

Many a man has taken out a degree in the school of man without having learned the alphabet in the school of God.

MISSIONARY

PREMILLENNIAL

BIBLICAL

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The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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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WHOLE NUMBER 1187

Baptist Suicide

By PASTOR BOB NELSON
Calvary Baptist Church
Owosso, Michigan

What special truth or distinctive does a Baptist hold to that no other denomination, cult, or sect holds to? Someone will say, "It is baptism by immersion." This is not the answer because many Protestants baptize by immersion. In fact, the heretical Campbellites specialize in this mode of baptism. Another person will reply, "The distinctive is a regenerated church membership." While this is true of the Baptists we cannot limit this restriction to just the Baptists. Most "holiness" and "fundamental" groups claim this practice. "Can it be the democratic government of the local church?" To this answer we again must say no. Most Congregationalists and independent interdenominationalists boast of having self-ruling church. Finally, we

will hear someone say, "Only the Baptists believe that the Bible is the absolute and complete authority in all matters of doctrine and practice." Even this answer is not absolutely true. You see that even the radical, heretical Jehovah Witnesses claim this distinctive. In the beginning of every Protestant group the human leader boasted of having the Bible as his only authority while yet denying it in reality. What then is the most basic and chief distinctive? SOUL-LIBERTY!

By soul liberty we mean that no person or thing can stand between my relationship to God through Jesus Christ. Let me present to you some proofs that only the Baptists hold to this truth in past history. When the Church of Rome instigated "baby-sprinkling" in place of Scriptural baptism, she took babies and declared them Romanists without their personal consent. When the baby

was grown into an adult he was a Catholic without the privilege of "soul-liberty." Since most Protestants still practice this unscriptural ritual they are denying soul-liberty. There are literally millions of folk who never darken a church door yet if you ask them what their denomination is, they would relate their answer to the sprinkling job done to them as an infant. This means these individuals had no choice in their religion. Another evil that was brought into the early church was the ecclesiastical priesthood. Soon men no longer could come to God through Christ but had to go by the way of the priest. In order for the repentant to confess his sins to God he had to appear before a priest and speak forth his sins and come to his terms of remission. The Church of Rome taught this lie for such a long time that even today religious mankind looks to a man as his mediator. This practice is not limited to the Romanists but the Protestants are rapidly adopting this mediatorial practice. (Continued on page 8, col. 3)

CAMPBELLISM

A Series of Articles by
Bob L. Ross

For the past several weeks, the matter of Campbellite history has been the topic of consideration in this series of articles. Beginning soon, the Campbellite doctrinal heresies shall be discussed. In this article, we give some—

MISCELLANEOUS ITEMS

Religious World on Campbell's Side on Baptism

When the Campbells set out on their move "from Babylon to Jerusalem," an experience to which their "reformation" was compared (Memoirs, Vol. 2, page 285), they marked every "party" as being in error. They rejected the doctrines of the "parties" as set forth in the "divisive creeds." But after Campbell "discovered" the "true import of baptism," the light began to dawn upon his mind that the "parties" and "creeds" were not too badly mistaken after all. For in the creeds of the Romanists, Greek Catholics, and many Protestants he thought he found the doctrine of baptismal salvation. And truly, in most of them he did. He certainly found it in Rome for it was this heresy that greatly assisted in giving rise to the apostate Roman Catholic Church. It was also this heresy — as Campbell himself shows on page 117 of the debate with McCalla — that gave rise to the "baptism" of infants. It was "argued," says Campbell, "that if baptism was so necessary for the remission of sins, it should be administered to infants."

He likewise found baptismal regeneration to be the doctrine of the majority of the Protestant groups, especially of the Episcopalians and Lutherans. So he claimed agreement with Romanism and Protestantism on this point. He even tried to drag Baptists into this conglomeration, quoting the Philadelphia Confession as if it taught his heresy! But just as Campbell twisted Christ, Peter and Paul on baptism, so he perverted the position of Baptists. Baptists exhibited their faith by works when they gave the water gospellers the "heave ho" out of their associations and churches.

So instead of this doctrine being "buried under the rubbish of human traditions for hundreds of years," as Campbell (Continued on page three)

GHASTLY SUPPOSITIONS

Our Spring Rally Day, which means much to us, and which is scheduled for May 30th, is a big event in the life of this paper each year.

However, along this season of the year, when contributions are just beginning to come in for our Rally Day we begin to get exceedingly nervous, wondering as to the outcome. This is one season of the year when your editor has "butterflies in his stomach." — everytime he thinks about the outcome of this special day.

Just suppose that but very few sent in an offering!

Just suppose that a lot of the envelopes are empty!

Just suppose that when we meet on Tuesday evening, May 30th at my home, very few of our friends will visit with us, thus indicating a lack of interest in the on-going of the paper!

Just suppose that we don't get enough money in our Rally this

year to meet our expenses, and make a substantial payment on the pressing obligations which have accumulated in the past.

Whenever I think of this, I am reminded of the story which I print once each year as follows:

In a certain country, all the subjects of the king decided that they would give their monarch a gift of wine. They placed a large barrel in the center of town, and each man was supposed to put his wine in this large barrel. One by one these loyal subjects made their way to this barrel and supposedly poured wine into it. One fellow was a little short of wine, and he concluded that if he poured in water it would mix with the wine which the others had brought, and no one would be any wiser. Thus when he went to the barrel, instead of pouring wine therein, he poured in water.

Then came the great day when every man had brought his toll of

wine, and they decided to draw off a pitcher and present it to their king. Lo and behold, when the spigot was turned, out flowed clean, sparkling clear water. Everyone had poured in water instead of wine.

Wouldn't it be a tragedy as far as our paper is concerned if every person this year were to fail us in this manner. May we plead with you, our readers, in this year of 1961 that you don't depend upon someone else to make an offering large enough to cover up for your deficiency, but rather, may every reader bring a worthy offering in behalf of the ministry of this paper.

Please don't let our suppositions come true.

For years I have worked with this slogan in mind: "Trust the Lord and tell His people." We have told you our needs, and now we must wait until May 30th trusting the Lord to lay our Rally Day heavily upon your heart.

These Readers Tell Of Love For TBE

I am writing this note with a noticeable trembling hand, as you can see.

Your March statements were gladly received a few days ago—especially Bro. Bob's family picture—my wife is planning to cut this out so we can keep it for future enjoyment. We are depressed and saddened because of TBE's finances in the month of March: but we hope even this trying situation may teach us all to pray more earnestly and without wavering or doubts. May our Heavenly Father increase our faith and trust in Him, and may He continue to move all of TBE's admirers to share more of our income with this much loved paper. I am rejoicing in your slow improvement in health, and I am sending the \$25.00 to both of you editors or to TBE as you see fit.

—Carey E. Witt, Ky.
* * *

I have just finished reading your monthly letter. My heart (Continued on page 7, column 2)

NO NEWSLETTER FOR APRIL

In view of our spring Rally Day, we decided not to send out our usual monthly "Newsletter" for April.

However, for the benefit of our friends, let me say that our total contributions and subscriptions for the month of April amounted to \$1,300.661. While this is only about half of the amount necessary for the printing of the paper, we are grateful to God for His goodness in this respect.

However, may we remind our readers that this means two months (March and April) in which we had only about half the amount of our expenses, which amounted to approximately \$2,000.00. (Continued on page 8, column 2)

The Baptist Examiner Pulpit

"EVERYTHING NEW"

SERMON BY PASTOR JOHN R. GILPIN

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." — II Cor. 5:17.

