

# "WHAT IS A CHURCH," IS TITLE OF NEW TRACT

Brother Joe V. Thomas has recently produced a most unusual and splendidly effective tract entitled "What is a New Testament Church?" and offers it free of charge to the readers of THE BAPTIST EXAMINER.



Joe V. Thomas

view of the fact that THE BAPTIST EXAMINER has had the privilege of printing 6,000 copies of this tract for Brother Thomas, I therefore have had the opportunity to read, and study, and digest its contents several times. In other words, in reading proof on this article, I have become entirely familiar with it, and hasten today to recommend it highly and to urge our readers to write at once to Brother Thomas for a copy, or copies, for distribution.

This tract has been paid for by the Pensacola Orthodox Baptist Church, 3821 North Tenth Street, Pensacola, Florida, of which Brother Thomas is pastor. It is quite a little expense that have had in producing the tract. While they do not ask for anything in return, I would suggest that you at least send them a check, or better still, an offering, when you make request for this tract.

God's blessings be upon Brother Thomas and the church making possible this splendid publication of church truth. My conviction is that it will accomplish a great deal of good in spreading the truth of God's Word concerning the church that has been built.

## THE CURSE OF MINISTERIAL TITLES

The flesh manifests an extraordinary great power in the lives of all Christians. Though assured us that "the flesh doeth nothing" (Jn. 6:63), and Paul warned that we should "make no provision for the flesh" (Rom. 13:14), still it has a tremendous influence

on no instance is this more clearly seen than in the ministry particularly in the matter of ministerial titles. Here the pride of man has an abundant opportunity to display itself in flesh-

some ministerial titles foreign to the Word of God, such as Cardinal, Presiding Elder, and others are positively condemned thereby.

The most common title is that of Reverend (or Reverent as commonly pronounced). Usually, one is introduced as the Reverent Mr. So-and-so. Catholics go far beyond speaking of the "Right Reverend" or "The Most Right Reverend" all of which is contrary to the word. The word "Reverend" occurs only once in the Bible and then as a characteristic attribute of God. "Holy is his name." (Psa. 111:9). In view of the fact that

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# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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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## WORLDLINESS OF PREACHERS

By C. D. Cole,  
Madisonville, Kentucky

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain, from his quarter." Isa. 56:10, 11.

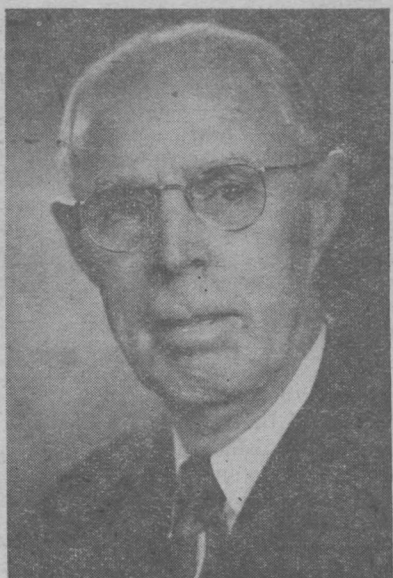
"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. Phil. 2:20, 21.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." I John 2:16.

"Let a man so account of us, as of the ministers of Christ." I Cor. 4:1.

We want others to regard us as ministers of Christ, but do we remember this fact for ourselves? Is the divine call and Lordship of Jesus Christ a theory for the

shelf, or a life determining truth? Here is one of the greatest perils of the ministry—the proneness to forget that we are the ministers of



Eld. C. D. Cole

Christ. The modern church with its multiplicity of organizations,

presents a situation that tempts the preacher to think of the lordship of the church, or of the board of deacons, or of the W. M. U., or of some other auxiliary, rather than of the Lordship of Christ.

If we are ministers of Christ, then Lordship belongs to Him—we must look to Him for orders, for a place to preach, for rewards, for encouragement, support and comfort. We must aim at faithfulness to Him. The ministry is a glorious work, nothing comparable to it among the professions of men. When Felix Carey, who was trained for missionary work, accepted the post of ambassadorship from the king of England, his father said, with a broken heart, "Felix has dwindled into an ambassador." Brethren, we are ministers of Christ; we are ambassadors of the King of Kings. Under God, the preachers have made the greatest contribution to the welfare and happiness of mankind; not the philosophers and scientists of this world who have that wisdom which descend-

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## Things Wear Out--Only God Is Eternal

According to statistics published by the Department of Agriculture, a sewing machine is expected to last 24 years; a refrigerator 16 years; a vacuum cleaner 18 years; a range 16 years; a freezer or toaster 15 years; and a washing machine or TV set 11 years.

This information is interesting. A person can keep tab on his appliances and discover how accurate the figures are. But it is both interesting and profitable to know there are persons and things which shall last forever.

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). "His eternal power and Godhead" (Romans 1:20). "The eternal purpose which he purposed in Christ Jesus our Lord (Eph. 3:11). "Eternal salvation" (Heb. 5:9). "Eternal redemption" (Heb. 9:12).

"Eternal Spirit" (Heb. 9:14). "Eternal inheritance" (Heb. 9:15). "Eternal glory" (I Peter 5:

10). "Eternal judgment" (Heb. 6:2). "In the Lord JEHOVAH is everlasting strength" (Isa. 26:4); "Everlasting joy" (Isa. 35:10). "Everlasting light" (Isa. 60:19).

"Everlasting love" (Jer. 31:3). "Everlasting habitations" (Luke 16:9). "Everlasting consolation" (2 Thes. 2:16). "Everlasting kingdom of our Lord and Saviour" (2 Peter 1:11). "Behold, I am alive for evermore" (Rev. 1:18). "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89). "Being born again . . . by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Peter 1:23-25).

Only a little while,  
A moment it may be,

Ere I shall see Him face to face,  
Who died, who lives for me.

Only a little while,  
The wilderness to roam,  
And then the Father's house above  
My dwelling-place, my home.

Only a little while,  
To walk by faith alone,  
And then without a veil to see,  
And know as I am known.

Only a little while,  
Then watching will be o'er,  
And we shall see Him face to face,  
And worship evermore.

Only a little while,  
O, precious, cheering word!  
It may be ere this day shall close  
I shall behold my Lord.

Then not "a little while,"  
But through eternal days,  
To sing the never-ending song  
Of tribute to His praise!

## JESUS IS SURELY COMING! WHAT IF IT WERE TODAY?

R. F. Hallford  
New Ellenton, S. C.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

"But of the day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father. Take ye heed, watch and pray: for ye know not when the time is . . . watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:32, 33, 35-37).

Jesus is coming again!

This promise fell from the lips of Him who was truth incarnate:

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

The angelic messengers who stood beside the astonished disciples as they gazed after the ascending Lord promised, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Although we may sometimes be inclined to question it, the inspired writer to the Hebrews says, "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

To those who become weary with working and waiting, this reassuring promise is given: "The coming of the Lord draweth nigh" (James 5:8).

The last promise which Jesus gave to His people came from Him on the Father's throne: "Surely I come quickly" (Rev. 22:20).

The fact of His coming is certain, but the time of it is uncertain. Because we know that Jesus is coming, we should be deeply concerned about making complete preparation for the event. It is equally as true that, because we do not know the time of His coming, we should be ready all the time for what may happen at any time. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray:" (Continued on page 6, column 1)

## "PA SENT HIS PRAYERS"

Sometime ago I read an interesting little story that makes clear how we should pray. A certain man who belonged to a church had gotten into very hard circumstances. Sickness and loss had resulted in the family reaching almost the place of destitution. The deacons of the church became somewhat concerned about the situation, and at the suggestion of one of them they agreed to meet at the home of the brother who was in need.

It was a very cold night with snow lying on the ground, and one of the deacons who lived out several miles in the country, did not get in. The other deacons assembled, however, and they had a season of prayer and were feeling rather self righteous, when a knock sounded at the door. One of them arose and opened the door and there stood the son of the country deacon who had failed to put in an appearance. "Pa couldn't come tonight," explained the boy, "but he sent his prayers." "Sent his prayers," echoed the deacon, "what do you mean, 'sent his prayers'?" "I mean," said the boy, "that Pa sent his prayers, and I've got them out here in the wagon." The group of deacons went out to the street and

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "HOW IS YOUR CONSCIENCE?"

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." — Rom. 2:14, 15.

