unscriptural, and it is unbaptistic.

#### V. True Idea Of Scriptural Cooperation

The true idea of organized work, (and believe me, brethren, I use the term "organized" very sparingly), is to secure the co-operation of two or more churches in doing what one alone can not do. But the thing to be done, is to be in subjection to, and under the direction and control of these churches, whether they be many or few. Beloved, the idea of farming out the work to some agency, board or committee that shall dictate to the churches what they must do, or else go ahead and act without authority from the churches, is foreign to the Baptist policy and to the New Testament teaching.

We believe in cooperation between churches, but always with a church in the saddle, and not some group of men who have appointed themselves as leaders over them.

Beloved, the secretaries should cease to be secretaries and become missionaries. They ought to be doing a general work in a general field, where it is needed, helping the local missionaries with their influence and with their preaching. Our mission funds do not need a manager over them, but our mission fields do

need missionaries.

Yes, we believe that churches may cooperate in sending out missionaries; but we do not believe that associations, committees, boards, etc., have any right to cooperate and organize still another association that will not in any sense be under the control and authority of the church, and to place this commission in the hands of this larger and pretentious organization. Beloved, I say this afternoon that the Southern Baptist Convention is that sort of an organization. It is made up of delegates elected from associations, and appointed by state

This great sermon which is so true to the Word of God, was preached at a Bible Conference several years ago when Brother Halliman was pastor in Chicago. It is just as true today as then. All the work of God should be carried on through His church rather than through a mission board or any other organization.

boards, and the churches as such, have neither a representative nor a voice in the affairs at all. The churches have absolutely nothing to do with it except to pay the bills. There is no record anywhere in God's Word, that tells of any general missionary convention or society to evangelize the world. The work was done in the days of the apostles by the churches, just as it should be done today.

#### VI. How Churches May Scripturally Cooperate

In Acts 13:1-6, we find that Paul and Barnabas were sent out by the church at Antioch. Notice, beloved, that it was just one church that sent them out. Beloved, when they sent out Paul and Barnabas, they were supported by many but they were

(Continued on page 8, column 1)

### "Ashamed"

(Continued from page 1)

word "ashamed". "When they told it unto David, he sent to meet them, because the men were greatly ASHAMED; and the king said, Tarry at Jericho until your beards be grown, and then return." — II Sam. 10:5.

If you will read the preceding verses you will find that the king of the Ammonites had died and a new king had come on the throne. David, wanting to show kindness unto the new king of Ammon, sent a committee all the way from Jerusalem over into the land of the Ammonites, that they might bear his personal condolences and personal sympathy, unto the son who was appointed to be king. As a result, this son looked upon this act on the part of David with suspicion. He reasoned "They have just come here

as spies. They have come out of the land, as to what the country is, and then go back home and engage against us. Let's send them with as great an insult as possible."

Bear in mind, beloved, the Jewish men wore what we call a robe, about like a robe; so the Ammonites wore their robe in half, leaving lower extremities of these emissaries of David exposed, and then they shaved the beard off their faces. Jew that was the greatest irony that could befall them. Word of God says concerning

beard: "They shall not make ness upon their head, shall they SHAVE OFF CORNER OF THEIR BEARD, nor make any cuttings in flesh." — Lev. 19:27.

In the light of this Scripture if a man grows a beard, he is not to mar it; he ought not to, but rather let it grow.

To a Jew, it was the most terrible disgrace that could come to a man, for him to have happen to his beard. Therefore when the Ammonites shaved half of the beards of these emissaries, and cut off their beards in half so that the lower extremities of their bodies were exposed, the Word of God says these men were greatly ashamed. David therefore said, "You are here in the region of the River, in the wilderness, your beard grows, so you come back home." Well, that is another use of the word "ashamed."

In the book of Isaiah we find another use of the word "ashamed." Listen:

"They shall be turned, they shall be greatly ASHAMED that trust in graven images, say to the molten images, our gods." — Isa. 42:17.

Isaiah says that the man trusts in images is going to be turned around, and he will be made greatly ashamed as a result of trusting in his images.

In Jeremiah 2:26, we find these words:

"As the thief is ashamed when he is found, so is the house of Israel ASHAMED; they, their kings, their princes, and their priests, and their prophets."

I can imagine how a man who was a respected citizen of a community, might feel for it to be proven that he was a thief. I can imagine about as ashamed that such an individual would be. Well, God says as ashamed as a thief who is found, and the reason the house of Israel shall be ashamed is because of their idolatry.

Let's notice another Scripture as to how this word "ashamed" is used.

(Continued on page 5, column 1)

## THE OVERPRIVILEGED DELINQUENTS

Chief of Police Clinton Anderson has written a book entitled, "Beverly Hills Is My Beat." It is published by Prentice-Hall.

In the book, the author says: "I disagree with the argument that the eradication of underprivilege conditions and possession of the good things in life is a cure-all for crime. This has not proved true in my police experience in Beverly Hills, where youngsters in trouble are almost without exception overprivileged. The number of local youths who get into trouble with the law every year indicates that fine homes, swimming pools, wads of spending money, and automobiles do not solve the juvenile delinquency problem."

What is really needed is the impartation of a new nature, but how can it be accomplished?

The Apostle Peter says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord; according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue."

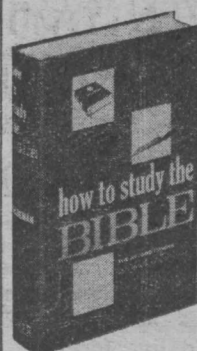
"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:2-4).