I'll remind you at the very outset I believe that everything pertaining to an individual's life is completely changed when he comes to a saving knowledge of the Lord Jesus Christ. I don't think there is any doubt that a man's life is changed in every particular as soon as he is saved. I remember a fellow several

years ago in my first pastorate who was a rough, hardened sinner, but in the providence of God he was saved, and I baptized him into the fellowship of the church of which I was then pastor. About a year afterward I was calling in his home, and he said, "You know, Brother Gilpin, I've learned since I have been a member of the church, that Christian people are a lot different to what I thought they were before I was saved." He said, "I used to think the worst people in this com-

munity were the folk that went to this church. Now I have come to the conclusion that they are the best people, and I was the one that was the worst, in the days before I was saved."

That expresses exactly what I am saying. When a man is saved, he is a changed creature in every particular.

I remember a man a number of years ago who was saved, and the very next day as he was eating his breakfast he turned to his (Continued on page 2, column 2)

FIRST RALLY DAY CONTRIBUTION

Dear Bro. Gilpin:

I am sending a \$10.00 check for rally day.

The other day a friend of mine asked me why I support the Baptist Examiner. I can say to others as I said to him, that there are several good reasons for so doing.

The Baptist Examiner has done more to help me than any other publication that I can find. Every time I read the Examiner, I learn something new.

The Baptist Examiner is true to the Word of God. There is no compromise on the Word. Most papers have little or none of (Continued on page 8, col. 1)

You Say You Are Thankful For TBE. Then, Why Not Remember Our Publishing Work With A Worthy Offering On Our Rally Day?

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The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

DEMONS ARE CAST OUT; THEN A SIX-FOOT SNAKE CRAWLS OUT

In the March issue of *Miracle Magazine*, published by "miraculist" A. A. Allen, divine healer deluxe, a story is told of how Allen prayed for a woman that the demons might be cast out of her. The story says:

"Brother Allen began to command the demons to come out. They were stubborn declaring they had been there for a long time and that they would not come out! Brother Allen had difficulty keeping her near enough to pray for her. She kept drawing from him. The congregation arose and began to pray with him for her deliverance." Finally, the demons "came out." Then we are told:

"A preacher (woman) stood on the platform and told what she had seen as Lena had been set free. She had seen a huge snake about six feet long come out of her mouth, and it ran across the platform, passed within a few inches from where she was sitting, and hissing as it went, disappeared behind the platform." That's one for Ripley.

PREACHER CLAIMS TO FAST FORTY DAYS, MAKES HEADLINES

We receive a monthly paper entitled *Your Good Neighbor*, edited by a Southern Baptist preacher by the name of J. Harold Smith. In the April edition, across the headlines of the front page, we read this: "ENDS FORTY DAY FAST."

The article which tells of the editor's fast begins:

"I have just ended one of the

greatest experiences I have ever known in the twenty-eight years of my ministry. For some four or five years I have felt I would never have the power of God on my ministry until I could, like our Saviour, fast forty days and during that fast read the entire Bible.

"On January 10, 1941, I felt led of the Spirit of God to begin this forty-day fast and the reading of the Scriptures. Only my friends, our Radio Bible Hour staff, and the few friends I contacted during this fast knew I was not eating any food. Many in the churches where I was conducting revivals and speaking during this forty day period never knew I was on a fast."

In one of the closing paragraphs, the writer says: "You may mock and sneer and call me a fool or a fanatic, but it is wonderful to be a fool for Christ's sake."

No, we wouldn't mock or sneer at fasting, but we certainly are suspicious of anyone who goes through a fast then splashes it on the front page of a religious paper. It would seem that the one who did the fasting has received his reward by thus boasting of this fast. This reminds us of a statement once made by Spurgeon: he said that some ministers couldn't kill a mouse without publishing it in the *Gospel Gazette*; yet Samson killed a lion and told no one about it.

As for fasting, we always thought it was unto the Lord, resulting from a burden of some nature. But if it is front page material, then so be it.

DO YOU WANT A COPY OF TBE SINCE 1954

One of our readers has been saving his copies of TBE since 1954, and since it has become necessary that he dispose of them, if there is some reader who would care to receive them, we will be glad to send them.

Please remember that we only have one package of these, so first come, first served.

"Everything New"

(Continued from page 1)

wife and said, "You know I never saw the world so beautiful as it is this morning." She said, "It looks just the same to me as it did yesterday. So far as I am concerned, I don't see any difference in this day, to any of the days that I can remember in the past. The change isn't in the day; the change is in you."

That is certainly true. When a person is saved, everything is new so far as his life is concerned, and I want to show you in the light of my text a number of things that are completely new in

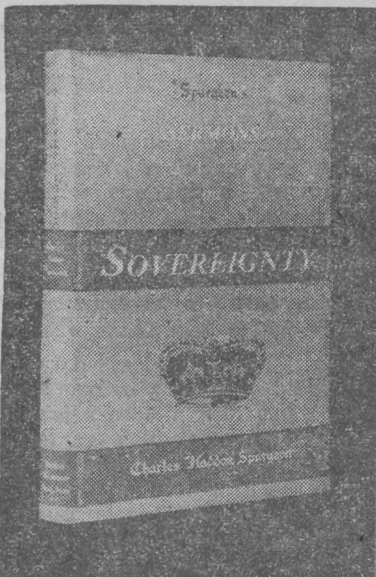
the life of every child of God.

NEW BIRTH.

When a person is saved he experiences a new birth. Lots of people take pride in their birth, their ancestry, and in their heritage so far as their parents and forefathers are concerned. In fact, I have been entertained in a few homes in my life where the home was suffering from a severe case of "ancestoritis." I mean to say by that, they were worshipping their ancestors, and their heritage. So far as we are concerned, when we are saved we experience a new birth that is far superior to anything we have ever known. I don't think any of us have one thing to brag about as to our ancestry and our first birth. The fact of the matter is, if you will trace your ancestry back far enough, and I trace mine back far enough, we will all go back to the same original parent stock, for we have all sprung from Adam.

Now it may be that some of the line through which you have come are statesmen and politicians and generals and lawyers and individuals of high mental and moral caliber, but if you will go back far enough, you will find that your ancestry traces back to Adam, and mine traces back to Adam. Do you know what

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A FEW QUESTIONS FOR THOSE WHO DENY PREDESTINATION

III. DAMNATION

If God willed or purposed the fall of man, did He not will the consequences of that fall, seeing that He took all things into consideration?

Isn't it impossible to separate God's purpose and the consequences of that purpose?

If a man purposes to shoot another man, isn't the man's purpose and the consequences of it inseparable?

Hence, if the damnation of sinners be a consequence of the entrance of sin into the world, did not God decree that He will the damnation of sinners?

If God did not decree the damnation of sinners, why did He decree that sin enter into the world, seeing it is sin that damns?

If sin entered by God's decree, and if men are damned by sin, are they not damned as a result of God's decree?

Doesn't God know who will be damned, even before He creates them?

Has He not known these eternally?

If so, why didn't He change matters, if He wanted no one to be damned?

He either **couldn't** or He **wouldn't**—which?

If He knows they will be damned, and He then goes ahead and creates them, is it not evident that it is His will that they be damned?

If He doesn't want to damn them, why doesn't He refrain from creating them?

Is there any force over God that forces Him to create those whom He knows shall be damned?

Do you deny that God foreknew exactly who would be damned?

If God calls the stars by name (Psa. 147:4), doesn't He have more sense than you allow Him? (Isa. 46:9, 10; Jer. 1:12)

Couldn't God have foreknown who would be damned? He so desired?

Why wouldn't God want to know who would be damned? Doesn't it appear that if God didn't want any one damned, He would have foreknown their destiny and at least refrained from creating them? Would you have created them?

If you knew that your child would become a thief, murderer, drunkard, gambler, blasphemer, idolator, liar, whore, and infidel, then die unsaved, would you go ahead and bring him into the world?

Does God care about the destiny of men as much as He cares about the destiny of your children?