This sermon really began a few weeks ago by a little jesting on the part of one of the boys who works for me in the printing shop. I was accusing him that his conscience was hurting him, and he went out of his way to tell me how he had made a deal with his conscience sometime before, that if his conscience would leave him alone, he would leave

it alone, and therefore his conscience didn't bother him anymore. As a result of that little jesting on the part of this lad, this message that I am preaching to you tonight, evolved.

In turn, that recalls to mind an incident of many years ago, when an Indian went to a trading post and picked up a package that was for him that he had paid for, and when he got home and opened the package he found that there was a coin on the inside that had been wrapped therein by mistake. He knew the coin didn't belong to him, so he returned the coin to the trading post. When he brought it back the trader laughed at him for his scruples, and told him that this wasn't expected of him, and

that he need not have returned it. The Indian said, "Well, I have a good man and a bad man in my heart. The good man said, 'It's not yours,' and the bad man said, 'Nobody will ever know.'" Then he said, "The good man said, 'Take it back,' but the bad man said, 'Never mind.'" The Indian said, "I tried to go to sleep but the good man and the bad man talked all night and troubled me."

Now, beloved, that is a very good description of a conscience. As I say, I read that incident years ago and it has stayed with me down through the years. It is a good reminder to me as to what conscience really is.

I remember a man that I dealt

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JOHN R. GILPIN Editor

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## "Your Conscience"

(Continued from page one)

with in Russell 35 years ago. In fact, just a few days after I became pastor at the First Baptist Church of Russell, I sat on his daughter's porch one afternoon and talked with him. In the course of the conversation, he said, "You know, Brother Gilpin, you have convinced me of one thing; I am never going to go contrary to my conscience again."

Now I hadn't done much of a job of convincing him, but he thought I had. After all is said and done, if all I had convinced him of, was that he wasn't to go contrary to his conscience anymore, that was mighty poor convincing that I had done.

I remember another man that I talked with, who made a statement about his conscience that has stayed with me down through the years. He said, "You know, after hearing you preach, I am going to always let my conscience be my guide."

Well, I want to tell you, beloved, if he hasn't any better guide than his conscience, he is in a mighty bad condition. With that by way of introduction, let me ask you a question: how is your conscience? I want to show you from God's Word that you can have one of five different kinds of conscience.

I

### AN EVIL CONSCIENCE

The Bible talks about an evil conscience many, many times. For example, we read:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from AN EVIL CONSCIENCE, and our bodies washed with pure water." — Heb. 10:22.

Here we have a very definite statement that an individual can have an evil conscience, and I want to show you four different people in the Word of God who were possessed with an evil conscience.

We read:

"And they which heard it, be-

ing convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst." — John 8:9.

If you will read the entire context, and the whole story, that is recorded in the first eleven verses of this 8th chapter of John, you'll find that this is talking about the woman who was taken in the act of adultery, and the word of God says, "in the very act." It tells how the individuals who brought this woman to Jesus, hoping to trap Him thereby, said to Him, "Now what shall we do? The law says she should be stoned. You preach mercy and grace. How are you going to justify your acts in the light of the law?" As you may remember, the Lord Jesus Christ stooped down and wrote with his finger in the sand, as though He didn't hear what they were saying. Then the Word of God says He raised Himself up and looked round about them and said, "Whosoever is without sin among you, let him cast the first stone." Then he stooped down, and wrote again on the ground, and while He was writing, the crowd of enemies, one by one, beginning at the eldest unto the least, left. They silently stole away and left Jesus and the woman alone. The reason that they left, the Word of God says, is that they were convicted by their own conscience.

Now here is a case of individuals who had an evil conscience. They would have liked to have trapped Jesus. They would have liked to have put the Lord Jesus proverbially "on the spot." However, instead of doing so, and in failing to do so, the Lord Jesus Christ brought out the fact that they were the possessors of an evil conscience, and that evil conscience caused them to leave Jesus and the woman, and to walk away one by one, beginning at the eldest even unto the least.

Now let me give you another illustration of an evil conscience. We find it in the experience of

David. You remember how that David committed adultery with Bathsheba and had Bathsheba's husband put to death. Of course he didn't actually do it himself, but he was the man who drew the plans, and he was the man who engineered the scheme whereby that her husband was slain in battle. The Word of God tells us that David suffered from an evil conscience at that time. Listen:

"For INNUMERABLE EVILS have compassed me about: MINE INIQUITIES have taken hold upon me, so that I AM NOT ABLE TO LOOK UP; they are more than the hairs of mine head: therefore my heart faileth me." — Psa. 40:12.

You'll notice David said that his iniquities had taken hold upon him. His adultery with Bathsheba, and his murder of her husband had gripped him to the extent that he was not able to look up into the face of God, and his heart failed him as a result of his sin. Now here is another case of an individual who was possessed with an evil conscience. Then I'd like to refer you also to Belshazzar. We read:

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." — Dan. 5:6.

If you'll go back and read this fifth chapter of the book of Daniel you'll find that Daniel was in the court of Belshazzar and was actually what we might call the prime minister or the chief advisor of Belshazzar. Belshazzar put on a tremendously big banquet for a thousand of his lords, and nobles, and wives, and concubines. The Word of God says as the feasting and the revelry and the jesting began, that suddenly Belshazzar called to his side one of his chief retainers who called some other servants to go with him, and they disappeared out the door. You might wonder what it is that Belshazzar has told them to do, and what order he has given unto these servants, but pretty soon, without waiting too long, they came back into the banquet hall loaded down with the golden and silver vessels they had taken out of the temple of God at Jerusalem, when Nebuchadnezzar had sacked the city of Jerusalem and carried captive the people and the valuables of the city of Jerusalem. Then it was that Belshazzar in arrogant blasphemy passed these golden and silver cups around to all these thousand lords, and nobles, and concubines, and wives, and princes that were at his banquet. They took these vessels that were consecrated to the services of God — vessels that might roughly be compared to our communion service today — and they drank wine out of those vessels and praised the gods of gold, and silver, and wood, and iron, and brass. When they had thus desecrated these vessels, and when they had thus blasphemed Almighty God, and when they had thus acknowledged other gods — gold, silver, brass, iron, wood, and stone — when this was done, the Word of God says immediately two fingers of a man's hand came forth and wrote on the plaster of the wall certain words in the Aramaic language, with which they were familiar. When the king saw that hand writing on the wall, the Word of God says that his countenance changed. His thoughts troubled him. The joints of his loins were loosed, and his knees smote one against another.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." — Gal. 6:7.

Well, these boys of Jacob went down into Egypt to buy grain, which was the only place where they could buy grain. I have often thought why it was that there was grain in Egypt? Why was it there wasn't grain in Assyria? Why was it that they didn't go north to Assyria instead of going southwest? Well, the reason is, that was the only place there was grain. Providentially, God saw to it that that was the only place grain could be had, in order that those boys might stand in the presence of Joseph, their brother that they had wronged. When they stood in his presence, not knowing that it was Joseph, the Word of God tells us how that Joseph, recognizing them, had them put in prison, and then later turned them loose, to let them go home. After they were re-

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Notice, beloved, if you will, that face that has been bright — that face that has been all aglow as he drank a toast to his gods, now changes ashen white. His thoughts begin to trouble him. His loins were loosed to the extent he felt that his bowels would drop out of his body, and worse

## "I Should Like to Know"

1. What is meant in the statement of the Lord that Job was a perfect and upright man in view of the teaching that none of us are sinless and perfect?

It is an evident fact that Job was not sinlessly perfect. None of us are. Cf. Eccl. 7:20; Prov. 9:24; Rom. 7:18-25; I Jn. 1:8-10. In fact, Job himself admitted that he wasn't sinlessly perfect. Cf. Job 9:20; Job 40:4. The words "perfect and upright" in Job 1:1, actually mean "sincere and consistent." It is the same word as is used in Gen. 17:1. It is used elsewhere, and always with the meaning of uprightness, sincerity and consistency.

2. Was Job a saved man in chapter one and two?

I am sure that he was a saved

man even in chapters one and two. I have never heard any one offer a suggestion that he was not, and I see no reason from the Scriptures to doubt the fact of his salvation.