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PAGE FOUR



## "Ashamed"

And their nobles have sent  
little ones to the waters:  
they came to the pits; and found  
water; they returned with  
vessels empty; they were  
shamed and confounded, and  
covered their heads. Because the  
land is chapt for there was no  
water in the earth, the plowmen  
were ashamed, they covered their  
heads. Yea, the hind also calved  
in the field, and forsook it, be-  
cause there was no grass." — Jer.

think we have seen some dry weather at various times. Most of us think we have passed through some exceedingly dry spells. We have seen the water when the ground cracked open, and you could run your hands down into the ground in summertime for lack of rain. I have had some experiences when we thought we have had real droughts, but never thought like Jeremiah described. He says that the drought was so great that all the water dried up, and when the women went out to get water in their vessels they found none at home with empty vessels. They were ashamed because they could not bring home water. The plowmen looked at their fields and were ashamed of their crops because there had been no rain to fall upon them, and therefore nothing could grow; the deer, for the deer, gave birth to young out in the field and forsook it, which was contrary to nature. The reason for this unnatural action was that there was no grass to be eaten, and the lack of rain.

given you a few instances of the word "shame" or "shamed," as used in the Word of God, just to give you an idea of how the word is used in various places by the various writers of the Bible.

some people are ashamed of the church of which they are a member. I don't know, but it may be that there is somebody who is a member of this church, who is ashamed of his church. I am sorry if that might be the case in your case; however, in other instances I think the individual would be justified to be ashamed of the church of which he was a member. In fact, I know a lot of churches that if I were a member I would be ashamed of it. I'll be perfectly honest and beloved, when I say that I am ashamed of a church that is pastored by a Modernist. I'd be ashamed to be a member of a church that was pastored by a Unitarian. I'd be ashamed to be a member of a church that was pastored up with the South-  
east Baptist Convention. I say to

Some people are ashamed of their pastor, and I wouldn't doubt but what some of you are ashamed of me. I wouldn't be one bit surprised but that you have every reason to feel that way. The fact of the matter is, I rather have in mind in view of the eccentricities and peculiarities of my disposition and nature, that many of you might be ashamed of your pastor.

I remember one man who was pastor of the First Baptist Church here in Ashland, several years ago. He was an extremely good preacher. I don't know of very many men that I have thought more of in life than I thought of him from the standpoint of his doctrinal stability. One day, after he had resigned and the church had called a new pastor, a woman said to me, "You know, I am so glad we have this new pastor. When Brother Robinson was here, we just couldn't take anybody from another denomination to visit our church, for he was sure to say something that would insult them. If he didn't refer to a Campbellite or a Methodist by name, he would talk about salvation by water or salvation by works. We were ashamed every time we took anybody there to hear him preach." She said, "You know, our new pastor, he don't preach no doctrine, nor nothing."

Well, beloved, they didn't have any reason whatsoever to be ashamed so far as the pastor they had at that particular time was concerned, because, as she said, "He didn't preach no doctrine, nor nothing." That was pretty nearly true. At least, it was definitely in contrast to the former pastor that she was ashamed of.

Sometimes parents are ashamed of their children. I am sure that your children have done things at times that have caused you to be ashamed of them. Likewise, I am sorry to say, that children are sometimes ashamed of their parents — I can imagine in most instances without a cause. Nevertheless, sometimes children are ashamed of their parents.

Well, beloved, this is just by way of introduction in order that I might emphasize this word "shame" or "ashamed."

WE SHOULD SEEK TO MAKE  
ALL HERETICS ASHAMED.

We ought to seek to make all heretics ashamed in view of the heresies that they espouse. Listen:

"And if any man obey not our word by this epistle, note that man, and have no company with him, that HE MAY BE ASHAMED." — II Thess. 3:14.

We meet individuals quite often that do not stand for the truth, and the Word of God says that when we do, we ought to note such an individual and have no company with him. The reason is "that he may be ashamed."

Notice another Scripture of similar import:

*"And it shall come to pass in that day, that the prophets shall be ASHAMED every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."*

— Zech. 13:4, 5.

Zechariah is saying that there are lots of people prophesying, who are prophesying falsely, and that ultimately, in the day of the Lord, it is all going to come out as to who has been a true preacher, and who has not been a true preacher, and that some of them are going to say, "Now I am an husbandman. I am not a prophet; I am just a farmer. Man taught me to keep cattle from my youth and all that I should be trying to do is looking after cattle instead of trying to preach."

I think, beloved, that there's many and many a good cattle feeder that would be better off feeding cattle than he would be trying to preach the Word of God. I remember when I was just a boy that there was a man in the community where I lived who said that he was called to be a preacher, and I think he has justified the fact that he was called of God to preach. The man for whom he worked, made fun of him, criticized him, and tried to make light of his call to the ministry, saying, "You have seen in the sky the letters 'P. C.,' and you have interpreted that to mean 'Preach Christ,' but you should have interpreted it to have meant 'Plow Corn.'"

I have thought of that many times down through the years. However, the man who made that statement was wrong, because it has since been proven true that the man to whom he was speaking was not called to plow corn but to preach Christ. I have thought of that experience, and I know that there's many a man today who would be better off if he were trying to plow corn, instead of trying to preach Christ. The fact of the matter is, there have been some mighty good laymen ruined to make some mighty poor, sad, sorry, ornery preachers.

I never try to encourage anybody to go into the ministry, and I want to be sure that everybody who is in the ministry has a message to preach that he himself should not be made ashamed of. In the light of the Word of God, we ought to seek to make her-

"A lamp unto my feet,"  
 "A light unto my path,"  
 A plummet for every life,  
 A warning against sin,  
 An offer of reconciliation,  
 A message of compassion,  
 A call to seek salvation,  
 A declaration of God's love,  
 An exhibit of choice portraits,  
 A record of wicked men,  
 A showing of God's mercy,  
 A mine of richest treasure,  
 A touchstone for every teaching,  
 A solution for every problem,  
 A standard for finding values,  
 A proclamation of things to come,  
 A pointer to fundamental truth,  
 An invitation to "whosoever,"  
 A consolation to afflicted saints,  
 An exposure of the devil's devices,  
 An account of the progress of the  
     Kingdom of God,  
 A document for the final judgment,  
 A revelation of our Lord and Saviour  
     Jesus Christ.

etics ashamed of their message.

