

No one can claim to have a peaceable disposition merely because he is at peace with the devil.

# The Baptist Examiner

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To the law and to the testimony; if they speak not according to this word  
it is because there is no light in them.—Isaiah 8:20

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## SPEAKING IN TONGUES

By RAY WAUGH  
618 Gibbs Building  
San Antonio, Texas

Today great hosts of people who call themselves Christians have so cluttered the Gospel of Jesus Christ that it is very doubtful whether any of the Apostles would be able to recognize their own writings. Jesus, His Apostles, and His first disciples very plainly tell us that salvation is by way of faith in Him alone. Apparently, however, many read these testimonies by Jesus and His first followers and seemingly insist they did not know what they were talking about; that is, many of our day insist that faith in the Gospel or in Jesus Christ and Him crucified and resurrected is not sufficient for salvation.

Some tell us that one must be-

lieve and be baptized in order to be saved. Others tell us that one must have faith, be baptized, and join some church to be saved. Still others tell us that one must believe, be baptized, and be further baptized by the Holy Ghost in order to be saved. Certain ones who build on the latter requirements insist that one must have faith, be baptized, receive the Holy Ghost, and speak in "unknown tongues" in order to have the zeal of salvation.

### Tongues at Pentecost

Since there is so much evident confusion, we need to determine just exactly what the Scriptures say regarding these matters. At this writing, we shall take up the matter of "unknown tongues." When we turn to the Word of God, we discover that the first

reference to "speaking in tongues" is found in Acts 2:4-6:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

We need to note first of all that the Spirit of God gave them utterance to speak in "other tongues;" that is, the languages which these men "out of every nation under heaven" spoke (absolutely nothing is said regarding "unknown tongues"). Secondly, (Continued on page 8, column 3)

## CAMPBELLISM

Series by Bob L. Ross

XVII

### CAMPBELLITES DENY GOD'S ATTRIBUTES

I have a book before me entitled, *The Gospel Plan of Salvation*, written by T. W. Brents, well-known Campbellite of years past. The book is published by the large Campbellite "Gospel Advocate" Company at Nashville. In this book the writer tries to prove that God chose to be ignorant of the future! Notice his blasphemy in these remarks:

"Then if there are some things which God can not do, though omnipotent, may there not be some things He DID not know, though omniscient?" page 96).

"He did not know, before making man, just how wicked he would be, simply because such foreknowledge would have been incompatible with the free-agency and responsibility of man. To be responsible, man must be free. If God knew before He gave Adam the law in the garden that he would violate it when given, then he was not free; for he could not have falsified God's foreknowledge if he would: hence to violate the law was a necessity." (page 96).

Give Mr. Brents credit for one thing: he has better judgment than to admit the truth of foreknowledge. To admit this would be death to his favorite idol, Dagon Free-Will. So Mr. Brents chooses to deny God's attribute of foreknowledge, rather than destroy his god.

On the same page he further says:

"God had power to avoid the foreknowledge of every thing incompatible with His attributes and the scheme of salvation devised by Him. He who says God could not avoid knowing every thing, limits the power of Him who is omnipotent. God can limit the exercise of His own attributes, but it is dangerous (Continued on page three)

## What God's Word Teaches Concerning The Angels

It is reasonable that there should be an ascending scale of life from man upward toward God, just as there is a descending scale of life from man downward. A contemplation of the vastness and the wonder of this universe may well raise the question, Is man the only creature that "has a mind to appreciate and contemplate this workmanship of God" and to praise Him for it? Without the Bible we should be left to blind conjecture. But in the Bible we have clear revelation of an order of beings above man, existing in ascending orders and ranks, called angels.

### I. The Nature Of Angels

#### 1. They Are Created Beings.

In Psa. 148:1-5 angels are among the things exhorted to praise the Lord on the ground that "he commanded and they were created." That angels are created beings is also proved by Col. 1:16, which reads: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers."

#### 2. They Are Pure Spirits.

We do not mean to affirm here that all angels are sinless; for, as we shall see later, some are evil. We mean that the nature of angels is spirit unmixed with materiality. Angels do not possess bodies for the execution of cer-

tain purposes of God, as in Gen. 1. We affirm that angels are pure spirits because in Heb. 1:14 they are called spirits. Man is never thus unqualifiedly designated. Christ said "a spirit hath not flesh and bones" (Luke 24:39).