If so, wouldn't He have foreknown men's destinies and brought them into existence, if He foresaw damnation?

If He chose to be ignorant (which is absolutely an unworthy thought as to our eternal all-wise God), would that "god's" ignorance be responsible for the damnation of souls?

And wouldn't such choice of ignorance reveal "his" unconcern about the souls that are damned?

And if "his" ignorance is responsible for their damnation, didn't "he" in effect decree damnation for those people who "he" decreed to be ignorant?

Why would "he" decree ignorance, when "he" had no intention of losing but everything to gain by foreknowing all things?

Was "he" afraid to foreknow the future? What was he afraid of?

Does it manifest wisdom for a man to shut his eyes and take a leap into the dark?

If you had the power to foreknow, would you exercise that power or choose to be ignorant?

If you chose to be ignorant, wouldn't that prove you were ignorant in the first place?

Don't men "rack their brains" in making plans so as to insure safety and wastelessness? Wouldn't they "give their right arm" for the ability to foreknow?

If men have enough sense to recognize the value of knowledge, why contend that God has less sense than men?

Is it not true that what God foreknows as coming to pass is absolutely certain to come to pass?

If anything were to turn out otherwise than God foreknew it, then wouldn't that mean that God foreknew a lie?

So if God foreknew who would be damned, then are these certain to be damned?

And since He foreknew their damnation, then are they, isn't it evident that He willed their damnation?

Adam was noted for? He was soon as they be born. (Continued on page 3, column 1)

noted for the fact that he was a big sinner, and you and I are just exactly like him, so I don't think that we have very much to boast of, or to brag about, concerning our first birth.

I tell you, beloved, the man who is saved has experienced a new birth. He is born again.

I turn to the Word of God and read concerning our first birth. Listen:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." — Psa. 51:5.

Now David didn't mean that his mother was a sinful woman, and he was begotten out of wedlock. Rather he simply means this, that so far as he was concerned his mother had a sinful disposition; and he was born with a sinful disposition too.

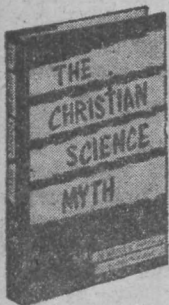
Notice again: "The wicked are estranged from the womb: they go astray as

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WHAT KIND OF A BAPTIST ARE YOU?

By C. C. Bishop

Occasionally people want to know how many different kinds of Baptists there are. The writer must confess that he doesn't know, but there are some that we know only by description. They do not assume the following names, but the description is fitting.

Bat Baptists — The similarity has been mentioned because of the old legend that the bat once flew in his wings and was an animal when he was with the animals, and would spread his wings and be a bird when he was with the birds. Some Baptists are just what the crowd is.

Buzzard Baptists — A fellow told me once that many Baptists are like Buzzards — never come to church except to a funeral.

Goose Baptists — A preacher was once getting after some people for living in a community and belonging to the church in another place. He remarked, "You are like an old goose, straying around in the bushes." I guess these would be stray Baptists.

Crawfish Baptists — The crawfish goes much faster backwards than he does forward. When we see folk backing up rather than

fighting for the truth, we usually call it crawfishing.

Bear Baptists — The bear dens up at the first frost — and is not seen till spring. Could this be folk who only come on Christmas and Easter, or maybe it applies to folk that freeze up at the first frost and are not present any more until the next big meeting. Some folk can go most any place in any kind of weather, but no weather is good enough for them to go to church.

Skunk Baptists — Check yourself on this one. The skunk keeps up a stink.

Frog Baptists — This is the kind that sees failure in everything. They look only for the mud, and spend their time croaking about something.

Peckerwood Baptists — I was pastor of a church once where the peckerwoods had nested. They would knock if we had service, and they would knock if we didn't. Well, many Baptists do the same.

What kind of Baptist are you? We will likely make some other comparisons. These are not all in any one church. Any one of them or all of them may belong to the same Church. — Baptist Trumpet

casket, to lay aside the shroud, to close the casket lid, and to walk away from the funeral service unaided and unassisted, as it would be for an unsaved man to save himself, apart from the spirit of Almighty God working within him. I say to you, we have a dead spiritual nature.

In most religious circles at this time the idea that is taught primarily is not regeneration, but rather education. I heard an individual say not too long ago that what we need in Baptist churches is to educate our children so they will never become lost. I thought surely to goodness a Baptist preacher wouldn't make such a statement as that, yet he repeated in his message a second time, that what we need is to train and educate Baptist children so they will never become lost.

I tell you, beloved, they are born lost. They are born with a spiritual nature that is dead. They are born with a spiritual nature that is depraved in the sight of God. Beloved, the day that God saves a man He gives him a new nature.

We read concerning that new nature:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE." — II Pet. 1:4.

Notice when you are saved that you partake of a divine nature. If you are saved you have something of God on the inside of you. You have something of God's na-

Campbellism

(Continued from page one)

stated, he proved that it was in the confessions and creeds of the majority of the professing Christian churches, shining as brightly as the sun! No Romanist would have stated the doctrine of the necessity of baptism to salvation any less strongly than did Alexander Campbell. Instead of leading a "reformation," therefore, Campbell simply imbibed a Romish heresy and began to practice it under a different form (by immersion instead of sprinkling).

As for Baptists, there is no doctrine they have opposed with more determined effort than the heresy of sacramental salvation. This, actually, lies at the root of their opposition to "infant baptism." They contend that the baptism of either unbelieving infants or unsaved adults will destroy the spirituality of the particular church practicing such a baptism. Whereas Baptists have opposed the perversion of the so-called "mode" of baptism with great effort, they have always regarded as brethren those who gave evidence of true faith in Christ. But they have never regarded as brethren those who pervert the design of baptism and make a profession of salvation through this ordinance.

So if Campbellites want to follow their "master-spirit" in affirming agreement with Rome and her harlot daughters on the matter of baptism, they are welcome to do so. Baptists never agreed with Rome, her daughters, nor the Campbellites. Walter Scott stated: "It only remains to be shown that this [baptismal salvation] is believed by all parties of Catholic and Protestant professors of our religion." Since Baptists are not Roman Catholics, Protestants, or Campbellites, we are excepted. We reject the creeds of all three of these groups and accept the teaching of the Bible. And we are sure that there are many within some of the Protestant groups who will look beyond their confessions and agree with us on the teaching of the Bible on this point.

★ ★ ★

The "Fathers" Claimed by Campbell

"Whenever we close the apostolic records and open the volumes of the 'primitive Fathers,' the converts and succes-

RALLY DAY, MAY 30... PLEASE PRAY, ATTEND, GIVE, WRITE!

"Everything New"

(Continued from page two)

lies." — Psa. 58:3.
From the time a person is born into this world, that individual is even estranged from God, and even goes astray as soon as he is born, speaking lies. Now most parents, especially when it is their first child, don't like to admit their child is a depraved being. I tell you frankly, you can take most any child and spoil it for about three days, and it will act just about like his daddy acts sometimes. Then you spoil him another three days more and he will put on a fit about like his mother does sometimes. I mean to say, beloved, that all children are born depraved. I mean to say that all children come into this world with a sinful nature, and of or to brag about, so far as our first birth is concerned.

In contrast, those of us who are saved have experienced a new birth. We read:

"Except a man be BORN AGAIN, he cannot see the kingdom of God." — John 3:3.

"Verily, verily, I say unto thee, Except a man be born of water and OF THE SPIRIT, he cannot enter into the kingdom of God." — John 3:5.

"BEING BORN AGAIN, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." — I Pet. 1:23.

From the reading of these verses you can easily see that a new birth. It is no wonder the individual said that everything he ever had looked before he was saved. It is no wonder the man said he found the people of the church the best people on earth whereas he had thought them the worst people in the world prior to salvation. I tell you, beloved, the reason was not in the change in the people, but the change that was wrought in the individual. Brother, sister, if you are saved, you have experienced a new birth.