I'll be perfectly frank with you when I say that the older I get, the more convinced I am of the error of the Modernists, the error of the Catholics, the error of the Protestants, the error of the Arminians — the more convinced I am of the error of these individuals who do not hold to the truth, I say, beloved, instead of soft peddling our messages — instead of soft soaping what we have to say — instead of serving a sugar-coated applesauce message, we ought to deliver our message in such a way as to make heretics ashamed of what they stand for, and what they preach.

II  
A BELIEVER IS NOT  
ASHAMED OF CHRIST.

A believer is not ashamed of the Lord Jesus Christ. We read: "Whosoever believeth on him shall NOT BE ASHAMED." — Rom. 9:33.

Would to God that we could emphasize this, that whosoever believes on the Lord Jesus Christ is not ashamed of Christ. I tell you, beloved, the man who has believed in Jesus Christ isn't ashamed to stand up and testify for Him; he isn't ashamed to come out on God's side and profess his faith in Him.

I remember many years ago that I was holding a revival meeting in the First Baptist Church in Louisa, Kentucky, and I was invited to a particular home one day for the noon meal. The lady in whose home the pastor and I were eating that day had invited a neighbor woman to eat with us, and at the table she told us that the Lord had saved her the night before, after she had gone home from the services. I said, "Well, I guess that means that you will be uniting with the church and asking for baptism." She said, "Oh, no, I don't want anybody to know that I have been saved." I said right then to myself that I seriously doubted that that woman was a child of God, for anybody that is saved, is not ashamed of the Lord Jesus Christ. Instead, he wants to stand up and testify for Him.

Notice some other Scriptures of like nature:

"For the scripture saith, who-  
soever believeth on him shall  
NOT BE ASHAMED." — Rom.  
10: 11.

"For the which cause I also suffer these things: nevertheless I AM NOT ASHAMED: for I know whom I have believed, and

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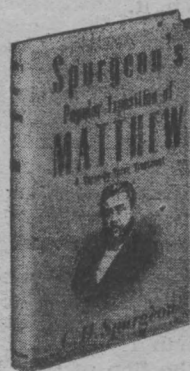
PAGE FIVE

am persuaded that he is able to keep that which I have committed unto him against that day." — II Tim. 1:12.

"They looked unto him, and were lightened: and THEIR FACES WERE NOT ASHAMED." — Psa. 34:5.

This tells us that individuals in David's day had looked unto the Lord, and when they did they were lightened — they saw the light. When the light dawned upon them, and when the light shined in unto them, their faces were not ashamed.

I tell you, beloved, I have a very serious suspicion concerning that individual who claims to be saved, who doesn't take his stand for the Lord — who doesn't ask for believer's baptism — who doesn't join the church, and who does not stand up for the things of the Lord. If you are a believer in Jesus Christ, you'll not be (Continued on page 6, column 1)



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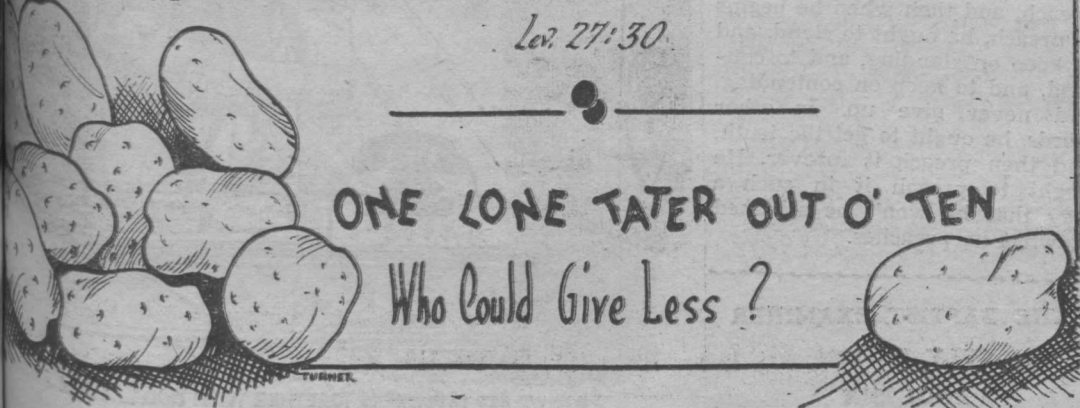
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AND  
ALL THE TITHE OF THE LAND  
WHETHER  
OF THE SEED OF THE LAND,  
OR OF THE FRUIT OF THE TREE,  
IS THE LORDS:  
IT IS HOLY UNTO THE LORD.

Lev. 27:30

ONE LONE TATER OUT O' TEN

# Who Could Give Less ?





## THE WORD OF GOD

Though hearts grow faint and spirits sink,  
By every wind of feeling blown;  
Though faith itself may seem to fail,  
I rest upon Thy Word alone.

That Word of power that framed the worlds,  
Unfailing, changeless, strong and sure  
Though Heaven and earth should pass away,  
What Thou hast spoken, must endure.

Is Thine arm shortened, Thine ear dulled?  
What Thou hast sworn hast Thou forgot?  
God of the everlasting years  
Alt else may fail; Thou failest not.

Against the foeman's fiery darts  
I wield anew the Spirit's sword,  
And answer every fresh assault  
With ever fresh "Thus saith the Lord!"

And when some promised blessing seems  
Too great, too wonderful for me,  
I dare by faith to call it mine,  
With "It is written" all my plea.

—Annie Johnson Flint

### "Ashamed"

(Continued from page 5)  
ashamed to be known as such.

#### III

### WE SHOULD NOT BE ASHAMED OF THE GOSPEL.

Paul said:  
"For I AM NOT ASHAMED of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

Now what is the gospel? It is the death, burial, and resurrection of Jesus Christ.

"For I delivered unto you first of all that which I also received, how that Christ DIED for our sins according to the scriptures; And that he was BURIED, and that he ROSE AGAIN the third day according to the scriptures." — I Cor. 15:3, 4.

Paul said, "I am not ashamed of the gospel." I ask you, should any preacher be ashamed of the gospel? No, I don't think so, but many are. There's many a man who soft peddles the gospel and who doesn't preach it.