Let me tell you of another evil conscience within the Word of God. That is the story of the sons of Jacob. I am sure you remember how Jacob's brothers sold him unto the Ishmaelites, and the Ishmaelites in turn sold him unto the Egyptians, and Joseph thus became a slave in the land of Egypt. I know you remember the story as to how Potiphar's wife lied on him, and how Joseph was cast into the dungeon, and how he stayed there for a period of time and came out to become the prime minister of the land of Egypt. The Word of God tells us how that Joseph's brothers eventually came down to Egypt to buy food and stood before him.

The Italians have a proverb whereby they say that whatever goes over the devil's back is sure to come under his belly, and they mean by this, that things come home to individuals. Beloved, that is a pretty good proverb. In fact, that is well in accord with what we find in the Word of God, for we read:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." — Gal. 6:7.

Well, these boys of Jacob went down into Egypt to buy grain, which was the only place where they could buy grain. I have often thought why it was that there was grain in Egypt? Why was it there wasn't grain in Assyria? Why was it that they didn't go north to Assyria instead of going southwest? Well, the reason is, that was the only place there was grain. Providentially, God saw to it that that was the only place grain could be had, in order that those boys might stand in the presence of Joseph, their brother that they had wronged. When they stood in his presence, not knowing that it was Joseph, the Word of God tells us how that Joseph, recognizing them, had them put in prison, and then later turned them loose, to let them go home. After they were re-

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3. Please explain Luke 14:26.

We are to love Jesus supremely. Our natural affection for our parents, brothers, and sisters, should appear to be hate when compared with the believer's devotion to Jesus. We are to love our parents, etc., but the manner of our love for Jesus should be so much greater that actually our love for earthly ones should appear hate in comparison.

4. After the rapture of the saints, there will be many left here who have heard the gospel but have rejected it. Can they be saved?

I think not. If they have heard the truth before the Rapture and rejected it, these cannot be saved afterwards. 2 Thess. 2:9-12.

5. Will anyone be saved during the Tribulation period?

Yes, multiplied thousands. 144,000 Jews will be saved. Rev. 7:4. A great numberless multitude of Gentiles will be saved. Rev. 7:9. When Armageddon is fought at the end of the Tribulation period, one-third of all Jews in the world will be saved. Zech. 13:8-9.

6. Will there be any witnesses during the first 3½ years of the Tribulation?

So far as I know, the Scriptures do not specifically state an answer.

7. Will the children of those who are caught away in the Rapture be taken up also?

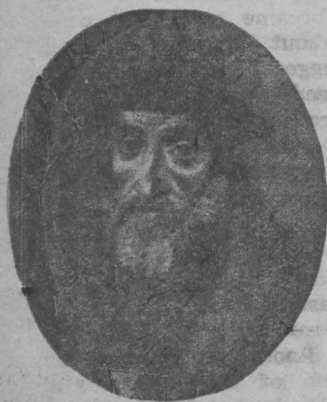
Yes, all young children who have not yet become accountable will be caught away. Not only the children of the believing parents, but the children of the unbelievers as well will go up with the Lord. Little children are safe in Him during their infancy and until they become accountable.

8. Is foot-washing a church ordinance?

If so, what does it set forth? Baptism pictures the death and resurrection of Christ; the Lord's Supper pictures the death of Christ on the cross; but what does footwashing symbolize? Someone says it sets forth humility; but we must not "advertise" our humility, for it then becomes pride. No, foot-washing is not a church ordinance. It is listed under the head of good works. I Tim. 5:10.

9. The following was taken from a prominent Baptist paper: "Deity did not die on the cross. It could not die. Deity is from everlasting to everlasting, and knows no cessation. What then became of the Deity of Christ on the Cross? He had laid it aside. He had divested Himself. He had become a servant. Deity was absent from the cross, but humanity was present. The human Christ was forsaken."

What do you think of that? We have no Saviour if that were so.



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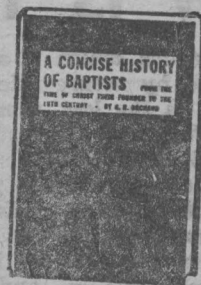
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SEPTEMBER 26, 1964

PAGE TWO



## A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

CALVARY BAPTIST CHURCH

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## "Your Conscience"

(Continued from page two)

leased and started on their way, you can hear a couple of them as they begin to mutter and mumble among themselves, and pretty shortly all of them were talking about the same thing. What were they speaking about? Listen:

"And they said one to another, We are VERILY GUILTY concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." — Gen. 42:21.

Beloved, they hadn't thought about Joseph for years. It had been years since they took little Joseph and put him down into the pit. It had been years since they had taken him out of that pit and sold him to the Ishmaelites. It had been years since they took his coat of many colors and dipped it in that basin filled with goat's blood and then carried it and laid it down in the presence of their father and said to that father, "We found this today. Do you know whether or not this is your son's coat?" Jacob said, "It is my son's coat; an evil beast hath no doubt devoured him." It had been years since that had taken place, and not one time had their conscience ever dealt with them, but now, though years have passed by, when they get out of prison, the first conversation that is held on the part of these boys is, "This has come upon us because of the way we treated our brother." Beloved, that is a case of an evil conscience.

I remember a boy many years ago who wanted an air rifle so badly, but he had no money with which to buy it, and his father wouldn't buy it for him. Finally, the boy hit upon an idea. He started stealing his father's fishing tackle, and would rent that fishing tackle out to other people, in order that he could raise some money, in hopes that he would eventually be able to get enough money to buy the air rifle that he wanted. One day when he was in Sunday School the teacher was talking about the still, small voice that was on the inside of us, and the boy said, "Oh, is that what is ailing me? Is that what it is that has been bothering me?" He said, "Teacher, is there any way that a fellow can chloroform that still, small voice?"

I suspect, beloved, there has been many a man down through the years who has been guilty of other things besides stealing fishing tackle. I suspect there has been many an individual, both

men and women, who have had other things in life that was contrary to the will and wish of God, who has wondered if there was any way that he could chloroform that still, small voice.

Brother, sister, I ask you, how is your conscience? I trust you don't have an evil conscience.

### II

#### A SEARED CONSCIENCE

We read:

"Speaking lies in hypocrisy; having THEIR CONSCIENCE SEARED with a hot iron." — I Tim. 4:2.

The word "seared" means "caloused or hardened." The word "seared" means that it has been burned to the extent that you can no longer feel any pang or remorse of conscience.

Do you know what it is to take a bite of food in your mouth, that is too hot to swallow, and you burn your tongue? You refer to it that you have burned your tongue. Now what actually happened is that on the tongue are thousands of what we call taste buds, and when you get food that is too hot in your mouth, that too-hot food burns your taste buds, or sears your tongue to the extent that you can't properly taste. In other words, your tongue becomes seared to the extent that food just doesn't taste properly when your tongue is burned in this manner.

I tell you, beloved, your conscience doesn't work properly either when it becomes seared. I think there's many an individual who has a seared conscience, and his conscience just simply does not work properly. Just as the food doesn't taste properly by the tongue that has been seared, so when the conscience is seared, you are insensible to moral values and to moral virtues.

Let me tell you of a personal experience of long ago. I knew a man who had a watch dog that was a very good, and quite valuable, watch dog. That dog would bark at anything that came around. He was just an unusually good watch dog, but the dog's bark worried that man's wife. It worried her to the same extent that the man himself was proud of his watch dog. In other words, what he was proud of, she despised. She got tired of the dog's barking, and when it was possible for her to do so without her husband knowing anything about it, every time the dog would bark she would go out with a club and hit the dog on the head. In view of the fact that they had the dog in an enclosure or a small kennel close to the house, the dog couldn't run away, and he got his head hit pretty hard many, many times. Of course, as time passed by, the dog barked less and less, and she continued her striking him, until eventually that dog actually quit barking. I can remember the man giving that dog away. Previously, he wouldn't have sold that dog for a hundred dollars, but finally he gave the dog away because he wouldn't bark anymore.

I have thought of that many times down through the years. Conscience is your watch dog. You can hit old conscience in the head again and again and again, until conscience becomes seared, and conscience quits bothering you. That is what Paul is talking about when he says:

"Who being PAST FEELING have given themselves over unto lasciviousness, to work all uncleanness with greediness." — Eph. 4:19.

Notice what Paul says concerning this group of individuals who are outside of Jesus Christ. He says that they are past feeling because their conscience is seared.