II

NEW NATURE.

The Word of God talks about the old nature. Listen: "And you hath he quickened, who were DEAD in trespasses

and sins." — Eph. 2:1.

Before you were saved your spiritual nature was absolutely dead. When you came into this world you had a live physical nature. You also had a spiritual nature, but that spiritual nature was dead — absolutely dead. That is what Paul is talking about in this Scripture when he says you were dead in trespasses and sins.

I say, beloved, every man outside of Jesus Christ has a spiritual nature all right, but that spiritual nature is positively dead toward God. The day that a man is saved, God puts new life into that dead spiritual nature, so that a man comes to be made alive.

Can you imagine a funeral service with an individual within that casket that has died so far as the physical nature is concerned. I ask you, could a corpse get out of the casket without assistance? You know as well as I that a corpse cannot get out of a casket unaided and unassisted. I say to you, it would be just as easy for a corpse to get out of a

ture inside of you.

I don't take the position a lot of folk do, that when God saves a man he takes all the old nature away. If I were to take that position my own experience would prove that my preaching was a lie. If I were to say when a man is saved all of his old nature is gone, and he has nothing but a new nature, I'd lie, because my own experience wouldn't back it up. I still have an awful lot of the old nature on the inside of me and I think the same thing is true of you. I don't think you got rid of your old nature. If I am not badly mistaken I think you still have temptations, you still get mad, and you still get aggravated when things go wrong. The only difference between a saved man and an unsaved man as to nature is this: before he is saved he has a dead spiritual nature and a live physical nature, but after he is saved, he has two natures, and they are both alive. The old nature is just as much alive as it ever was, and the new nature is now alive. The Word of God says that there is a warfare that goes on between those two — the old nature fighting against the new, and the new nature against the old.

But you say, "Brother Gilpin, I have gone to church and have heard people say that they were living holy." I know; I have heard them say it too, but I know they lied. I won't say that they fibbed, or they prevaricated, or that it was a slip of the tongue, or that it was a mistake. I'll just say that they sinned. Listen to me, beloved, the man or the woman doesn't live whose new nature is so much in control that the old nature is completely dead.

What does the new nature do to the old? It is just like a wild horse. You put a bridle on him and the bridle controls the horse. When a man is saved, the new nature serves as a bridle to control the old nature.

Beloved, I thank God I have a new nature. It makes me happy to know that the day God saved me He put something of Himself inside me. I have a divine nature, and I thank God that there is something of Almighty God on the inside of me. I have a new nature.

(Continued on page 5; col. 3)

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sors of the apostles, as they are reverentially designated, we find ourselves on a sea of uncertainties, without a single haven in our horizon or in our chart." (Memoirs, Vol. 2, page 495).

"Irenaeus, Justin, Tertullian, Origen, Jerome, and Augustine held and taught wild and extravagant opinions... Indeed, all those writers mentioned by Mr. McCalla are enumerated by the Romanists as defenders of their faith." (Campbell-McCalla Debate, page 329).

Of Origen, in the same debate, Campbell said: "He is the pattern of error. He is well called Origen, for he originated more errors than any man named in history. Even the Catholics are ashamed of his notions," etc. (page 330.)

In this manner does Mr. Campbell speak of the "Fathers" when opposing McCalla on infant baptism; but in debate with Rice, when he wanted to call up the testimony of the past on the matter of baptismal salvation, upon whom does Campbell rely? Among those sources from which he quotes are the "Fathers" with their "wild and extravagant opinions" on the matter of baptism!

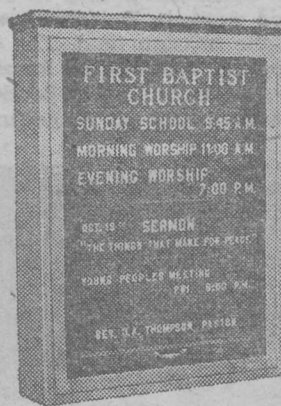
When he wanted support for his heresy of baptismal regeneration, Campbell quoted Origen as "a competent witness in any question of fact." ("Extra" on Remission of Sins; page 46).

He states: "Now, I concur with the authors of the Confession of Faith, and with all the Greek and Latin fathers, without one single exception, in so understanding them." (Campbell-Rice Debate, page 456). This statement was made in regard to John 3:5 and baptism.

On the same page he asks: "If neither the Bible, nor the (Continued on page five)

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RECENT TRIPS

By BOB L. ROSS

During the past few weeks, it has been my privilege to visit with a number of churches and brethren who hold to the faith once delivered to the saints. It was indeed encouraging to meet with these different groups in different areas and learn about their work and experiences. It did me good to see the good effect of the Word of God upon these brethren and I am grateful for the opportunity that was mine to visit with them, although in most places my visits were rather short.

In North Carolina

On Friday, April 8, I left Ashland with my entire family to visit with some of our friends in Winston-Salem, North Carolina. Brother Cletus Snyder and his wife, Mary Ann, are about the same age as my wife and I, and we have been acquainted with them for the past few years, having had them in our home on different occasions. Also, their daughter, Beth Ann, is about the same age as our little girl, Deborah. It was with this family that we stayed for awhile in North Carolina.

The Snyders, along with Brother Joe Wilson, have been holding services in the Snyders home for several months, endeavoring to get a church started in Winston-Salem. Our church here in Ashland has authorized this work and Brother Wilson has been doing the teaching and preaching. These folk have gone to a great deal of expense in accommodating Brother Snyder's basement as a place for services, having purchased a piano and several chairs, along with other necessary items, and they have a nice meeting-place. We had a few services while I was there and a small number of visitors came.

On Monday, April 10, I was invited to speak at the Bible Institute at Statesville, North Carolina, where Brother Irvin Wallace is in charge. Several of the brethren from this area came through Ashland several weeks ago and stopped off with us to visit awhile. It was a blessing to be with these people for the service Monday night. Several of these folk subscribed for TBE after the service — in fact, I don't recall ever receiving as many subscriptions on one night as I did at this school.

For the information of any readers in this area that would like to attend this school, it meets on Sunday afternoons, Monday nights and Tuesday nights. For other information, I suggest you write to Brother Irvin Wallace, Statesville, North Carolina.

In Michigan

Saturday, April 17, I left Ashland alone to make a tour of several churches in Michigan. My first stop was Calvary Baptist Church at Owosso, where Brother Bob Nelson is pastor. When I arrived late Saturday, the Nelsons (five of them in all) were not home, but had left a note

on the door, instructing me to "make myself at home." I thought this presented me with an opportunity to let Brother Nelson know that I believed in a literal interpretation of the Word, so I went in and fixed myself a snack for supper. When the Nelsons came in and found me eating at their kitchen table, I told them that I was just "making myself at home," like the note said, and they didn't seem to mind.

On Sunday morning, I taught the adult Sunday School class and afterward brought the message in the preaching service. While I preached, it snowed! I had put off an earlier trip to Michigan in order to miss the bad weather, but I got it anyway! Owosso, which strangely does not get as much snow as other parts of the state, had its worst snow of the year in April, while I was there!

I preached again in the evening service and also on Monday evening. It was a great blessing to be with this church and its pastor and his family. We are looking forward to having him and many other of the brethren at our Bible Conference over Labor Day Weekend. Many said they planned to attend.

Detroit

On Tuesday and Wednesday nights, I preached at the Zion Baptist Church of 9024 Van Dyke, in Detroit, Michigan. The pastor of this church is Brother J. Frank McCrum, one of the speakers at our Bible Conference last year. (Bro. Nelson also spoke last year

Guinea, under the leadership of Brother Fred Halliman.