Take the man who stands before a congregation and who preaches that you are saved partially by baptism as well as by what Jesus Christ has done, that man is ashamed of the gospel of the Son of God. Take the man who says that you have to keep yourself saved by your works — that Christ saves you to start with, and that you keep yourself saved thereafter by works that you do — that man is ashamed of the gospel of the Son of God. I tell you, any man who knows the truth — who knows that Jesus Christ has died for his sins, and that he was buried and rose again for his justification, he ought to be ready to stand on

th housetop and shout it from the roof to every individual that he meets. He ought not to be ashamed of the gospel of the Son of God.

I have known some preachers who, when they get out in the country — away out in the sticks — that they will preach the gospel the very best in this world, but when you bring them into town, where there are some people who might differ with them, and who might in some way find fault with what they have to say, or who might be of a different religious persuasion, they would soft peddle what they would preach in the country.

I remember one individual to whom I made the statement that some people are ashamed to preach the gospel. He said, "I am not ashamed to preach the gospel." I handed him a Bible and said "Get up and do it." He did so and it was the first time to my knowledge that he had ever done so in the presence of a crowd of the type to which he was preaching. When he was back in the country, he could preach like the house was on fire, so far as being unashamed of the gospel, but put him up before a crowd of people that he thought might differ with him, and he would soft peddle it.

I tell you, beloved, we ought not to be ashamed of the gospel of the Lord Jesus Christ. It is the one thing we ought to thank God for—the privilege of preaching day by day.

#### IV

### WE SHOULD NOT BE ASHAMED OF THE MAN WHO STANDS FOR GOD AND HIS WORD.

I think there's quite a few individuals today who are trying to stand for God, and the Word of God. They are not in any great

numbers, but there are a few scattered here and there. We should not be ashamed of that man who stands for God, and for God's Word. We read:

"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 is saying, "Now don't you be ashamed. I know I am arrested. I know I am lying in jail. I know that I am a prisoner. I know that the chains rattle every time I stand up to speak. But Timothy, don't you be ashamed of our Lord Jesus Christ, nor of me, His prisoner."

Then Paul tells of a man who wasn't ashamed. Listen:

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was NOT ASHAMED of my chain." — II Tim. 1:16.

I have read this Scripture so many times, and each time, I have thanked God for the house of Onesiphorus, and for the fact that Onesiphorus refreshed Paul — not once, and not twice, but Paul said, "He oft refreshed me, and was not ashamed of my chain."

Would to God that you and I should never be ashamed of the man who stands up for God, and the Word of God!

I think all of you know that Pastor Jim Everman and I have been exceeding close friends for a long, long time. Very shortly after Brother Jim was saved, I became acquainted with him. We have been good friends down through the years and I thank God for him. One night Brother Jim was introducing me and he was telling how unpopular I am with the world. Of course he could write a book on that, and he would never say a word that was complimentary, as far as I am concerned. Anyway, Brother Jim was telling how I was so unpopular because of certain things I stood for, and he made this statement: "I want you to know that I stand with Brother Gilpin in what he preaches, and what he contends for, and if they were getting ready to kill him tonight, I'd want to step over to his side and just say to the crowd, 'Fire on me at the same time you fire at him, because I believe the same thing.'" Beloved, that has encouraged me down through the years. It has encouraged me many times when I thought about what Brother Jim said. He said, in substance, that he wasn't ashamed of the man who stood for the Word of God, and for the God of the Word.

#### V

### WE SHOULD PREACH SO AS NOT TO BE ASHAMED OF WHAT WE PREACH.

Paul said:  
"Study to shew thyself approved unto God, a WORKMAN THAT NEEDETH NOT TO BE ASHAMED, rightly dividing the word of truth." — II Tim. 2:15.

I believe that everyone of us has some things in our lives that we are ashamed of, but I can say to you tonight, there is one thing that I am not ashamed of in any sense of the word—I am not ashamed of the doctrine that I have preached in all of my ministry. I believe that an individual ought to get his feet solid and fixed on the Rock of Ages—that he ought to be completely grounded in the Word of God before he ever begins to preach, and then when he begins to preach, he ought to stand, and to keep on standing, and to contend, and to keep on contending, and never give up. In other words, he ought to get the truth, and then preach it forever. He ought to preach it in such a way that he won't be ashamed of what he preaches.

SPURGEON WAS NOT ONLY A FOE OF ARMINIANISM. HE WAS ALSO A FOE OF . . .

## MODERNISM

By CHARLES H. SPURGEON

We have lived to see a certain sort of men, who seek to teach, nowadays, that God is a universal Father, and that our ideas of His dealing with the impenitent as a Judge, and not as a Father, are remnants of antiquated error.

Sin, according to these men, is a disorder rather than an offense,



Eld. Charles H. Spurgeon

an error rather than a crime. Love is the only attribute they can discern, and the full-orbed Deity they have not known. Some of these men push their way very far into the bogs and mire of falsehood, until they inform us that eternal punishment is ridiculed as a dream.

In fact, books now appear which teach us that there is no such thing as the vicarious sacrifice of our Lord Jesus Christ. They use the word atonement, it is true; but, in regard to its mean-

ing, they have removed the ancient landmark. They acknowledge that the Father has shed His great love to poor sinful men by sending His Son; but not by God was inflexibly just in the exhibition of His mercy, nor did He punish Christ on the behalf of His people, nor that God ever will punish anybody for His wrath, or that there is a thing as justice apart from discipline. Even sin and hell, but old words employed hitherto in a new and altered sense. Those are old-fashioned notions and we poor souls who go on talking about election and imputed righteousness are behind the time.

Well, brethren, I am happy to say that sort of stuff has not gained entrance into this pulp. I dare say the worms will be in the wood before there will be anything of that sort sounded in the place; and may these bones be picked by vultures, and my flesh be rent in sunder by every nerve, and my body suffer pangs and torments ere these lips shall give utterance to any such doctrines or sentiments! We are content to remain among the vulgar souls who believe the old doctrines of grace.