I ask you, how is your conscience? It is bad enough to have an evil conscience, but it is much worse to have a seared conscience.

### III

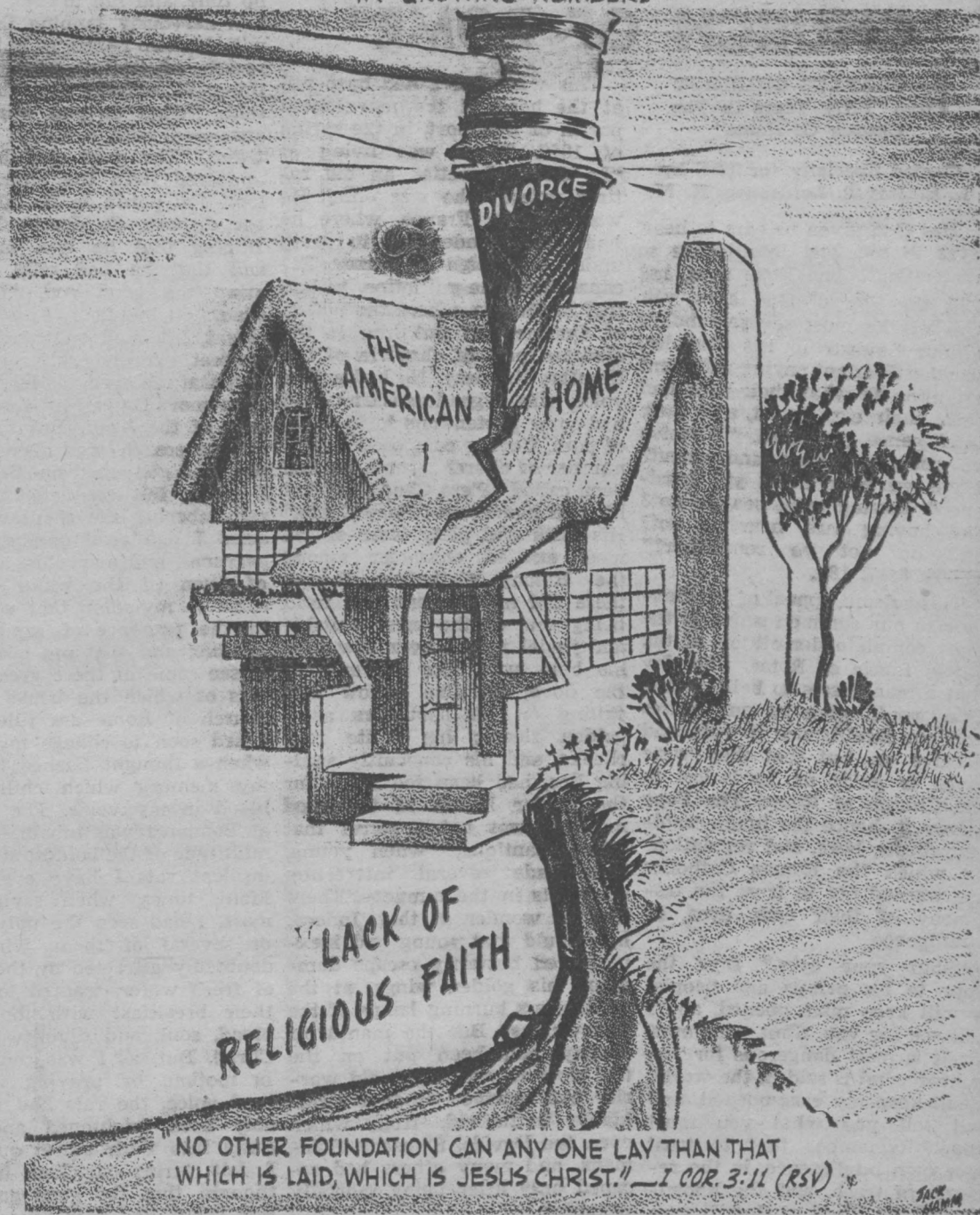
#### A DEFILED CONSCIENCE

Titus talks about a defiled conscience, for we read:

"Unto the pure all things are pure: but unto them that are de-

*Fault-finding is one talent that ought to be buried, and the place forgotten.*

## IN GROWING NUMBERS



filed and unbelieving is nothing pure; but even their mind and CONSCIENCE IS DEFILED." — Titus 1:15.

Now, beloved, it is bad enough for a man to have an evil conscience, and it is still worse for him to have a seared conscience, but it is much worse for him to have a defiled conscience. That is the kind of conscience that lets a person live any kind of ungodly life, without any protestation whatsoever. I'll explain it.

Here is an individual of the years gone by—a pirate, we will imagine; and in order that you might see him clearly, we'll picture him with a patch over one eye and with a peg leg, so that you might see him as a typical pirate. Now you look at this pirate, peg-legged, one eye, and face seared. That man can kill people and his conscience doesn't bother him one particle. He would as soon shoot a man as

opposing gang, and mow them down with machine guns just the same as though they were killing a rat. They thought nothing about it at all. I remember on one Valentine's day that one gang shot down 13 individuals in an alley as they lined them up against a concrete wall and mowed them down with machine guns. Human life was cheap. It meant nothing. Why? They had killed so many people that to kill somebody else meant nothing.

Or let's put it on this basis. Here is a young girl who in a moment's provocation allows a black, vile oath to slip from her lips. She has never cursed in her life, and yet under provocation she will curse and will use the name of God in vain. Beloved, that oath will trouble her mind for months, and that oath will be a haunting experience to her, yet there are men who every day use that same vile, black oath dozens and dozens and dozens of time and think nothing whatsoever about it. Why? What is the difference? Beloved, the difference is that those men have a defiled conscience. Their conscience is so defiled that it allows them to live any kind of a life they wish without protesting.

Or we will think of it from this standpoint. Here is a harlot walking along the streets, who makes her living by the merchandising of her womanhood, who thinks nothing whatsoever about the matter of her sin, yet in the years of my ministry there has been individual after individual who has stepped over the line one time and who has come and cried her heart out, in a confession. What is the difference? Why is one person so terribly grieved, and so terribly burdened, whereas another lives day by day and thinks nothing whatsoever of the sin that she is guilty of? I'll tell you, the difference; it is a defiled con-

science. It is bad enough for a person to have an evil conscience, it is bad enough for a person to have a seared conscience, but it is a whole lot worse when a person has a defiled conscience. There are lots of people in this world that have just that kind of a conscience. Their conscience is defiled to the extent that they absolutely reject any thought concerning the things of God. God's Word and God's will doesn't bother them, and doesn't trouble them one particle. What does God say? Listen:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" — Isa. 5:20.

(Continued on page 8, column 3)

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he would kill a chicken. Why? Because he has killed so many people, and he has committed murder so many times, that it means absolutely nothing to him to commit murder. Now the first time that he committed murder his conscience probably bothered him, but he has killed so many individuals that his conscience has become defiled—defiled to the extent that now his conscience doesn't bother him, and he can live any kind of a life, as his conscience does not protest at all.

Or we might come down a little closer, to the prohibition years. I can remember the gang wars in Chicago during the prohibition era — how those gangs would kill one another. They would line up individuals of an

THE BAPTIST EXAMINER

SEPTEMBER 26, 1964

PAGE THREE



# "FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY  
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by  
L. E. Jarrell, Lordsburg, N. M.

Has God given us ears to hear, eyes to see, and intelligence to understand? The Pope says, no! But the Son of God says, yes. One of the most severe rebukes of our Saviour to His disciples, was for their not paying sufficient attention to what their eyes had seen, their ears heard, and their intelligence perceived. "Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do not ye remember?" (Mark 8:17, 18).

This solemn appeal of our Saviour to our common sense, is the most complete demolition of the whole fabric of Rome. The day that a man ceases to believe that God would give us our senses and our intelligence to ruin and deceive us, but that they were given to guide us, he is lost to the Church of Rome. The Pope knows it; hence the innumerable encyclicals, laws, and regulations by which the Roman Catholics are warned not to trust the testimony of their ears, eyes, or intelligence.