#### 3. They Constitute an Order of Creatures Higher than Man.

Of man it is said that he was "made a little lower than the angels" (Heb. 2:7). Angels are said to be greater than man in might (II Pet. 2:11). Their superior power is also implied in Matt. 26:43; 28:2; II Thess. 1:7. Yet angels are ministering servants to believers (Heb. 1:14), and shall be judged by them (I Cor. 6:3). This last fact would seem to indicate that man, though now inferior in nature to angels, shall, in his glorified state, as a trophy of God's redeeming grace, be exalted with Christ far above angels (Eph. 1:20, 21; Phil 2:6-9).

#### 4. They are Sexless.

(Continued on page 7, column 2)

## SUPPORT -- HOW!

The question is, "How shall we support the church?"

Some churches try cooking:

- Chili dinners
- Bacon breakfasts
- Oyster suppers
- Fish fries

Some churches try gambling:

- Bingo —Raffles
- Lotteries —Card parties

Some churches try merchandizing:

- Rummage sales
- Bazars —Cake walks
- Carnivals

Some churches try:

- Pledge cards
- House to house begging
- High pressure methods

Some churches try God's way:

"The tithe is the Lord's."

—Prov. 3:9 "Honor the Lord with the firstfruits of all thine increase."

—I Cor. 16:2 "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him."

—II Cor. 9:7 "God loveth a cheerful giver."

God's way is best. God will

(Continued on page 8, column 5)

## Report From Halliman

TELLS OF BUILDING ERECTED, DELIVERANCE FROM DANGER, AND OF A SOUL'S SALVATION

Sovereign Grace Baptist Mission letter.

Koroba, Free Bag, Via Goroka Territory, Papua—New Guinea

Dearly Beloved in the Lord:

As this is being written, I am well out in the bush country alone, except for several hundred natives close by. I have been away from home now for nearly five weeks and it will be some time yet before I can be re-united with my family. Besides myself, only the Lord knows how I long for some fellowship, but again only the Lord knows what is best for each of us and I praise God for His omniscience.

I was held up in Koroba for nearly 20 days before being able to get out here and get started. I didn't question the Lord as to why, but from my point of view I couldn't understand the reason for being held up that long. I began to see, though, the second day that I was here; this will be explained a little later in the

Most missions opening a mission station in a new area usually send no less than two and in most cases more to open up the area and get things started, but since I was not sent out by a mission board (I praise God for that), and since the Lord has not sent some one to help me, there was no one to go but myself. The government here tries to take every precaution it deems necessary to protect people from any harm from the native folk and since these natives in this area have had little to no contact with the government and because I was undertaking this alone, the officer in charge felt it best for me to wait until he or some one else at the station could come with me and have a talk with the folk with whom I would be immediately dealing. Not too long ago a policeman was attacked between the government sta- (Continued on page 4, column 3)

## The Baptist Examiner Pulpit

### "DEATH"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."—Romans 2:7.

I don't imagine there are any of us who like to think about death. I am sure there isn't a one of us who would say that he really enjoys sitting down and contemplating the meaning of death, yet it is a solemn reality to everyone of us. It comes to our homes. It comes to our friends. It comes to our enemies. It comes to each of us. It comes to all. Surely we ought to study what the Word of God has to say about it, just the same as we study what the Word of God says about every other truth.

I

#### PHYSICAL DEATH

First of all, I would like to re-

mind you that physical death is a consequence of sin. We often say there wouldn't be any thorns and thistles in this world if Adam and Eve hadn't sinned. We often say that women would not have known the pain that they know in childbearing if Adam had not sinned. We often say that man would not have known what it was to earn his living by the sweat of his brow had it not been for sin. Beloved, we would never have known what death was physically had it not been for sin.

When God called for the three who had participated in the first sin—namely, Adam, his wife, and Satan personified in the serpent—and pronounced judgment upon the three, it was then that God said to Adam:

"In the sweat of thy face shalt

thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." — Gen. 3:19.

Up until that time there had been no revelation that Adam was going back to the dust, but now as a result of sin, Adam, the first man who came from dust, is to return to dust. Therefore, I say at the very outset that physical death comes as a consequence of sin. Sin is universal. Sin is everywhere. Sin is as omnipresent in this earth as is God. Because of sin, death logically follows; it is a consequence of sin.

I would remind you also that physical death is certain to come to each of us. There is only one alternative — if the Lord Jesus Christ were to come before we (Continued on page 5, column 1)

### A SPECIAL NOTICE TO PREACHERS

We desire to run a series of articles in TBE on the theme, "Why I Left the ..... Church and Became a Baptist." We have already written to three preachers, asking for articles on the Holiness church, the Presbyterian church, and the Methodist church. Unfortunately, we do not know the religious background of preachers who were Roman Catholics, Campbellites, Hardshells, Adventists, Russellites, Episcopals, Modernists, and the like. We would like to ask that if there are any preachers who have a religious background other than Baptist, and if you would write us an article for this series. Please let us know.