I not only enjoyed being with the church, but also had much pleasure with Brother McCrum and his family. He and Mrs. McCrum have—if I remember correctly—five boys and one girl, and most of these are still at home. So Mrs. McCrum has her work cut out, feeding and "picking up after" her husband and children.

Jackson

On Thursday I drove over to Jackson, Michigan to be with the Grace Baptist Church, a new church pastored by Brother Dick Miller. For the first time in my ministry—that I can recall — I



PASTOR DICK MILLER

preached for a church that is pastored by a man younger than I. I have the age on Brother Miller by only one year, however.

This church is one of the most



THE LONGS

Shannon, Jody, Phil (see photo below), Mrs. Long, Pastor W. R. Long, and Susan.

met folk who were more enthused over the truth and so happy in their faith. It was refreshing to be around these people, observing their interest in God's Word. I regret that two of the faithful male members had to be away and I did not have the privilege of meeting them.

Years ago, Brother Gilpin held a meeting for a church in Jackson and he is acquainted with many of the folk who have formed this new church. At the service, there were a couple of visitors from Lansing who have visited with us in Ashland. I refer to Brother Oral Stephens and his wife, who have a son here in our city. I appreciated the fact that these folk drove over from Lansing specially for this service.

The home of Brother Miller has recently been blessed with twins. This gives Brother Miller a total of four young children and if it were not for the fact that his sister and her daughter live upstairs, near enough to give Mrs. Miller some help, I doubt if Brother Miller would ever have much chance to preach! But with the help of these relatives, all of the small children get taken care of and Brother Miller manages to squeeze in some preaching.

Flint

Due to a misunderstanding as to a suitable date, the appointment at Lowell was cancelled for Friday night. On Friday, Brother Nelson and I drove over to Grand Rapids and I looked in on several of the book publishers with whom I do business. On the way back, we stopped by to visit with Brother Keith McIver, pastor of the church in Lowell, but missed seeing him as he was out doing some calling.

Friday night, I drove over to Flint, Michigan to preach that evening at the Fenton Road Baptist Church where Brother W. R. Long is pastor. This church has been doing some remodeling and building and was on the tail-end of the work at the time I was there. They will certainly have a beautiful auditorium when everything is finished.

We had a good service at Flint and Brother Carl Jackson and his wife, longtime readers of TBE, drove up from Davisburg for the service. The time spent with Brother Long and his family, though so short, was greatly enjoyed.

The church here is a supporter of the work of Brother Joe Brandon in Brazil and the pastor has faithfully stood behind this work, being a great help and encouragement to the much-abused Brother Brandon. I rejoiced to hear how the Lord had blessed Brother Long in his relationship with Brother Brandon in this missionary endeavor.

Gladwin

Early Sunday morning I left Flint to hurry on up to Gladwin, a couple of hours away. The church here is pastored by Brother Henry Hall, another preacher who spoke at the Conference last year. Brother Hall has endured a great deal of abuse recently because of his stand for the truth, even having his porch "tarred and feathered." But the Lord has blessed during the past few months and from my observation,



This is my buddy, a "political joker" and super salesman, Phil Long—he had dieted. He took up much room in the photo, that making his picture was getting too expensive.

it looks as if this church will continue to develop into a strong church.

Brother Hall has a number of young adults in this church and they seem to be greatly interested in the truth. They certainly pressed me by the response they are making toward the teaching of the Word of God.

I just had one thing to say to them. The city of Gladwin is having a centennial and many of the young men are growing beards. I told them that.

(Continued on page 5, column 1)



PASTOR AND MRS. J. FRANK McCRUM

at the Conference.)

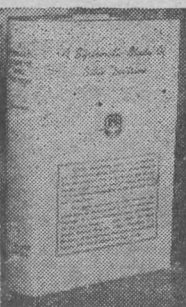
The church here was having a week of services, with three or four preachers bringing the messages. I brought two on the nights just mentioned, Brother Roy Tatum preached Monday night, and other brethren that I did not meet finished out the week.

This Baptist church has a faithful membership and is doing a good work in Detroit as well as on the mission field. The church supports missions in Brazil, under the leadership of Brother Joe Brandon, and missions in New

enthusiastic groups I have met anywhere and evidently the Lord is blessing them in a wonderful way. I don't know when I have

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Campbellism

(Continued on page three)

Confession, nor the Greek and Latin fathers, are to be understood nor believed, when affirming that baptism is for the remission of sins, what kind of evidence could satisfy him?" Of these "fathers" he says, "They are all with me."
Rice, in his reply to Campbell, among other things observed: "It is truly remarkable, that in starting a new reformation, which makes war upon all the christian world, the gentleman has, on almost every point, all the most learned men with him! All are wrong; yet all with him!" (Campbell-Rice Debate, page 467).
On the importance of baptism, Campbell had this to say with regard to the position it held among the "fathers:" "If we go back to the old creeds, the Nicene and the Athanasian, they put us to shame." (Campbell-Rice Debate, page 472).
The man who so much opposed creeds now quotes them as means of supporting the doctrine which he holds!

How Campbell Shifted on Colossians 2

In his debate with McCalla, Campbell contended that Colossians 2:8-12 did not refer to baptism. He said:
"Ye gentiles have no need of the Jewish circumcision. Why? Because ye have received a more excellent circumcision. What was that? baptism? No: but a circumcision made with our hands, viz. 'the putting off of the body of sins of the flesh.'" He explains that "this circumcision Christ is said in the first clause of the eleventh verse to have performed: 'By whom also you have been circumcised.'" (page 191).
On the next few pages, he draws a contrast between the act of circumcision and the act of baptism, showing that circumcision and baptism do not correspond. Anyone who will read pages 191-200 of the debate will clearly see that Campbell did not understand Colossians 2 to refer to the matter of baptism.
But in the Rice debate, on page 498, Campbell's twelfth argument in support of his theory of Baptismal salvation is based upon Colossians 2! He states:
"The old fleshly circumcision only took off a mere atom of flesh; but the spiritual circumcision, which we have in being crucified with Christ, in being buried with him in baptism, cuts off, without a knife, and without a hand, the whole body of the sins of the flesh. This is Christ's way of circumcising now-a-days."
In his debate with McCalla, one of his arguments was

Recent Trips

(Continued from page 4)

heard of many kinds of Baptists before, but this was my first experience to preach to "Beatnik Baptists."
I preached at this church at the Sunday morning and Sunday evening services and was well-pleased with the response to the messages. We are looking forward to having Brother Hall and his family—and perhaps others from Gladwin—at our Conference again this year.

Conclusion

The purpose for such "hop-skip-and-jump" trips as this one to Michigan, in addition to preaching the Word, is to more or less acquaint the churches with TBE in a more personal manner. If folk know some of those "behind" the paper they can have a little better appreciation of it. So we are glad to make such trips as this, though we often wish we could stay longer at every place. It does me good, the paper good, and I hope the people are helped, too.

I wish to thank each of the pastors, churches, and friends who made this trip so enjoyable.

"Everything New"

(Continued from page 3)

NEW CLOTHES.

Now don't misunderstand me, I don't mean that when an individual is saved he "dresses up." However, quite often that is true, for often the individual has been spending his money for the things of the world, and when he is



PASTOR AND MRS. HENRY HALL

righteousness of Jesus Christ. The old song says:

"My hope is built on nothing less Than Jesus' blood and righteousness."