"Shut your eyes," says the Pope to his priests and people: "I will keep mine opened, and I will see for you. Shut your ears, for it is most dangerous for you to hear what is said in the world. I will keep my ears opened, and will tell you what you must know. Remember that to trust your own intelligence, in the research of truth, and the knowledge of the Word of God, is sure perdition. If you want to know anything, come to see me; I am the only sure infallible fountain of truth," saith the Pope. And this stupendous imposture is accepted by the people and the priests of Rome with a mysterious facility, and retained with a most desolating tenacity.

It is to them what the iron ring is to the nose of the ox, when a rope is once tied to it. The poor animal loses its self-control. Its natural strength and energies will avail it nothing; it must go left or right, at the will of the one who holds the end of the rope. Reader, please have no contempt for the unfortunate priests and people of Rome, but pity them, when you see them walking in the ways into which intelligent beings ought not to take a step. They cannot help it. The ring of the ox is at their nose, and the Pope holds the end of the rope. Had it not been for that ring, I would not have been long at the feet of the wafer god of the Pope. Let me tell you one of the shining rays of truth, which were evidently sent by our merciful God, with a mighty power, to open my eyes. But I could not follow it; the iron ring was at my nose; and the Pope was holding the end of the rope.

This was after I had been put at the head of the magnificent parish of Beauport, in the spring of 1840. There was living at "La Jeune Lorette" an old retired priest, who was blind. He was born in France, where he had been condemned to death under the Reign of Terror. Escaped from the guillotine, he had fled to Canada, where the bishop of Quebec had put him in the elevated post of chaplain of the Ursuline Nunnery. He had a fine voice, was a good musician, and had some pretensions to the title of poet. Having composed a good number of church hymns, he had been called "Pere Cantique," but his real name was "Pere Daule." His faith and piety were of the most exalted character among the Roman Catholics; though these did not prevent him from being one of the most amiable and jovial men I ever saw. But his blue eyes, like the eyes of the dove; his fine yellow hair falling on his shoulders as a golden fleece; his white rosy cheeks, and his constantly smiling lips, had been too much for the tender hearts of the good nuns. It was not a secret that "Pere Cantique," when young, had made several interesting conquests in the nunnery. There was no wonder at that. Indeed, how could that young and inexperienced butterfly escape damaging his golden wings, at the numberless burning lamps of the fair virgins? But the mantle of charity had been put on the wounds which the old warrior had received on that formidable battlefield, from which even the Davids, Samsons, Solomons, and many others had escaped only after being mortally wounded.

To help the poor blind priest, the curates around Quebec used to keep him by turn in their parsonages, and give him the care and marks of respect due to his old age. After the Rev. Mr. Roy, curate of Charlesbourg, had kept him five or six weeks, I had him taken to my parsonage. It was in the month of May—a month entirely consecrated to the worship of the Virgin Mary, to whom Father Daule was a most devoted priest. His zeal was really inexhaustible, when trying to prove to us how Mary was the surest foundation of the hope and salvation of sinners; how she was constantly appeasing the just wrath of her son Jesus, who, were it not for His love and respect to her, would have long since crushed us down.

The Councils of Rome have forbidden blind priests to say their mass; but on account of high piety, he had got from the Pope the privilege of celebrating the short mass of the Virgin, which he knew perfectly by heart. One morning when the old priest was at the altar, saying his mass, and I was in the vestry, hearing the confessions of the people, the young servant boy came to me in haste, and said, "Father Daule calls you; please come quickly."

Fearing something wrong had happened to my old friend, I lost no time, and ran to him. I found him nervously tapping the altar with his two hands, as in anxious search of some very precious thing. When very near to him, I said: "What do you want?" He answered with a shriek of distress: "The good god has disappeared from the altar. He is lost! J'ai perdu le Bon Dieu. Il est disparu de dessus l'autel!" Hoping that he was mistaken, and that he had only thrown away the good god, "Le Bon Dieu," on the floor, by some accident, I looked on the altar, at his feet, everywhere I could suspect that the good god might have been moved away by some mistake of the hand. But the most minute search was of no avail; the good god could not be found. I really felt stunned. At first, remembering the thousand miracles I had read of the disappearance, and marvelous changes of form of the wafer god, it came to my mind that we were in the presence of some great miracle; and that my eyes were to see some of these great marvels of which the books of the church of Rome are filled. But I had soon to change my mind, when a thought flashed through my memory which chilled the blood in my veins. The church at Beauport was inhabited by a multitude of the boldest and most insolent rats I have ever seen. Many times, when saying my mass, I had seen the ugly noses of several of them, who, undoubtedly attracted by the smell of fresh wafer, wanted to make their breakfast with the body, blood, soul, and divinity of my Christ. But, as I was constantly in motion, or praying with a loud voice, the rats had invariably been frightened and fled away into their secret quarters. I felt terror-stricken by the thought that the good god (Le Bon Dieu) had been taken away and eaten by the rats.

Father Daule so sincerely believed what all the priests of Rome are bound to believe, that he had the power to turn the wafer into God, that, after he had pronounced the words by which the great marvel was wrought, he used to pass from five to fifteen minutes in silent adoration. He was then as motionless as a marble statue, and his feelings were so strong that often torrents of tears used to flow from his eyes on his cheeks. Leaning my head toward the distressed old priest, I asked him: "Have you not remained as you are used, a long time motionless, in adoring the good god, after the consecration?" He answered, "Yes; but what has this to do with the loss of the good god?"

I replied in a low voice, but with a real accent of distress and awe, "Some rats have dragged and eaten the good god!" "What do you say?" replied Father Daule. "The good god carried away and eaten by rats!" "Yes," I replied, "I have not the least doubt about it."

"My God! My God! What a dreadful calamity upon me!" rejoined the old man; and raising his hands and his eyes to heaven, he cried again, "My God! My God! Why have you not taken away my life before such a misfortune could fall upon me!" He could not speak any longer; his voice was choked in sobs.

At first I did not know what to say; a thousand thoughts, some very grave, some exceedingly ludicrous, crossed my mind more rapidly than I can say them. I stood there as nailed to the floor, by the old priest, who was weeping as a child, till he asked me, with a voice broken by his sobs, "What must I do now?" I answered: "The Church has foreseen occurrences of that kind, and provided for them the remedy. The only thing you have to do is to get a new wafer, con-

secrate it, and continue your mass as if nothing strange had occurred. I will go and get you, just now, new bread." I went, without losing a moment, to the vestry, got and brought a new wafer which he consecrated and turned into a new god, and finished his mass, as I had told him. After it was over, I took the disconsolate priest by the hand to my parsonage for breakfast. But all along the way he rent the air with his cries of distress. He would hardly taste anything, for his soul was really drowned in a sea of distress. I vainly tried to calm his feelings, by telling him that it was no fault of his; that this strange and sad occurrence was not the first of that kind; and that it had been calmly foreseen by the Church, which had told us what to do in these circumstances; that there was no neglect, no fault, no offence against God or man on his part.

But as he would not pay the least attention to what I said, I felt the only thing I had to do was to remain silent, and respect his grief by telling him to unburden his heart by his lamentations and tears. I had hoped that this good common sense would help him to overcome his feelings, but I was mistaken; his lamentations were as long as those of Jeremiah, and the expression of his grief as bitter.

At last I lost patience, and said: "My dear Father Daule, allow me to tell you respectfully that it is quite time to stop these lamentations and tears. Our great God cannot like such an excess of sorrow and regret about a thing which was only, and entirely, under the control of His power and eternal wisdom. "What do you say there?" replied the old priest, with a vivacity which resembled anger.

"I say that, as it was not in your power to foresee or to avoid that occurrence, you have not the least reason to act and speak as you do. Let us keep our regrets and our tears for our sins; we have both committed many; we cannot shed too many tears on them. But there is no sin here, and there must be some reasonable limits to our sorrow. If anybody had to weep and regret He alone could foresee that event, and He alone could prevent it. Had it been His will to oppose this sad and mysterious fact, it was in His, not our power to prevent it. He alone has suffered from it, because it was His will to suffer it."

"Mr. Chiniquy," he replied, "you are quite a young man, and I see you have the want of attention and experience which are often seen among young priests. You do not pay sufficient attention to the awful calamity which has just occurred in your church. If you had more faith and piety you would weep with me, instead of laughing at my grief. How can you speak so lightly of a thing which makes the angels of God weep? Our dear Saviour dragged and eaten by rats! Oh! Great God! does not this surpass the humiliation and horrors of Calvary?"

