

# The Baptist Examiner

An independent paper, standing foursquare for the distinguishing doctrines of Baptists,  
and shunning not to declare all the counsel of God.

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

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## SPECIAL SUBSCRIPTION OFFER

For a special purpose we desire to greatly increase our subscription list within the next two weeks. For that reason we are able to make an amazingly low subscription offer. FROM JULY FIRST THROUGH THE FIFTEENTH WE ARE OFFERING THE BAPTIST EXAMINER AT FIFTY CENTS A YEAR, TWENTY-FIVE CENTS FOR SIX MONTHS, OR FIFTEEN CENTS FOR THREE MONTHS. This surely puts the paper down within reach of about all that want it. So far as we know, such an offer will never be repeated. We make it only because of a special end in view. We are going to have some very interesting articles in every issue. We are still trying to arrange a written debate through the paper with some Roman Catholic. If this cannot be arranged, we have some pointed and interesting remarks to make concerning Roman Catholicism; and we have a far-reaching plan to put into the hands of Roman Catholic adherents a terse and pointed exposure of the outstanding errors of Roman Catholicism. Then one of our exchanges, The Methodist Herald, of Jackson, Tennessee, is now beginning a series of articles on "Why Methodists Baptize by Pouring and Baptize Babies." They are being written by the editor, and he says he has studied the subject for forty years besides making a tour of observation in Bible lands; and, therefore, that he is going to throw some light on the subject. We hope he will be able to do this. When he has finished his articles, we will write a series of articles in reply to them (D. V.) We expect him to advance the strongest arguments that can possibly be advanced to vindicate the practice of Methodists in their so-called baptism. And we expect to make his arguments look like a counterfeit dime with a hole through it. Therefore, you can't afford to miss the reply to his articles. We expect to be constantly exposing heretical doctrines and practices. We hope to have several written debates through the paper in due time. Our motive in it all is obedience to Jude 3. We are planning a big sixteen page special associational number for the first of August. Now is your golden opportunity. Now is the time to subscribe for yourself if you are not already a subscriber. Now is the time to get your friends to subscribe. And if you have some money to put into the spread of the truth, now is the time to put the paper into the hands of those who need it. Don't fail to get your subscription or subscriptions mailed on or before July fifteenth so as to take advantage of this great offer. ACT NOW. EVENTUALLY (D. V.) EVERY WIDE-AWAKE BAPTIST THAT LOVES THE WHOLE COUNSEL OF GOD WILL BE A READER OF THE BAPTIST EXAMINER. WHY NOT NOW?

## A Refusal to Practice Pulpit Affiliation

Why the First Baptist Church of Russell, Ky., Did Not Permit the Baccalaureate Sermon to be Preached in Their Church Building  
PASTOR JOHN R. GILPIN

In the last three weeks there has been much discussion concerning the action of the First Baptist Church in refusing the use of the church building for the baccalaureate services this year. The principle of fair play and candid frankness demands that we present publicly the reasons for the action of the church.

First, let it be understood that the action of the church does not discriminate against B. F. Kidwell as superintendent of our Public Schools, nor any member of the Board of Education. Our church has gone on record as offering the public schools the use of our building for the baccalaureate services at any time they may wish to use it, provided they furnish a minister of like faith, as speaker.

Likewise, the action of the church is not a personal discrimination against J. E. Brown, the pastor of the Meade Memorial Methodist Church, who was the baccalaureate speaker this year. Since Mr. Brown became pastor in Russell, there has existed a sympathetic friendship between him and the writer. When he was in the hospital last summer, we even

*We rejoice in the privilege of publishing this article. We would like to advertise Pastor Gilpin and his faithful church to the ends of the earth. We thank God upon every remembrance of them. We are behind them with every ounce of our energy in the fight they are making for scriptural doctrine and practice. One of the beauties about the action of the church is that it was taken in the absence of the pastor.—Editorial Note.*

had special prayers in our services for his recovery.

Then how can the action of the church be accounted for? Simply on the basis of the vast difference of doctrine in the Methodist Church and Baptist churches, as the two systems of religious teaching are well-nigh opposing and divergent in every respect. I will cite a few of the more conspicuous differences.

### 1. Requirements for Church Membership.

Methodists ask those seeking to unite with them to experience a desire to be saved. I quote from the 1930 issue of the Doctrines and Discipline of the Methodist Episcopal Church, South, P. 14, Par. 3:

"There is only one condition previously required of thee who desire admission into these societies, a 'desire to flee from the wrath to come, and to be saved from their sins.'"

In contrast Baptists believe in receiving no one who does not profess that he is already a child of God. We ask more than a desire to be saved—we ask that the applicant have really experienced a change of heart. This, of course, is follow-