### FORMOSA SAVED FROM HURRICANE

While newspapers said that only a "miracle" could save Formosa from Typhoon Nancy, the president, Chiang Kai-Shek, spent hours praying that the island would be spared from the severe storm. As a result the storm completely bypassed the island even though meteorologists said that whatever changes took place the storm would still hit the island with great force.

Many of the people on Formosa had resigned themselves to their fate while the president ordered all possible precautions to be made and then withdrew to his private chapel for prayer. His wife's prayer group which consists of the wives of government leaders also gave themselves to earnest prayer on this matter. When word came that the storm had changed its course a message was sent to the intercessors to "Quit praying and start praising God." The same typhoon later battered Japan and left 320,000 homeless as well as causing untold property damage.—U. E. Action.



# Arkansas Pastor Writes A Second Letter Concerning His Differences With Us

From Pastor E. W. Johnson  
Calvary Baptist Church  
Pine Bluff, Arkansas

Dear Bro. Ross:

In reply to your letter dated Nov. 29, but received here Dec. 14:

Your question—"Do you believe that Lutherans, Presbyterians and Methodist churches constitute authentic churches of Christ? Are their immersions valid?"

My answer—If a Presbyterian church should become independent and practice baptism by immersion only of believers, I would believe it be an *authentic* church of Christ though it did not wear the name *Baptist* and was not in any so-called line of Baptist succession.

My answer — A Lutheran church or a Methodist church would have to do those things which I state above concerning a Presbyterian church and in addition begin to preach the gospel as it is laid down in the doctrines of grace before I could believe them to be *authentic* churches of Christ. But if they did, I would regard them as authentic churches of Christ though they did not wear the *Baptist* name and were not in any so-called line of Baptist succession.

My answer—Under those circumstances outlined above I would be happy to believe their immersions to be valid.

My answer—As to whether I regard them as being now *authentic* churches of Christ, the answer is *no*. They are no more pillars and grounds of New Testament truth under their present conditions than the great rank and file of Baptist churches are in this day.

My answer—As to the question of whether I would receive their immersions under present circumstances, I shall answer as you did in your letter of Nov. 29 in regard to those Baptists who are in varying degrees of error. I quote—"It of course depends on how wrong these Baptists are." And my investigation of them would be as your investigation of such Baptist—I would simply probe the heart of the person involved with the word of God. And let me emphasize the fact that such a leaving of matters to the Christian conscience would not allow for sprinkling or pouring as you suggest in your letter of Nov. 29. Please read again my statement in the letter of Nov. 27—"Baptism is an act of Christian conscience (I Peter 3:21) in obedience to the words AN EXAMPLE OF OUR LORD and can safely be left to that conscience WHEN IT IS PROPERLY INSTRUCTED BY A FAITHFUL PREACHING OF THE HOLY SCRIPTURES." This does not allow for sprinkling or pouring.

I trust this is a complete answer to your question without any evasions whatsoever.

Now as to your original charge which you feel that I have not met—It was (1) that I did not believe that the validity of water baptism depended upon author-

ization from the church, (2) and yet I claimed to be in "word for word" agreement with the Phil. Conf. of Faith. You charged that these statements were irreconcilable in the light of article 28, par. 2, and article 26, par. 8, of the Phil. Conf. of Faith.

My answer — Confessions of Faith are of such nature that doctrines extracted therefrom ought to be found in their *letter* and not merely in *logical deductions* from their letter as you attempt in your letters of Oct. 26 and Nov. 29.

However, I shall examine your attempt to extract your doctrine by logical deduction from the Phil. Conf. of Faith — To gain truth by logical deduction we must be sure that we are taking into consideration all the factors involved. For example, are you sure your definition of the visible church is the same as that which was held by the authors of the Phil. Conf. of Faith? These Scriptural Baptist I am sure would hold as we do that the visible church is the pillar and ground of the truth, but they did not hold that some churches have all of it and others have none. They held: "The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan . . ." article 26, par. 3. And are you sure that they regarded their fellow Calvinists churches of the Congregational and Presbyterian persuasions as no churches at all but synagogues of Satan because they judged them to be in error on the subjects and mode of water baptism? And are you sure that they regarded the ministers of these Presbyterian and Congregational churches as not being "qualified, and thereunto called, according to the commission of Christ?" And I would be real sure because in the introduction to the London Confession of Faith such ministers are spoken of as *brethren*, pages 10 and 11, and in the appendix, page 71 and 72, they are spoken of in these words: "But that we may and do, as we have opportunity, participate of the labours of those whom God hath endued with abilities above ourselves, and qualified and called to the ministry of the word." And on page 72 these ministers are spoken of as "the servants of our Lord Jesus."