"My dear Father Daule," I replied, "allow me respectfully to tell you, that I understand, as well as you do, the nature of the deplorable event of this morning. I would have given my blood to prevent it. But let us look at that fact in its proper light. It is not a moral action

## WORKS

By A. W. PINK

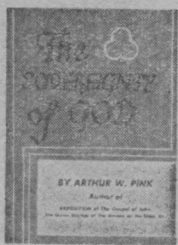


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for us; it did not depend on our will more than the spots of the sun. The only one who is accountable for that fact is God! For, again I say, that He was the only one who could foresee and prevent it. And, to give you plainly my own mind, I tell you here that if I were God Almighty, and a miserable man would come to eat me, I would strike him dead before he could touch me."

There is no need of confessing it here; every one who reads these pages, and pays attention to this conversation, will understand that my former power of faith in my priestly power was changing the wafer into my God, had melted away and evaporated from my mind, if not entirely, at least to a great extent.

Great and new lights flashed through my soul in that last hour; evidently, my God wanted to open my eyes to the awful absurdities and impieties of a religion whose god could be dragged and eaten by rats. Had been faithful to the saving light which were in me then, I would have saved in that very hour; and before the end of that day I would have broken the shameful chain by which the Pope had tied my neck to his idol of bread. In that hour it seemed to me evident that the dogma of transubstantiation was a most monstrous and impious posture, and my priesthood an insult to God and man. My intelligence said to me with a deriding voice: "Do not remain longer the priest of a god who makes you make every day, and whom the rats can eat." Though Father Daule understood me well, by the stern accents of his voice, that my faith in the wafer which he had created that morning, and whom the rats had eaten, had been seriously modified, he remained silent for some time after which he invited me to (Continued on page 5, column 2)



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PAGE FOUR

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## Worldliness

(Continued from page 1)  
not from above. The world's  
ers are "blind leaders of the  
d," and in the name of pro-  
and wisdom are leading  
followers towards the ditch  
destruction. True prophets of  
are pointing the way to the  
of God, saying, "Follow us  
we follow Christ."

Worldliness of preachers is lar-  
responsible for the worldli-  
in our churches. A worldly  
and a spiritual church can-  
long co-exist.

### WORLDLY METHODS EMPLOYED IN THE MINISTRY.

The Bible is full of warnings  
worldly methods in a div-  
program. We cannot war a  
ual warfare with carnal  
ons. We cannot build a spir-  
temple with worldly tools.  
Worldliness in methods is lean-  
upon an arm of flesh. Israel  
anaan, surrounded by blood-  
ity and warring nations, is  
al of the Lord's people and  
ches in this unfriendly  
d. The Israelites were in  
er, but their help and hope  
in God. And instead of  
ing to God for protection and  
ings they were continually  
ing entangling alliances  
their heathen neighbors —  
ing to the chariots and horses  
gypt, rather than to the in-  
arm of God. Ministers of  
need to realize that the  
of their protection and suc-  
is in the promise of the  
ance of their Lord.

Worldly methods in soul-  
ing. The divine method of  
ing souls is to preach the  
gospel. Men are saved by be-  
ing on Christ. The aim of  
ing is to get men to be-  
on Christ. The only way  
can get men to believe is to  
them something to believe.  
the gospel is preached  
who have a mind and heart  
disposition to believe, will  
ve. But the preacher is not  
to give that disposition to  
ve. This is the prerogative  
Holy Spirit.

ving this indictment against  
nt day evangelism. Worldly  
nds in evangelism are main-  
ponsible for so much world-  
in our churches. A lost  
of the world cannot com-  
to the spiritual strength  
church. Why are there so  
lost people in our  
ues? Conservative brethren  
aying that 75 per cent of  
members are lost. Why is  
Does Scriptural evangel-  
contribute to such a situa-  
No, a thousand times NO.  
because mealy-mouthed  
diddle, high-pressure, high-  
red, draw the tears, count  
ases, get the money, put it  
some papers, evangelists have  
responsible for their en-  
the churches have loved  
me it so. I feel sorry for a  
lost people in our churches.  
are not hypocrites. They  
not aim to join the church.  
were beguiled into it by  
slick-tongued evangelists.  
God deliver us from evan-  
who are artists.

then there are worldly me-

thods in pastoral leadership. Let  
me bring you face to face with  
some of the problems of a Baptist  
pastor. The average church is  
composed of warring and irrecon-  
cilable factions. On the one hand  
there are the saved; on the other  
the lost. There are those who be-  
lieve the Scriptures are to be  
obeyed; others who have little  
or no regard for them. Take the  
doctrine of Church Discipline.  
Where is there a church that can  
agree on this question? Some be-  
lieve the Scriptures that enjoin  
discipline should be obeyed;  
others will not hear to it. Take  
the question of woman's place in  
public worship. The Bible teaches  
that the woman is to have a sym-  
bol of subjection on her head be-  
cause of the angels (1 Cor. 11:10),  
and that they are not permitted  
to speak (1 Cor. 14:34). Some be-  
lieve these ought to be kept;  
others ignore and ridicule them.  
What is the pastor to do? A  
worldly pastor will either take  
sides against the Scriptures or  
else compromise them by an atti-  
tude of silence.

3. A worldly ministry is a com-  
promising ministry. The man who  
will not contend for the once de-  
livered faith will not contend for  
practical godliness. The man who  
is not particular about what he  
believes will not be particular  
about what he does. Heresy and  
worldliness are bed fellows, yea,  
they are Siamese twins. False  
prophets in all ages have been of  
the worldly crowd. The preacher  
who can join in a union meeting  
can join in other things, too.

### WORLDINESS IN PERSONAL HABITS.

A preacher may be worldly in  
talk. Deliver me from a vulgar  
talking preacher. There is not  
much to be said about the guilt of  
preachers in the matter of danc-  
ing, card playing, or theater-go-  
ing. There are but few, if any,  
among us who would think of in-  
dulging in what is usually called  
worldly amusements. But the  
preacher's duty is not done by  
merely abstaining from these  
things. He must reprove them.  
"Have no fellowship with the un-  
fruitful works of darkness, but  
rather reprove them." (Eph. 5:12).  
It is not enough to stay away from  
the dance, we must try to get  
others to stay away, and reprove  
those who do not. This applies to  
every form of worldly amuse-  
ment. It also applies to worldly  
organizations. It is not enough to  
stay out of a lodge, we must try  
to keep others out, and reprove  
those who do not come out. A  
silent attitude is a spirit of world-  
liness and is criminal negligence  
in the sight of God. The very  
genius of Christianity is opposed  
to secretism. Our Lord said, "In  
secret have I said nothing."  
Lodges are religious institutions.  
In the blue lodge of Masons they  
have a Worshipful Master, and  
above the blue lodge they have a  
High Priest. Think of a Baptist  
preacher, who professes loyalty  
to the Book that teaches, "one is  
your Master, even Christ," enter-  
ing a lodge and recognizing some  
sinful man as "Worshipful Mas-  
ter." The Bible teaches there is  
one High Priest of our profession,  
the Lord Jesus Christ. Think of  
a Baptist preacher joining the  
world in the recognition of man

in this high office. The Masonic  
lodge is a religious institution by  
its own testimony. Listen to Ma-  
sonic authorities, "All the cere-  
monies of our order are prefaced  
and terminated with prayer be-  
cause Masonry is a religious in-  
stitution." Mackey's Lexicon. "So  
broad is the religion of Masonry  
and so carefully are all sectarian  
tenets excluded from the system  
that the Christian, the Jew and  
the Mohammedan in all their  
numberless sects and divisions,  
may and do harmoniously com-  
bine in its moral and intellectual  
work with the Buddhist, Parsee,  
and Confucian and the worship-  
per of deity under every form."  
Webb's Monitor of Freemasonry  
by Robt. Morris, page 280.

Lodge folk are the unionists in  
our churches. Solve the lodge prob-  
lem, and the problem of union-  
ism will be easily solved. Mason-  
ry is a religion, but a Christless  
religion. In Mackey's lexicon  
there are thirty published pray-  
ers, but the name of Christ is not  
found in any of them.

### MARKS OF A WORLDLY PREACHER.

1. The world hears and ap-  
proves his message (1 Jn. 4:5, 6).  
He is popular with the worldly  
crowd both in the church and out  
of it.