We are willing still to be hindered in the great march of the elect, and stand by that unchanging cross, which, like the star, never advances, because never stirs, but always abides its place, the guide of the saved. Heaven, the one foundation, without building upon which man shall ever see the face of God and live.

I can look back across my life tonight, and there are a lot of things that I am ashamed of. In fact, I can write a book on that myself. But I want to tell you, beloved, I am not ashamed of the message that I have preached to you. I am not ashamed of the message that I have sent out in THE BAPTIST EXAMINER for the past quarter of a century. I am not ashamed of the ministry that I have produced so far as trying to reach men and women with the Word of God. I tell you, any individual should preach so he won't be ashamed of what he has preached.

#### VI

### WE SHOULD NOT BE ASHAMED IF WE SUFFER FOR THE CAUSE OF CHRIST.

We read:  
"Yet if any man suffer as a Christian, LET HIM NOT BE ASHAMED; and let him glorify God on this behalf." — I Pet. 4:16.

Notice, Peter says that if you suffer as a Christian, don't be ashamed of it.

I think that most of us suffer as Christians. I think the majority of us suffer as a result of our own stupidity, and our own ignorance. I look back at my ministry and I see things I have done as an individual that has caused me to suffer, that was purely as a result of my eccentricities and peculiarities and my stupidity and ignorance. There's mighty little wherein I have suffered as a Christian. Peter says, "If any man suffer as a Christian, let him not be ashamed."

I say to you, we should not be ashamed if we have to suffer for the cause of Christ. How I'll be perfectly frank with you when I say, I think that the coming. I believe that the fast approaching, and the

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CALVARY BAPTIST CHURCH  
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THE BAPTIST EXAMINER  
JULY 25, 1964

PAGE SIX



# My Yoke Is Easy

Most Christians are carrying loads which God never intended that they should carry. The unnecessary burdens keep them from bearing the ones we are to bear, the prayer-burdens of the heart of God. So long as we are tugging at the Lord's side yoke we are hindering the teamwork to which He calls us. It is our side of the yoke that is easy. He will bear the burden and the heat of the

pry into His workings. He is bound by His Word to fulfill desires that have grown out of my delight in the Lord.

"No good thing will He withhold from them that walk uprightly" (Psalm 84:11). How I have dwelt on God's part of that promise! "No good thing will He withhold": NO GOOD THING. I should have been concentrating on walking uprightly. I wouldn't have to spend so much time reminding God of His promise if I spent more in fulfilling the conditions.

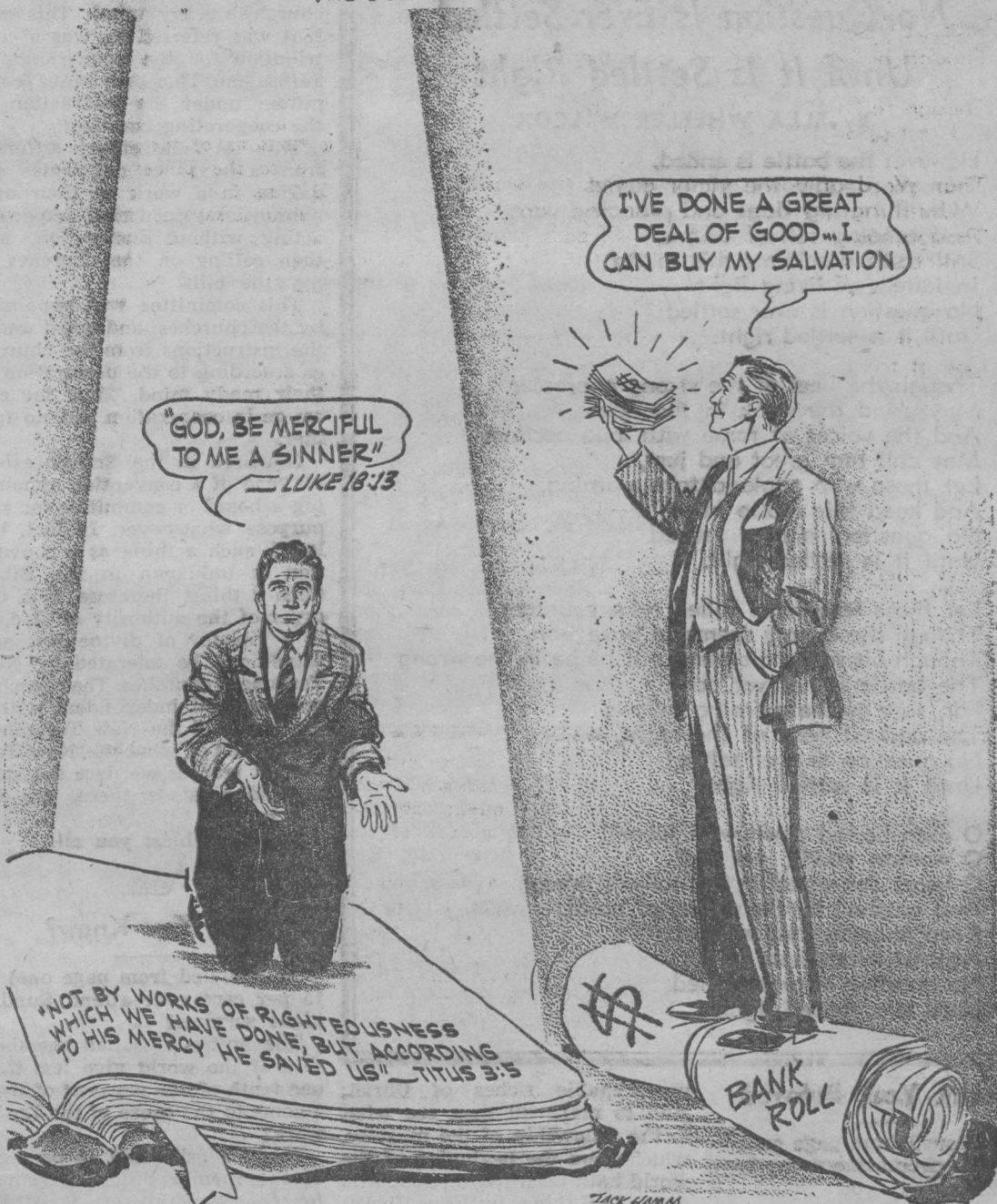
We have all heard the unsaved, or the worldly Christian say, "Oh, well, 'All things work together for good.'" There is no period after "good." The phrase that should concern us is: "to them that love God."