And so if you want to extract your doctrine from the Phil. Conf. of Faith by logical deduction, go ahead, but I would be a little more careful of my logic. And if you do establish your doctrine therein by your logic, I would simply answer that my rejection of your logical deductions from the Phil. Conf. of Faith is not so bad as your rejection of the plain words of article 26, par. 1, which reads:

"The catholic or universal church, which (with respect to the internal work of the Spirit, and truth of grace) may be called invisible consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all."

But if I rejected your logical deductions from the Phil. Conf. of Faith, I still would not do as you did in your letter of Nov. 29, saying, "Since the Baptists of that age had not been confronted with the *practical* effects of the 'universal invisible church' theory, they probably took the *theory* rather lightly and permitted this Protestant idea to remain in the Confession. The Philadelphia Association, likewise not confronted by the theory's effects, let the notion stand."

No, I am not going to stand up before those great Baptists of another day, men like Hanserd

Knollys, William Kiffin, John Harris, William Collins, Hercules Collins, Robert Steed, Leonard Harrison, Geo. Barret, Isaac Lamb, Richard Adams, Benj. Keach, Andrew Gifford, Tho. Vaux, Tho. Winnel, James Hitt, Richard Tidmarsh, William Facey, Samuel Buttall, Christopher Price, Daniel Finch, John Ball, Edmond White, William Pritchard, Paul Fruin, Richard Ring, John Tomkins, Toby Willes, John Carter, James Webb, Richard Sutton, Robert Knight, Edward Price, William Phipps, William Hawkins, Samuel Ewer, Edward Man, and Charles Archer, and say in effect as the Southern Baptist did in Kentucky when he introduced his resolution to permit women to speak in the convention, "Brethren, this is 1961." I am not going to say to such men that truth is determined by its *practical* effects. I know, as they knew, that truth is determined by the Holy Scriptures and not *practical* effects. Before you stand up before those men listed here and claim to be a better Baptist than they were, I would go read what the historian Macauley had to say about the sufferings of William Kiffin in his allegiance to the Baptist faith under the tyranny of James II.

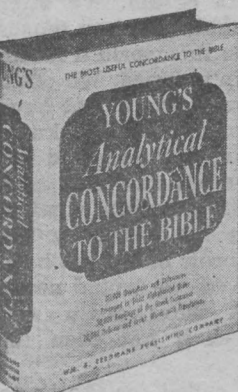
It may be that I ought to make my Bible read, as you in effect make yours to read: "Feed the Baptist denomination which He hath purchased with his own blood." Acts 20:28. But I would feel guilty of blasphemy against the blood of Christ to even think the thought, much less utter the words.

It may be that I ought to make my Bible read, as you in effect make yours to read: "And hath put all things under his feet, and gave him to be the head over all things to the Baptist denomination." Eph. 1:22. But this is not my understanding of that text. I understand that text to teach that the sovereign exaltation of Jesus Christ to the right hand of God there to bring all things under His feet for the benefit of the church of God, which is His people, all the elect of God.

It may be that I ought to make my Bible read as you in effect make yours read: "Husbands, love your wives, even as Christ also loved the Baptist denomination, and gave Himself for it." But I understand this verse of Scripture to be referring to all the elect of God, that people whom the Father gave the Son before the foundation of the world, that people whom Christ loved aforetime in such measure that He gave Himself in the cruel death of Calvary for their salvation—all the elect of God.

It may be that I ought in effect to strike Heb. 12:23 out of my Bible as you do and with it the message contained in that verse of our *present* membership in a *general assembly*, involving present duties, Heb. 12:25, which church is spoken of as containing all who are "written in heaven."

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## OUR REPLY TO BRO. JOHNSON

Dear Brother Johnson:

You reply to my question as to the authenticity of pedo-baptist churches by stating that "if" these groups would take certain actions, then you would consider them to be authentic churches of Christ. I don't believe I am misinterpreting you, then, when I understand you to believe that pedo-baptist churches are NOT authentic churches of Christ. In fact, you later state: "As to whether I regard them as being now *authentic* churches of Christ, the answer is *no*." I am glad to read this, for it is a definite improvement over a statement made in your Oct. 16, 1960 bulletin in which you say, "I look upon some, as the Reformed and Presbyterians, as better representations of the great ideal than many who bear the name of Baptist."