2. The worldly preacher has nei-  
ther friends nor foes. Nobody  
curses him and nobody would die  
for him.

3. The worldly preacher is in  
great demand at social functions.  
He will be in favor with the  
Lions, and the Elks and the Eag-  
les, but he will not be loved  
much by the sheep. He is awk-  
ward in prayer meeting, but man-  
ifests much grace as an after din-  
ner speaker.

4. The worldly preacher is a  
diplomat. He knows the art of  
diplomacy. He doesn't know much  
about election and predestina-  
tion, but he can tell you all the  
points about a modern Sunday  
School, or any of the other de-  
partments of the modern church.  
He doesn't know much about the  
attributes and decrees of God, but  
He can tell you how to organize  
your church for effective service.  
He can eat with the Lions, and  
run with the Elks, and fly high  
with the Eagles, but he does not  
know how to feed the sheep. He  
has found an answer to Amos'  
question, "Can two walk togeth-  
er, except they be agreed?"  
He has a way of getting folk who  
are not agreed to walk together.  
Brethren, I do not believe God  
has called me or any preacher to  
hold saved folk together in the  
body of Christ.

5. The worldly preacher is a  
self-seeker. He feathers his nest  
while the wolves destroy and  
(Continued on page 6, column 5)



## Fifty Years

(Continued from page 5)  
by him; and he spoke to me with  
pathos and an authority which  
my youth and his old age alone  
could justify. He gave me the  
most awful rebuke I ever had; he  
really opened on my poor wav-  
ering intelligence, soul and heart,  
all the cataracts of heaven. He  
overwhelmed me with a deluge of  
Holy Fathers, councils, and infal-  
lible Popes who had believed and  
preached before the whole world,  
in all ages, the dogma of tran-  
substantiation.

If I had paid attention to the  
voice of my intelligence, and ac-  
cepted the lights which my mer-  
ciful God was giving me, I could  
easily have smashed the argu-  
ments of the old priest of Rome.  
But what has the intelligence to  
do in the Church of Rome? What  
could my intelligence say? I was  
forbidden to hear it. What was  
the weight of my poor, isolated  
intelligence, when put in the  
balance against so many learned,  
holy, infallible intelligences?

Alas! I was not aware then that  
the weight of the intelligence of

## FOR PEOPLE WILL TALK YOU KNOW

We may get through this world, but 'twill be very slow  
If we listen to all that is said as we go;  
We'll be worried and fretted and kept in a stew,  
For meddlesome tongues must have something to do—  
For people will talk, you know.

If quiet and modest, you'll have it presumed  
That your humble position is only assumed;  
You're a wolf in sheeps clothing, or else you're a fool.  
But don't get excited, keep perfectly cool—  
For people will talk, you know.

If generous and noble, they'll vent out their spleen,  
You'll hear some loud hints that you're selfish and mean;  
If upright and honest and fair as the day,  
They'll call you a rogue in a sly sneaking way—  
For people will talk, you know.

And then if you show the least boldness of heart,  
Or slight inclination to take your own part.  
They will call you an upstart, conceited and vain,  
But keep right ahead, don't stop to explain—  
For people will talk, you know.

If threadbare your coat, or old fashioned your hat.  
Someone, of course, will take notice of that  
And hint very strong that you can not pay your way;  
But don't get excited, what ever they say—  
For people will talk, you know.

If you dress in fashion, don't think to escape,  
For they'll criticise then in a different shape,  
You're ahead of your means, or your tailor's unpaid  
But mind your own business, there's naught to be  
said—  
For people will talk, you know.

If a fellow but chance to converse with a girl,  
How gossips will talk, and their scandal unfurl,  
They'll canvass your wants, or talk of your means,  
And declare you're engaged to a chit in her teens—  
For people will talk, you know.

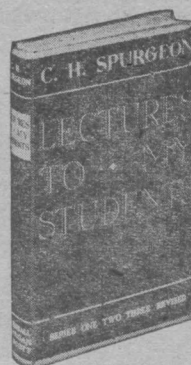
They'll talk fine before you, but then at your back,  
Of vemon and slander there's never a lack;  
How kind and polite in all that they say,  
But bitter as gall when you're out of the way—  
For people will talk, you know.

The best way to do is always do right,  
And at last you will always win out in the fight,  
Of course, you will meet all sorts of abuse,  
But don't think to stop them, it is not any use—  
For people will talk, you know.

God the Father, Son, and Holy he, "This would destroy the faith-  
Ghost, was on my side; and that, of the most sincere Roman Cath-  
weighted against the intelligence olics." For the other part of the  
of the Popes, they were greater penance I had to go on my knees  
than all the worlds against a every day, during nine days, be-  
grain of sand. fore the fourteen images of the

One hour after, shedding tears way of the cross, and say a peni-  
of regret, I was at the feet of tential psalm before every pic-  
Father Daule, in the confessional ture, which I did. But the sixth  
box, confessing the great sin I had day the skin of my knees was  
committed by doubting, for a pierced, and the blood was flow-  
moment, of the power of the ing freely. I suffered real torture  
priest to change a wafer into God. every time I knelt down, and at  
The old priest, whose voice had every step I made. But it seemed  
been like a lion's voice when to me that these terrible tortures  
speaking to the unbelieving cur- were nothing compared to my  
ate of Beauport, had become as great iniquity.

I had refused, for a moment,  
to believe that a man can cre-  
ate his god with a wafer! And I  
had thought that a church which  
adores a god eaten by rats, must  
be an idolatrous church!



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PAGE FIVE











## THE YOUNG PREACHER

Anonymous

He held the lamp of Truth that day  
So low that none could miss the way;  
And yet so high, to bring in sight  
That picture fair—the world's great  
Light—  
That gazing up, the lamp between,  
The hand that held it scarce was seen.

He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink, when sick and  
faint:  
They drank—the pitcher thus be-  
tween,  
The hand that held it scarce was seen.

He blew the trumpet soft and clear,  
That trembling sinners need not fear;  
And then, with louder note and bold  
To raze the walls of Satan's hold:  
The trumpet coming thus between,  
The hand that held it scarce was seen.

But when the Captain says, 'Well  
done,  
Thou good and faithful servant —  
come!  
Lay down the pitcher and the lamp;  
Lay down the trumpet — leave the  
camp':  
These weary hands will then be seen  
Clasped in those pierced ones —  
naught between.

A mother was present at the setting aside of her  
son to the ministry. Afterwards he preached to a  
large congregation; and his mother, pleased with  
her boy's faithful words, wrote this poem.

## Ministerial Titles

(Continued from page one)  
it is used but once in the Bible,  
and then as an attribute of God,  
surely it should never be applied  
to mortal man.

Then, there is a more high-  
sounding title which most preach-  
ers strive for, namely, "Doctor"  
or as is usually lightly pro-  
nounced "Doctah." I am remind-  
ed of J. B. Gambill's quaint  
saying: "The D.D. degree is like  
the curl in a pig's tail—a little  
more beauty but no more pig."  
Yes, it sounds more dignified—  
more pleasing to the flesh, but  
since one wears it, it doesn't  
make him any more preacher.

This title is actually condemn-  
ed by Jesus. "But be ye not call-  
ed Rabbi (literally Doctor); for  
one is your Master even Christ,  
and all ye are brethren." (Matt.  
23:8). All Christians are just  
brethren in Christ. We are not  
to address one as "Doctor" and  
another as "Brother," for Jesus  
said, "all ye are brethren."

That which actually cheapens  
this title is the fact that it can  
be bought for fifty dollars (\$50)  
from most any of these modern  
corrupt ecclesiastical cemeteries  
(Seminaries). A negro church  
wanted to get a D. D. for their  
pastor, but could only raise  
twenty-five dollars (\$25). Where-

upon, they wrote saying, "Please  
grant one of the D's now and  
when we can get the other  
twenty-five dollars (\$25) you can  
give him the other "D."

Pastor Lee Rector (Ardmore,  
Oklahoma), wrote me years ago  
and addressed me as "Dr. Gil-  
pin." I replied thanking him for  
saving a brother pastor fifty dol-  
lars (\$50).

Someone is liable to think that  
I write thus because I do not  
have the doctorate. Let me dis-  
abuse your mind in his regard,  
for I could have it, if I thought  
it Scriptural, since many years  
ago it was proffered me by  
two different schools. It isn't a  
case of "sour grapes" with me, it  
is a matter of scriptural convic-  
tion.