It was such a relief to me to discover that I do not have to work things out. I have only to love God. I can concentrate on that. I will worship the Lord in the beauty of holiness—clothed in the robes of His own righteousness—and leave the working to Him. Even why my life is a very busy one, all full of happenings, still the working is His. There is no fret or strain. I can sing His praises while He works in and through me. My meditation of Him shall be sweet. I will be glad in the Lord.

If I do not bring forth much fruit, I am not abiding in the vine. The tree planted by the rivers of water does nothing toward producing fruit but stay in the rich earth, drawing constantly upon its source of life.

I need not keep looking at those promises as if there were something the matter with them. The promises are true, but I am paying more attention to God's part than to mine. "Abide in me." Stay right there all the time, not only when I want something, but all the time. God's laws work and His Word cannot be broken.

The Word is full of promises to those who wait upon God. "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). We have so counted on that that when we were weak and in need of strength. Yet we continue to faint and fall with the young men of the previous verse because we have never learned what it means. Now, when I am weak, I do not worry about not having strength. I wait upon the Lord. It is a wonderful life—just waiting on God. It does not neces-



sarily imply inactivity, though there should be quiet time before Him. It is a heart attitude. Wait upon the Lord. The miracle of renewed strength is the result of His working of His laws of the spiritual world. We need not agonize to be strong. We need to wait upon the Lord.

How free we are to live heavenward! God will take care of our earthly needs, as well as of the heavenly, while we behold as in a glass the glory of the Lord and are changed into His image from glory to glory.

Do we want to be like Him? Behold the glory of the Lord! We cannot behold without being changed. —Sunday School Times

in Kentucky, for I am going to keep my part of the warfare going." If L. B. J. thinks it is wrong to speak out against anybody's religion, he'll find that there is one man down here in Kentucky who is ready to take him on any day in the week.

## VII

### WE SHOULD LIVE SO WE WON'T BE ASHAMED WHEN HE COMES.

We read:

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and NOT BE ASHAMED before him at his coming." —I John 2:28.

Let me ask you, would you be ashamed if our Lord were to come tonight? If you knew the Lord Jesus Christ were coming back to this world before sunrise tomorrow, is there anything that you would do differently than what you would do tonight? If you knew the Son of God would greet you tomorrow morning in the skies, is there anything that you would want to change so far as your life is concerned? Do you have any of the Lord's tithe in your pocket tonight? Remember, He might come before morning. Is there anybody that you could be a help, or a blessing to? If so, it might be a good idea to do it, because He may come before tomorrow morning. I say to you, we ought to live so we won't be ashamed when He comes.

Do you realize that one of the great texts of the Bible tells us that He is not ashamed to call us His brethren? Listen:

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." —Heb. 2:11.

Notice, the Lord Jesus isn't ashamed to call us His brethren. Well, if He isn't ashamed to call us His brethren, then certainly we ought to live in such a way that when He comes, we won't

be ashamed at His coming.

Listen again:

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man BE ASHAMED, when he cometh in the glory of his Father with the holy angels." —Mark 8:38.

I think that this was written primarily to saved people. I think the context shows that it is about saved people he is speaking. He says, "For what shall it profit a man, if he shall gain the whole world, and lose His own soul?" Actually the word for "soul" is "life." He goes on to say if the man who is ashamed of Him and of His words, that He is going to be ashamed of that man when He comes.

May God help you as a Christian to take this message to yourself and live, and walk, and preach, and testify for the Lord Jesus Christ in such a way that you'll not be ashamed when He comes.

May it please God to put a desire to know the Lord Jesus Christ in some soul tonight that isn't saved, that when He comes he'll be ready and won't be ashamed.

May God bless you!

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## HONORARY CHURCH MEMBERS

We have found somewhere the following story, which is both illustrative and suggestive: Billy was boasting to Bobby and saying, "My papa belongs to the church."

Mine does, too," answered Bobby.

"He does not, either. My dad says your dad don't never come, an' even if he does he don't put nothing in the collection box."

"Is that so? Well your dad ain't nothin' but a common member. My dad is an honorary member. Honorary members get to belong to everything, but they don't hafta pay for nothing."

—Watchman-Examiner

## "Ashamed"

(Continued from page 6)

is not far away from a man will have to suffer if he preaches the truth that I preach to you here.

I was amazed at the statement on the part of our President when he took a slap at me, and at every other preacher who stands for the Word of God, when he said that there had to be a war against bigotry, and against any individual who spoke contrary to the religion of anyone else. I say, "L. B. J., come on, for war is declared, and if you want a war, we'll meet you in Texas, or



## No Question Is Ever Settled Until It Is Settled Right

By ELLA WHEELER WILCOX

However the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing nags  
And echoing roll of drums,  
Still truth proclaims this motto  
In letters of living light—  
No question is ever settled  
Until it is settled right.

Though the heel of the strong oppressor  
May grind the weak in the dust,  
And the voices of fame with loud acclaim  
May call him great and just,  
Let those who applaud take warning,  
And keep this motto in sight—  
No question is ever settled  
Until it is settled right.

Let those who have failed take courage;  
Though the enemy seems to have won,  
Though his ranks are strong, if he be in the wrong  
The battle is not yet done;  
For, sure as the morning follows  
The darkest hour of the night,  
No question is ever settled  
Until it is settled right.

O man bowed down with labor!  
O woman young, yet old!  
O heart oppressed in the toiler's breast  
And crushed by the power of gold!  
Keep on with your weary battle  
Against triumphant might;  
No question is ever settled  
Until it is settled right.