Notice, my sins were washed away in His blood, and God clothed me in Jesus' righteousness. This Scripture that speaks about the best robe being put on this young man is a description of what takes place with us the day we are saved. You will notice it doesn't say to just put a robe on him, but it says to put the best robe on. Beloved, the man who is saved is better off than Adam ever was in the Garden of Eden, for the best that Adam had was a perfect human righteousness, whereas I am clothed in the righteousness of Jesus Christ, and

wear shoes. When the children of Israel came out of the land of Egypt and started toward the land of Canaan, the Word of God says that God asked them for an offering that they might build the tabernacle. Those Jews gave God their badger skins, which was what they used to make shoes. Now when we get over to the end of the forty years wilderness wanderings on the part of the Jews, we find them coming down to the Jordan River getting ready to cross over into the land of Canaan. God said, "I asked you to give me the shoes off your feet for the building of a tabernacle, and you did it, and the shoes that you had, didn't wear out. They have lasted throughout all the wilderness."

Beloved, those shoes had to last

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"13. Circumcision has come to such a crisis, that whosoever is circumcised, Christ shall profit him nothing; therefore baptism, its substitute, will also come, or has now come, to such a crisis, that whosoever is baptized, Christ shall profit him nothing."
But back again to the Rice debate, on page 506: "I agree with the authors of the confession of faith [Presbyterian], in their references to this passage (Col. 2), so far as I now remember them, affirming that we do 'put off the body of the flesh by the circumcision of Christ (being buried with him in baptism).'"
The Pedobaptist confession is here upheld by Campbell, whereas in the debate with McCalla he expounded the passage Colossians by saying that Paul "first exhorts the Colossians to beware of such philosophy as that of Pedobaptism" (page 191).

saved he begins to clean up and dress up a little, even on the outside. But that is not what I mean in this instance. I am saying that whenever God saves a man, that man has new clothes.

In Luke 15 we read the story of the wayward son. You remember how he went into a far country and wasted his substance with riotous living, and when he came back we read concerning him:

"But the father said to his servants, Bring forth the BEST ROBE, and put it on him; and put a ring on his hand, and SHOES on his feet." — Luke 15:22.

Notice, the old father, said "Bring forth the best robe and put it on him, and put shoes on his feet." I think this has a tremendous spiritual significance. Here within this world, the best that we have is an imperfect human righteousness. If you will go back to the Garden of Eden, Adam had a perfect human righteousness in Eden, but when Adam sinned, his righteousness became an imperfect human righteousness, and you and I are born with the same. We have an imperfect human righteousness today, but the day that God saves us He clothes us with a perfect divine righteousness. Beloved, I am clothed with the same righteousness that Jesus Christ Himself is clothed with. We read:

"For he hath made him to be sin for us, who knew no sin; that WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." — II Cor. 5:21.

Now what does that mean? Simply this: God took Jesus, who didn't know any sin, who never did any sin, and put our sins on Him. Then God takes the righteousness of Jesus Christ and puts it over on us. Isn't it wonderful to know the day that Jesus went to Calvary, God treated Jesus just like I ought to have been treated, and the day that I saw Jesus Christ as my Saviour on the cross, God treated me just like Jesus Christ ought to have been treated, so that the Son of God got my sins at the cross, and I in turn got His righteousness. Beloved, it thrills my heart to know that I am clothed in the

thus have a perfect divine righteousness. I have a better righteousness than Adam ever had in the Garden of Eden. If he hadn't sinned, Adam would never have known anything in this world but a righteousness that was perfect so far as human standards are concerned, but today I am clothed in the righteousness of the Son of God, so that when God sees me, He sees me clothed in the righteousness of His Son.

This text not only says that they put the best robe on him, but they put shoes on his feet. If you are going to walk very much, you are going to have to

throughout all the wilderness journey for they were a type of our walk here within this world. Beloved, our salvation has to last. You are not saved today and lost tomorrow. Salvation isn't an off again, on again, gone again proposition. You are not saved today and lost tomorrow and saved the next day and lost the next. When God saves you, He saves you for time and eternity, and He clothes you with the robe of Christ's perfect divine righteousness, and He puts shoes on your feet, the kind that won't wear out — from the time you are saved until you come down to Heaven itself.

IV

NEW FATHER.

The day the Lord saved you, you got a new Father. What kind of a father did you have beforehand? Well, a pretty bad one, because the Devil was your father before you are saved.

You say, "Brother Gilpin, all my life I have heard it said that God was the father of us all. All my life I have heard people talk about the fatherhood of God and the brotherhood of man." That is one reason why I could never belong to any fraternal organization, because every fraternal organization in the world teaches the fatherhood of God and the brotherhood of man, and there never was a bigger lie told than that of the fatherhood of God. Beloved, I say to you, God is not the spiritual Father of us all, but rather, the Devil is your father until you are saved. We read:

"Ye are of your father the Devil, and the lusts of your father ye will do." — John 8:44.

Every man before he is saved has the Devil for his spiritual father, and the only way that you come to have God for your spiritual Father is through salvation, for we read:

"For ye are all the CHILDREN OF GOD BY FAITH in Christ Jesus." — Gal. 3:26.

Beloved, you are a child of the Devil until you are saved, but by faith in Christ Jesus you become a child of God. (Continued on page 6, column 1),

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(Continued on page 7)

"TRI-LEMMA"

From the preface of the book "The same title by J. R. Graves) Tri-lemma! Trilemma! What is the word mean, and of what is the book treat? When one is pinned between two horns—i.e., between two horns. When he is pinned between two, pierced by a third, may we say he is in a Tri-lemma? It will be remembered that the Pharisees upon one occasion demanded of Christ his authority for what he did in cleansing the temple of money changers and thieves. He replied: "I will ask of you one question: The answer of John, was it from heaven (i.e., valid), or of men? (i.e., invalid) answer me. And they answered with themselves, saying, 'We shall say, From heaven; he said, Why then did ye not believe him? But if we shall say, 'We are men; they feared the people. And they answered and said

unto Jesus, We can not tell."—Mark 11:29-33.

These Pharisees and deceivers of the multitudes were evidently in a tri-lemma, for they were self-condemned when they said they could not tell. Had they decided according to the evidences before their eyes, they could have answered Jesus correctly, but they were influenced by other motives than a desire to be governed by the truth. This circumstance suggested the title of this little book; for Protestants, when asked if Catholic baptisms are valid, "reason among themselves," and when they see that they are unbaptized and unchurched, answer it as they may, they answer: "We can not tell," when they know and can tell, if they would but admit the plain truth.

After twenty years I have been able to finish and re-issue this little volume. It was hastily prepared and put before the public when the action of the Presbyterian Assembly touching Romish baptisms was awakening inquiry. The Assembly had suppressed the discussions, and thousands were anxious to learn all that could be known of what had transpired upon its floor, and the positions their leaders had taken *pro* and *con*. This book was the only source of information attainable by the people of the transactions of the Old and New School Presbyterian Assemblies in America, and it is today. Its object was to widely extend and deepen the interest of the Protestant laity in this question of Romish baptisms, since their grave and reverend professors had declared and demonstrated the fact that whether valid, or invalid, all Protestant ministers were unbaptized, and unordained, and without authority to preach, and the entire laity were also unbaptized and unchurched.

I have had the pleasing evidence from all parts of the continent, even from distant Oregon, that the little Book had done "yeoman service" in leading Protestants to seek a baptism that was not derived from "The Man of Sin," and church relationships in churches that never symbolized with the Papacy.

I have now enlarged the work, and again send it out upon a more extended mission. Catholics rejoiced over the dismay it carried into the ranks of Protestants, as did Free-Will Baptists, Campbellites, and Anti-Missionary Baptists, but what will they now say when a destructive question is brought home to them, viz.: The baptisms of the Baptists—are they from Heaven (valid), or of men (invalid)? Answer as they may, they will inevitably find themselves unbaptized and unchurched. (Get this book from us for 40c).