How then should a preacher be  
addressed? What titles should be  
used? If you speak to him, why  
not call him "Brother"? If you  
are unsaved, (he's not your  
brother), just call him "Mister."  
If you address some correspond-  
ence to him, refer to him as  
"Elder" (Titus 1:5; I Peter 5:1),  
or "Bishop" (I Tim. 3:1; I Peter  
2:25), or "Pastor" (Eph. 4:11).  
If you must introduce him with  
formality, do so as the "Eld. Mr.  
So-and-So." On less formal occa-  
sions, just refer to him as  
"Brother."

Some one will object saying,

"That's such a little thing, why  
bother about it?" Read Matt. 5:19.  
Our philosophy; God said it; I  
believe it; and that settles it.

## "Your Conscience"

(Continued from page 3)

Notice, God says, "Woe to the  
man whose conscience is so de-  
filed that he can call evil good,  
and good evil."

V

### A PURGED CONSCIENCE

Would to God that everyone  
of you might have a conscience  
that was purged. We read:

"How much more shall the  
blood of Christ, who through the  
eternal Spirit offered himself  
without spot to God, PURGE  
YOUR CONSCIENCE from dead  
works to serve the living God."  
—Heb. 9:14.

Beloved, you may have an evil  
conscience, you may have a  
seared conscience, or you might  
even have a defiled conscience,  
but what I would hope for, is,  
that you might have a purged  
conscience—that is, one whereby  
that your conscience is purged  
by the blood of Christ from dead  
works to serve the living God.

Years ago, I read that Glad-  
stone, the great English lawyer,  
said that the disease of an evil  
conscience is beyond the prac-  
tice of all the physicians of all the  
countries of the world. Humanly  
speaking, that is true; but I'll tell  
you this, it is not beyond the  
practice of the Great Physician.  
When I learned what Gladstone  
said, in that he declared that  
the disease of the evil conscience  
is beyond the practice of the doc-  
tors, I said that may be true,  
but thank God, it isn't beyond  
the practice of the Great Physi-  
cian. Listen:

"And I will give them one  
heart, and put a new spirit with-  
in you; and I will take the stony  
heart out of their flesh, and will  
give them an heart of flesh: That  
they may walk in my statutes,  
and keep mine ordinances, and  
do them; and they shall be my  
people, and I will be their God."  
—Ezek. 11:19, 20.

Beloved, God can take a man  
who has an evil conscience, or a  
seared conscience, or a defiled  
conscience, and can give him a  
purged conscience.

Ruben Torrey, though an Ar-  
minian in many respects, was  
to my mind the greatest of all  
the union evangelists that ever  
lived. Torrey was connected  
years ago with the Moody move-  
ment in Chicago. One night a  
woman made a profession of faith  
in the services and she told him  
how that she had come to this  
country from Europe. She said  
that she had murdered a man one  
night, but that nobody suspected  
her, and she had waited around  
the community for six months  
thinking that she would be ar-  
rested for the murder of this man.  
She then left there and came to  
this country. She was in New  
York for a while and then moved  
to Chicago, and had been in Chi-  
cago for about 12 years. In all,  
it had been about 14 years since  
she had murdered this man in  
Europe, and when she was  
saved, she told Mr. Torrey that  
it was 14 years of Hell, as she  
waited expecting every day to be  
arrested for what she had done.  
Her conscience bothered her. I  
heard Mr. Torrey tell this after  
her death. I heard him say this,  
that he knew that women for 30  
years after she made her profes-  
sion of faith, and there never was  
a finer, more noble, sweet char-  
acter in the world than that wo-  
man. Why? God saved her and  
took that conscience that was  
plaguing her, and purged her  
dead works, through the blood  
of Jesus Christ.

I remember an experience of  
my own in that respect. There  
used to be a man who lived in  
Russell, who is dead now, who

had murdered a man years be-  
fore. Long before I knew him,  
when he was just a young man,  
he had murdered a man at Lo-  
gan, W. Va., and all through the  
years his conscience bothered  
him. All through the years he  
was burdened. He even joined  
the church, hoping to get rid of  
the burden, but the burden was  
still there. You know, joining a  
church will never remove the  
guilty stain or the burden of an  
accusing conscience. I came  
along and began preaching the  
finished work of Jesus Christ at  
Calvary. I read how that the  
blood of Christ, His Son, cleans-  
eth us from all sin. I can see that  
man now, seated about half way  
back in the church, as he raised  
up. Beloved, a new look came  
into that man's face, a new ex-  
pression came over him, and I  
shall never forget how that after  
the service he said, "Brother Gil-  
pin, in all my years I have got-  
ten what I want tonight." He  
said, "Many is the time the man  
that I killed has awakened me  
in the midnight hour after I had  
gone to sleep by rubbing his cold  
icy hand over my fevered fore-  
head." He said, "Many is the  
night that I have been awakened  
with a horrible feeling that he  
was standing right there by my  
bed rubbing his cold and clam-  
my hand over my head." He  
said, "I am going to sleep to-  
night."

I knew that man for 25 years  
afterwards, before God took him  
in death, and I'll tell you, there  
never was a time that that man's  
conscience ever bothered him  
again. Why? Because God purged  
his conscience with the blood of  
His Son.

I ask you, how is your con-  
science? You may have an evil  
conscience, you may have a  
seared conscience, or you may  
have a defiled conscience, but  
I would that you had a purged  
conscience.

V

### A GOOD CONSCIENCE

After you have a purged con-  
science, you may have a good  
conscience. When I say good  
conscience, I mean a conscience that  
is good toward the Word of God.

Paul speaks about a good con-  
science, for he says:

"Having a GOOD CON-  
SCIENCE; that, whereas they  
speak evil of you, as of evildoers,  
they may be ashamed that false-  
ly accuse your good conversation  
in Christ."—I Peter 3:16.

In the verse preceding, he says  
that we are to be ready to give an  
answer to the man who asks you  
a reason of the hope that is in  
you, and he says that if you are  
able to do that, that you have a  
good conscience.

The Apostle Paul likewise talks  
about a good conscience. Listen:

"Now the end of the command-  
ment is charity out of a pure

heart, and of a GOOD  
SCIENCE, and of faith  
ed."—I Tim. 1:5.

"Holding faith, and  
CONSCIENCE; which  
put away concerning  
have made shipwreck."  
1:19.

"Holding the mystery  
in a pure conscience."  
3:9.

How do you have a good  
conscience? Paul says that  
have the right kind of  
in the Word of God, you  
good conscience, or if you  
faith you have a good con-  
or if you are holding the  
Word of God, to the  
God's Word, then you  
good conscience before  
The Word of God tells  
that on one occasion who  
was making his defense.

"And herein do I ex-  
self, to have always a  
void of offense toward  
toward men."—Acts 24:16.

Why did Paul say that  
a conscience that was  
offense toward God, and  
men? He is talking in  
ceding verse about the  
tion. He is talking about  
great doctrines of God's  
He says, "When I am  
the doctrines of God's  
have a conscience that  
of offense toward man,  
ward God."

Brother, sister, I  
there is not one of you  
an evil conscience. I  
there is not one of you  
a seared conscience, or  
a conscience. I trust  
you have a purged con-  
conscience that has been  
by the blood of Jesus  
you do, then I trust that  
on to the doctrines—to  
unfeigned—to the truth  
Word—to such an extent  
you can say that you  
good conscience toward  
toward His Word.

May God bless you!

## "Pa Sent His Pro"

(Continued from page  
there they found a wagon  
with all sorts of  
necessities — meat, large  
fruit and any number of  
things. It was a very sharp  
group of men who carried  
wagon load of groceries.  
They, men who were  
help the sick family, ha-  
praying, expecting the  
use someone else to re-  
distress, unmindful of the  
duty. The absent brother  
his prayers" in the form of  
help.

To neglect to perform  
duty and to resort to pray-  
subterfuge, is to pray  
wrong place.

IN NEED OF THE UPWARD LOOK

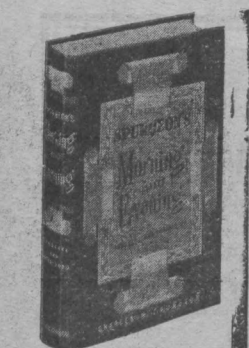


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