### Thank You, Beloved

(Continued from page one)  
under the circumstances we have  
been laboring, you would all  
realize how impossible this would  
have been.

I just want to take this opportunity  
to express to each and  
all our deep gratitude to God for  
your letters and for the contributions  
that you have sent us.

May His blessings be and abide  
upon you ever. If ever I may  
serve you in any particular way,  
I invite you as a reader to feel  
perfectly free to write me at any  
time. We shall count it a joy to  
serve you in any way possible.

Many are the friends who have  
visited us from near and afar.  
We invite you to come see us  
whenever God may make it possible.  
You will find the latch-  
string always hanging outside at  
our home.

### Cooperation

(Continued from page four)  
sent out by the church at Antioch  
and they reported to that church,  
not some home mission board.  
One church may do the sending,  
but the support may come from  
as many as choose to cooperate  
and contribute. That is New Testament  
cooperation.

Let us look a little further into  
this matter. In Ephesians 3:8-10  
we read: "Unto me, who am less  
than the least of all the saints, is  
this grace given, that I should  
preach among the Gentiles the

unsearchable riches of Christ;  
And to make all men see what  
is the fellowship of the mystery,  
which from the beginning of the  
world hath been hid in God, who  
created all things by Jesus Christ:  
To the intent that now unto the  
principalities and powers in Heavenly  
places might be known by  
the church the manifold wisdom  
of God."

Beloved, the Holy Spirit takes  
great care to emphasize that the  
work of evangelization is to be  
done by the church. Doing the  
Lord's work in that way, beloved,  
is being "workers together with  
God."

Now let us turn to II Corinthians  
8:17-19 and read:

"For indeed he accepted the exhortation; but being more forward,  
of his own accord he went  
unto you. And we have sent with  
him the gospel throughout all the  
churches; And not that only, but  
who was also chosen of the  
churches to travel with us with  
this grace, which is administered  
by us to the glory of the same  
Lord, and declaration of your  
ready mind."

Note the fact, that here was a  
committee—a committee of the  
churches and for the churches—  
consisting of Paul, Titus, and this  
other brother whose praise was  
in all the churches. Here was a  
committee of at least three, and  
a committee of not only one  
church but a committee chosen of  
the churches—a joint committee  
—in cooperation.

Note the duty of this committee:  
it was to travel with this  
grace (gift) and was to administer  
this grace to the glory of the

Lord. How? According to the declaration  
(instruction) of your (the  
church's) ready mind. This gift,  
that was referred to, was a contribution  
for the poor saints at  
Jerusalem. Thus, we see a committee  
under the instruction of  
the cooperating churches.

This is altogether different  
from a board or committee engaging  
in a work on their own motion  
and incurring expenses, acting  
without instruction, and then calling  
on the churches to pay the bills.

This committee was appointed  
by the churches, and acted under  
the instructions from the churches  
according to the declaration of  
their ready mind. Thus far can  
we go in cooperation and no farther.

Nowhere in the Scriptures do  
we read of a convention appointing  
a board or committee for any  
purpose whatsoever. In fact, beloved,  
such a thing as a convention  
is unknown in the Bible. Such a  
thing, therefore, is a usurper of  
the authority of God. It is a violator  
of divine law and should not be  
tolerated by New Testament churches.  
The churches are free and independent  
within the limits of the New Testament  
law. Short of what the New Testament  
teaches we dare not stop. Beyond  
what is there, we are not to go.

May God bless you all.

### Did You Know?

(Continued from page one)  
15 per cent ever attend Sunday  
night services?

The entire Christian membership  
of the world give less than  
one tenth of one per cent of their  
income to the cause of the Lord's  
work?

That an estimated 14 per cent  
of the members do not remain  
for the worship service of the  
Church? They leave after Bible  
School.

That 17 per cent of the young  
ministers are resigning from the  
ministry after less than one  
year's service?

That there are over 3,000  
churches without ministers? They  
would be glad to have a preacher  
if they could find one.

### Is Modesty Dead?

(Continued from page one)  
life of our nation. If women  
had appeared on the streets two  
dozen years ago dressed as they  
commonly dress today they would  
in all probability have been arrested.

And the sad thing is that Christian  
women and girls are just as  
extreme in the matter of dress as  
are the women of the world. It is  
hard to make any distinction at  
all. Should this be? Should  
Christians be so conformed to this  
world's evil way that they cannot  
be distinguished from the  
world's own?

#### Is Leading to Loss of Virtue

But it is not the styles in and  
of themselves that we are calling  
attention to primarily, but to  
what they lead. Desire to be up-  
to-the-minute in the matter of  
dress has led to the destruction of  
modesty such that immodesty is  
practiced today without even a  
blush.

Modesty and virtue go hand  
in hand, and with loss of modesty  
in many cases there is loss of  
virtue. If the reader of these  
lines is honest, he will admit  
that there is more immorality  
today than was ever known before  
in the history of our nation.  
We hear of it on every hand,  
and our newspapers reek with  
their stories of immorality and  
scandal. Relations between the  
sexes are far more loose and careless  
than in the past, and conditions  
are such that many of the  
most serious minds of our nation  
are viewing the situation with  
alarm.

### Where Are We Headed For?

Will our nation descend to the  
level of ancient Greece and  
Rome? Will we become so loose,  
so immoral, so corrupt, that God  
will have to wipe us off the face  
of the earth as He did wicked  
Sodom so long ago? Without being  
unduly pessimistic, facing the  
facts as they are, the outlook  
is certainly not promising.

#### How Did We Get This Way?

Why such moral looseness and  
laxity? Why such clothing today  
as would have shocked people  
two dozen years ago. Well, there  
are a number of things that have  
contributed. THE BATHING  
BEACH has had a lot to do with  
it. Decent attire was first cast  
aside at the bathing beach, and  
it was only a step from that to  
the discarding of proper attire  
away from the beach. THEN the  
MOVIES produced largely by  
those who are of loose morals  
have been educating our people  
to be morally careless for years.  
Again, QUESTIONABLE MAGAZINES  
and reading matter have  
contributed. Then we must face  
the fact that PARIS SETS THE  
STYLES. And anything emanating  
from the mountain-head of  
impurity would hardly be expected  
to contribute towards  
morality.