These Readers

(Continued from page one)

was blessed by the Spirit of our God, I am unashamed of the tears that flowed as I read these articles. We all know it takes money to print a paper. But thanks to God, when one doesn't have it, she isn't denied the blessed printed Word of God. May He who is able bless you. In reading, my mind went back to almost a year ago, April 1960, as returning from Pittsburgh, Pa., I called you to say "Hello," was asked to come up to your home, having never met you. I intended to visit an hour and resume my trip on to Memphis, Tenn., where I lived 35 years. But, as I told Bro. Wayne Cox, I spent the night with you and your blessed wife. She even fixed my supper. Took me back to the good ole days when my father and mother were living (in this world). They were like you and Mrs. Gilpin. May God ever bless you. I wrote Bro. Hallman last November. Had a wonderful letter from him. My health is some better out here. Haven't made any money. Hope this will help.

—T. J. Sewell, Ariz.

Associations

(Continued from page 1)

Thus, we feel that though we have many times in the past carried articles pertaining to ecclesiastical organizations, we are justified in once again making our position clear to the readers of this paper. We are not going to elaborate or endeavor to be exhaustive in any wise, but will simply state what we believe to be the Scriptural position.

First, it should be understood that we believe in fellowship, but not in "Fellowships." That is, we love and enjoy fellowshiping with our brethren and with sister churches. The "fellowship of the saints" is something which we do not want to be without; we deeply cherish such fellowship and long to have more. But we do not believe in the modern organized "Fellowships" that are common today. Likewise, we say that we believe in conventions, but not "Conventions." We like to convene with brethren, with other churches, but we do not believe in organizing "Conventions." Also we believe in associations, but not "Associations." Association with the saints of God is most blessed and to be greatly desired and sought. But we find no Scripture for modern organized "Associations." We believe in councils, too; but not "Councils." The council of Acts 15 is nothing like our modern ones.

So, it should be clear to our readers that we do not oppose fellowship, conventions, councils, or associations in the Scriptural sense. But we are not for the organized ecclesiastical bodies such as a Convention, Council, Association, or Fellowship. These organizations do not promote unity and fellowship, but bind and destroy.

Secondly, we wish to make it clear why we are not for these organizations. Baptists have always taught that the Bible is a sufficient guide in all matters of faith and practice. Most Baptists profess to believe this, but in more cases than one fail to practice it. Though we no doubt fall far short, we at least endeavor to practice what we profess to believe. We believe that the Bible is a sufficient guide and we seek to follow its precepts and patterns. Certainly, God has given us a sufficient pattern with regard to how His churches are to act and work. We believe that the New Testament clearly reveals to us the Scriptural relationship that should exist between churches of like faith and order, and how these churches are to fulfill their commission in the world.

We understand the Bible to teach that each church is a complete body within itself, that Christ is its Head with the Holy Spirit indwelling and leading it. We find no mention or example of any thing like our modern-day Fellowships, Conventions, Councils, and Associations. Certainly, we find references and examples of fellowship, conventions, councils, and associations, but not the organized kind of our day and time. These modern-day organizations are only a few years old; they did not exist in New Testament times nor during the years preceding and immediately following the Reformation.

Therefore, since these bodies are in no wise Scriptural bodies, being taught neither by precept nor example in the Bible, it is not unjust to regard them as being unscriptural, without any divine authority whatsoever for their existence.

Of course, the argument that is chiefly relied upon by these organizations is the argument of expediency, or in other words, "the end justifies the means." We are told that it is necessary (or at least more effective) to have such organizations. But we object to this, believing that whatever is necessary (and most effective) for us to know, believe, and practice is revealed in God's Word, and to state that the method of some man-made organization does a better job at God's work than the method God has revealed is to belittle and scorn

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MAY 18, 1961

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McLEANSBORO, ILLINOIS

MURRELL A. COMBS, Pastor



Murrell Combs

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—Bob Ross.

PROGRAM (DAYLIGHT SAVING TIME)

10:00 A. M.	—Devotional	
10:15 A. M.	—I Corinthians 4:7	J. Carlin Lilly
11:00 A. M.		James Crace
1:30 P. M.	—Devotional	
1:45 P. M.		Bob L. Ross
2:30 P. M.	—John 8:47	James Crace
7:30 P. M.	—Devotional	
7:45 P. M.		J. Carlin Lilly
8:30 P. M.	—II Peter 3:9	Bob L. Ross

Meals and Lodging Will Be Provided for Out of Town Guests

God's Word and will. God's way, from the service, after I had regardless of how "ineffective" it spoken to the widow to bid her may seem to us, must ever be goodbye at the church building, regarded as the best way (and the thought overwhelmed me, he only Scriptural way). Furthermore, whether it be the "best" had before. It has been a happy home. It has been a wonderful home. God blessed them. God blessed the family marvelously with a happy home. But you know, beloved, he has a better home now than he ever had before. He is gone now to the home that was not prepared by man, but by the Lord Jesus Christ Himself, and if you are saved, you have a new home waiting you likewise.

"Everything New"

(Continued from page 6)
home waiting after a while.

I took part in a funeral this afternoon. It was an unusual family. I've known them for years. They have been my friends for years, and I thank God for the privilege of having a part in that funeral service. When I first came to know them, there was a grandfather, and a father, and a grandson — all three high-type outstanding Christian persons. The grandfather died, and then this afternoon we buried the father. What a blessing this family had been to me. I tell you, beloved, I thank God for families like this family who knew the Lord, and for the man who died whose funeral was held this afternoon, who walked with the Lord all these many years that I have known him. As I turned away

If you are a saved person, everything about you is new. It is all new as a result of your experience in Jesus Christ — a new birth, a new nature, new clothes, a new Father, a new hope, a new motive for service, and a new home awaiting us. Isn't it wonderful to know that everything we have is new in Christ Jesus. How I thank Him and praise Him for my experience. How I pray that this joy in Christ might be duplicated in your life—that the Lord might save you and give to you this same kind of experience and make everything new so far as your life is concerned.

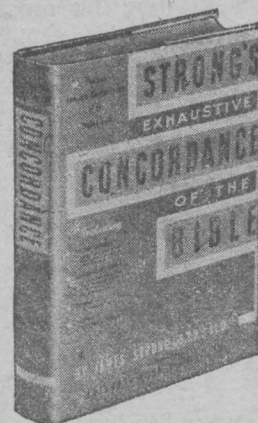
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Campbellism

(Continued from page five)

baptists and broken fellowship with them about a matter which in their view was of **so little importance.**" (Memoirs, Vol. 2, page 360).

This has always been the rut in which Campbellites have traveled when viewing baptism that does not literally remit sins. They try to present the ordinance as a "good-for-nothing" matter, unless it remits sins. Well, the Campbellites need to be reminded that **the Bible as a printed book** does not have to exist for one to be saved, even according to Campbellism. The Word can be **preached** and people be saved without a Bible. This was actually the case in early times, for the Bible was in the process of being written. Many during the Dark Ages were deprived of a Bible and until the printing press, there were hardly any Bibles at all.

Well, then, will the Campbellites have us throw away our Bibles, since the printed Bible is not necessary for salvation? We know, of course, that the Gospel which is recorded in the Bible is necessary to salvation; but the Gospel can be propagated by word of mouth and does not depend upon a written book for its success. Why don't the Campbellites throw away their printed Bible? Because one thing is not as important as another, shall we destroy the lesser?

"Regeneration" Discovered

The meaning of the term "regeneration" was supposedly discovered by Robert Richardson, Mr. Campbell's son-in-law and fellow-laborer in the water gospel. On page 326 of the Memoirs (Vol. 2), Richardson writes:

"It was during this year (1830), and about a month before the meeting of the Elkhorn Association just referred to that Mr. Campbell issued his famous 'Extra on the Remission of Sins,' in which he presented also the scriptural meaning of regeneration, shortly before discovered by Dr. Richardson, and presented by him to the readers of the 'Harbinger' in some essays signed 'Discipulus.'"