#### And Churches Are Partly To Blame!

Too many of our churches  
make no protest against the  
things that are demoralizing our  
people. In positive cowardice  
they fear to speak out against  
worldly things and worldly ways.  
How indeed can they, when many  
church members are just as careless  
in the matter of dress and  
just as worldly in practice as the  
people who are out and out for  
the world? And many preachers  
seem to go on assumption that  
"Whatever is, is right." They say,  
"Times have changed. We must  
modernize our conception of right  
and wrong." But God's standard  
of right and wrong does not  
change.

It is the business of church  
people to live above the world's  
standard both as regards suggestive,  
immodest dress, and as regards  
worldly practices. It is our  
business to "cry aloud and spare  
not." No matter if we are called  
"old fogey," no matter if we  
sound sometimes like a "voice  
crying in a wilderness." God  
does not expect us to live amid  
a situation without a protest on  
our part against it.

#### What is the Remedy?

The remedy is for Christian  
people to return to the teaching  
of the Word of God. The Word  
of God says for us not to be  
conformed to this world. It says,  
for us to come out from among  
the people of the world and "be  
separate." It says in the mat-

ter of dress, "I will therefore  
that women adorn themselves  
in MODEST APPAREL," such  
tire as is seen in the car-  
such attire as is seen many  
at church—such attire as is  
on the streets of the average  
every day, can by no means  
considered as "modest" appa-

These words are written  
the realization that they will  
meet with the approval of  
but we know that they meet  
the approval of Him, who  
Word has told us "SHUN  
VERY APPEARANCE OF  
—Roy Mason.

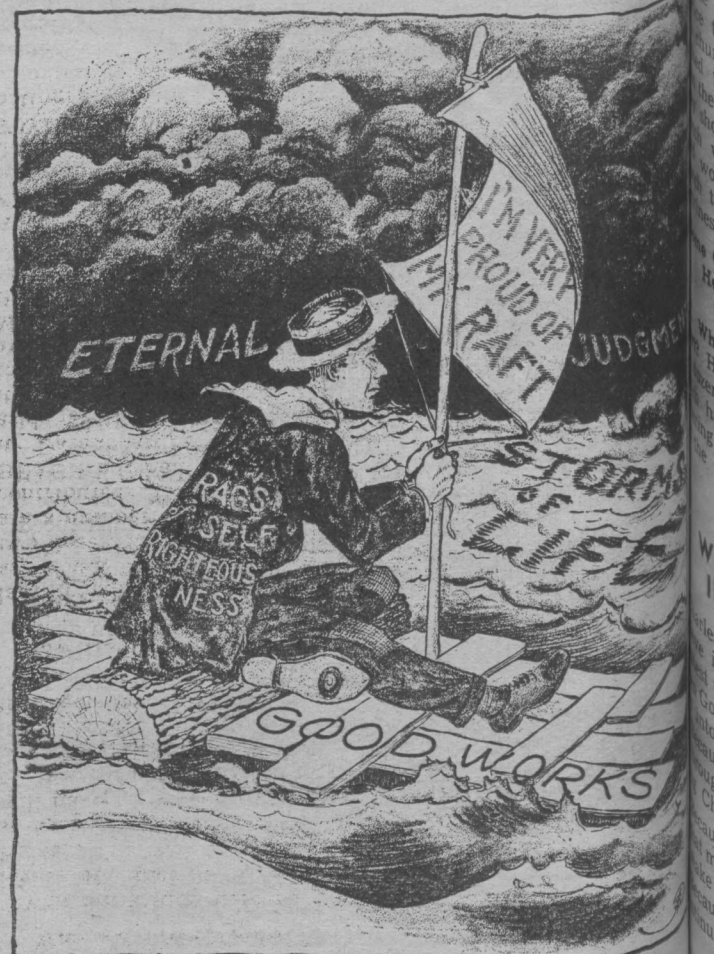
### Grace Departs

(Continued from page one)  
has pleased Him to use com-  
tively small independent churches  
to glorify His name. He gave  
the commission to His churches.  
I am persuaded that He will  
His churches the ability to  
His work. To me it is a  
blessing from God to be a  
one of His churches. There is  
more to it than merely being  
member of a church. One is  
in subjection to the church  
which he is a member. It is  
possible that one can be in  
jection to God and yet not in  
subjection to one of His  
churches.

Believing the Bible to be  
the necessity of Baptist churches  
authority in the doing of  
His work I would not attempt  
to go to New Guinea except  
under the authority of a Scriptural  
church. Therefore I am sound in  
the mission field under the au-  
thority of Calvary Baptist Church  
of Ashland, Kentucky. We are  
not a large church but our mem-  
bers are sound in the faith  
set to defend the Lord's truth  
all times. Our pastor, John  
Gilpin, is a good pastor. I am  
thankful for Brother Gilpin.  
know he is a dependable man.  
God. This is another reason  
me to be thankful to God.

The fact that Calvary Baptist  
Church of Ashland, Ky., is  
ing to send me out as a mis-  
sionary will be proof to most  
that I am sound in the faith.  
ask you to pray for me and my  
family. I want to be a faithful  
man of God so I ask you to  
for me. Through the years  
has honored the prayers of  
people that were given on  
of His servants. I am sure  
will still do so. Along with  
prayers I ask you to support  
New Guinea work as God  
you. I will try to always  
our Lord in every thing.  
More reports of my work  
appear from time to time in  
The Lord bless you all.

James F. Cox

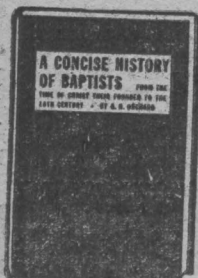


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