Death of Mrs. A. Campbell

On October 22, 1827, Alexander Campbell's first wife died. Campbell stated that "the deceased was a Christian in profession and practice." (Memoirs, Vol. 2, page 179). However, Mrs. Campbell was never baptized again after 1812 when she was immersed by Matthias Luce, along with the other six persons which included her husband. This was long before the "true meaning of baptism was discovered" in 1823, and the "discovery" was not practiced until 1827. The question arises: Was Mrs. Campbell saved or lost? Mr. Campbell lays aside his heretical doctrine and says, "The deceased was a Christian in profession and practice."

First Contribution

(Continued from page one)
God's Word. They honor some man, association, or convention.

One more of many reasons is that the men who are responsible for the Baptist Examiner not only preach and teach the Word of God but they help and get help for some Baptist Missionaries that I know. These Missionaries are not just the common run of preachers, but are men of God with convictions.

My prayer is that this will be your best rally day and that you can keep on sending forth the truth.

In Him,
James Gassett, Florida

April Newsletter

(Continued from page one)
\$500.00 each month. We cannot experience another month such as March and April have been

and keep the paper on a regular basis.

Might it please the Lord to give us a most glorious offering in this month of May—a Rally Day offering whereby we can pay not only our current expenses, but reduce our old indebtedness considerably.

*The Newsletter is our confidential report that we send out each month to our contributors and financial supporters of THE BAPTIST EXAMINER.

Associations

(Continued from page 7)
mission and obey our sovereign Lord.

One can easily see how the organizations of men soon turn out to be what never was intended by the sincere (but wrong) men who put them on wheels. Why is it that every organization that is of any age at all is or is fast becoming corrupt? We say it is because **God was never in such organizations to begin with.** Many good men may have started various movements, but we see how quickly these movements go downward. A little leaven will leaven the whole lump, and the fleshly leaven that is characteristic of a man-made organization soon leavens the churches that are affiliated therewith.

Roman Catholicism began with churches. It began as an organization similar to those in existence today. It took it a good while to fully develop, but when it did, how horrible! We look upon modern Romanism with justified contempt; should we not likewise look upon the organizations similar to it with the same contempt?

There are many who read this paper who are affiliated with some man-made organization. We wish to say that we have nothing but love for you, but we do not believe any organization of man is of the Lord. We love you, but not the organization.

If we are wrong in this matter, then at least we are not wrong intentionally. We have sought the will of God, have studied His Word and tried to weigh things carefully. And frankly, we believe that if every one else will do the same thing, the same conclusion will be reached. It has cost us much to stand for this principle. Of course, the scorn and ridicule of those who are devoted to ecclesiastical machines has been our portion. But we cannot do otherwise than follow what is clear to us relative to God's church, the only divinely authorized body on this earth.

Baptist Suicide

(Continued from page 1)
tice. Does not the Anglican church and the Episcopal church use this practice? (As a word of warning, even some Protestant and Baptist preachers are indirectly using this priestly gimmick. Most Seminaries and Colleges have a course in Pastoral Counseling. This is to teach the pastor how to counsel his parishioners. Actually it often is a psychological way of Protestants to hear confession of some troubled soul).

The next error that crept into the Church of Rome was that there was magical power, not only in men (such as priests) but also in rituals. After a few hundred years the corrupted church spoke of the Seven Sacraments. Now, not only does a person have to appear before a human mediator but it was necessary that certain ceremonial rituals be performed. Again notice how the soul liberty was lost and surrendered to The Prayer-book, the Rosary, the candles, the wafer, and what have you. The Baptists do not believe in the priesthood of any religious system, nor do they believe in the magical powers of any so-called sacraments.

In the Fourth century, another

step was taken to remove all soul-liberty from the individual. This was the church-government marriage. The Church of Rome and the government of the Roman Empire became one under Constantine. This meant that a person born in this nation was considered automatically a Christian without his personal consent. Today we have Spain, Italy, South America, plus many other countries where the Church of Rome removes the personal choice of religion from the individual. Again this is not limited to Rome but in Sweden we find the Lutherans, at one time in Switzerland you were a Reformed, and in the Balkan countries you were automatically a Greek Orthodox. But we as Baptists believe in the separation of church and state because it is part of our soul-liberty distinctive. Today in the United States the National Council of Churches is working in conjunction with city zoning boards with power to prevent any new church buildings from being built unless permission is obtained from this modernistic council. This is an indirect way of trying to take away soul-liberty.

The last error of church history I want to use in describing this soul-liberty is the matter of interpreting the Bible. The Church of Rome took this right away from the common reader by saying that only the priest is qualified to interpret the Bible. Once again man was not able to hear God's voice through the Scriptures but only through the lips of the priesthood. We as Baptists firmly believe that every born-again Christian not only has the right, but the Spirit-given ability to understand and interpret the Bible. And upon this error I want to relate my topic title, "Baptist Suicide."

The most impressive miracle connected with the history of the Baptists is that many individual men who practiced an independent, Spirit-led, study of the Bible came to the same conclusions. Men arrived at Baptist convictions free from human controls. This is how Baptists differ from Protestants and Romanists. What a blessed thing this is that each believer could study God's Word and arrive at conclusions that were the same. This is a great exercise, too soon and too often forgotten. The result is that little despots are rising up and clamping down laws on Baptists which make it all but impossible for men and churches to be free in study or preaching.

I now refer to associations and conventions which tell the missionary or pastor what they must believe and teach on even **unproven theories regarding prophecy and church practices.** Baptist churches are being bamboozled into adopting resolutions which say that no man or church can join or stay in certain Baptist fellowships unless and until they subscribe to the dispensational interpretation of Scripture according as the "big dogs" see it. Strangely enough, there are many associations where if you will not conform to their way of thinking on non-historic Baptist doctrines you will be ostracized. The national director or local moderator will spread the word around to avoid the pastor of a certain church because he does not conform to the views of the "big dogs" or the "powers that be." By no means am I speaking of a liberal group of Baptists but my remarks are applicable to the well-known "Fundamental" Baptists.

To me it is alarming to hear men claim to be historic-Baptists yet they would deny some brother the right of interpreting the Bible. This is why I say that "soul-liberty" is the chief or most basic Baptist distinctive. In the northern part of the United States there are a number of Regular and Conservative Baptists who hold to "close" communion, to the old "visible" view

of the church, or have a variety concerning eschatology. What happen to these men? If "powers that be" or the "big dogs" have their way they will automatically remove them from list of loyal followers and bring pressure so that they soon disappear from the scene. Yet these same leaders consistently speak of the conventions as being dictators. Frankly, if they prevailed and not hypocrisy, would admit that they much pressure to bear churches and pastors because they do not conform to the image. We certainly ought to rejoice in the fact that different Baptist churches can fellowship together, but we should surrender doctrinal convictions for such.

You might ask how does a resentative or moderator bear pressure. He can do this by making sure you are new speaker at an associational meeting. Or if you candidate for church he will phone or write you letter saying this man does not completely agree with us with our program. He will use propaganda making you to have heretic before other brethren ordination examination and recognition councils they will neglect to invite you.

Someone may now ask, "Is this article written by some persecuted, complexed preacher?" This article is written by a Baptist pastor who can honestly say that he has seen other preachers pay the price of "being different" in that they were too much Baptist or too strong a Calvinist. The purpose of the article is merely to ring out a warning that to take away soul-liberty from any individual or any church will amount to Baptist suicide.

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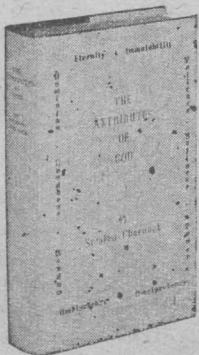
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