Evidently, then, you are left with no alternative than to agree with us that only churches such as sound Baptist churches are authentic churches of Christ. And if such churches are the only authentic churches on earth today, have they not always been the only authentic churches? And is it not an indisputable fact that if sound Baptist churches of today are the churches of Christ, the church built by Christ was just such a church? And since He promised perpetuity to His church, the fact of Baptist perpetuity is an inescapable conclusion.

### Pedo-baptist Immersions

Your answer concerning pedo-

Heb. 12:23, which church is spoken of as the province of the primogeniture of Jesus Christ "the church of the firstborn," which church is not *touchable* as Sinai was *touchable*, Heb. 12:18, because it is a spiritual and invisible gathering around Jesus Christ in the truth of the gospel, as Israel gathered around the word of God at Mt. Sinai in the wilderness, a universal and invisible congregation and heavenly assembly, but I can't.

This is the doctrine set forth in the London and Phil. Conf. of Faith and held to by such men as Bunyan, Gill, Fuller, Booth, Spurgeon, Dargan, Dagg, Broadus, some of the greatest teachers of the Baptist faith who ever stood before a congregation of Baptist people. I am not going to garnish the tombs of these prophets and then bear witness to myself that I am a child of them who killed them. I am not going to stand up before these great teachers of the Baptist faith and say that I am a better Baptist than you are.

You say that those Baptist who adopted the London and Phil. Conf. of Faith were not "confronted with the *practical* effects" of the universal and invisible church *theory* (you call it), but those great Baptists who wrote the constitution of the Louisville Seminary in 1858 had opportunity to be "confronted with the *practical* effects" of the universal and invisible church doctrine, and yet they wrote in the Abstract of Principles in article XIV, "The Lord Jesus Christ is the Head of the Church, WHICH IS COMPOSED OF ALL HIS TRUE DISCIPLES . . ." (emphasis mine)

You say in your letter of Nov. 29, "Doubtlessly, there were different viewpoints of doctrine in the Philadelphia Association . . ." Would you mind pointing out to me some of these *doubtless* ones? Can you show me a great Baptist confession of Faith which has stood the test of time as the London and Phil. Conf. of Faith have which takes a positive and definite stand against the universal and invisible church as you do? You claim to be in line of Baptist succession through these *doubtless* ones. Who are these *doubtless* ones? Point them out to me in history.

Yours very truly,  
E. W. Johnson.

baptist immersions is not exactly clear, but I understand you to believe that such immersions could be valid. The fact that you say you would *investigate* regarding them implies that you believe they could possibly be proper. (In your first letter you seem to frown upon any investigation, but now you are willing to investigate the administrator. I'm glad to see this much progress.)

In view of your statement that pedo-baptist churches are not authentic churches and in the light of a statement made by you in your June 15, 1958 bulletin, this view as to pedo-baptist immersions is rather amusing. In the bulletin you begin a question, directed to a man being ordained, by stating: "You believe, Brother Worthen, that *water baptism in order to be valid must be administered within the bounds of Christian orthodoxy*."

Since you do not consider pedo-baptist churches to be authentic (which also involves their ministerial offices), I wonder just how a pedo-baptist could administer valid baptism. If a pedo-baptist can administer valid baptism, he must be "within the bounds of Christian orthodoxy," yet you deny that pedo-baptist churches are authentic churches. How do you reconcile these positions?

Our own position is that the Bible only reveals that a baptized member of a church, subject to the church's disciplinary power and working in harmony with the church's faith and practice, ever administered scriptural baptism. If there is a command, example or precept that justifies any other kind of baptism we have failed to find it in the Bible. (See my article, "Authority in Baptism," in the Dec. 16 issue, in defense of this view.)

I am interested to know if your church practices receiving pedo-baptist immersions. In other words, have you ever put your doctrine on this point into practice? If you have, I'm sure you would not be ashamed to let me know.

### The "Letter" or "Logical Deduction"?

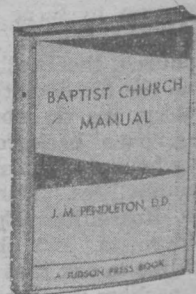
You say that doctrines extracted from confessions of faith "ought to be found in their *letter* and not merely in *logical deductions* from their letter."

To be perfectly frank, I thought the doctrine "extracted" from the Philadelphia Confession as to valid baptism was taken from the "letter" of the Confession; and as a matter of fact, I still think so. For I read in article 26, paragraph 8:

"A particular church gathered, and completely organized, according to the mind of Christ, consists of officers; and members: *and the officers appointed by Christ to be chosen and set apart by the church* (so called *administration of ordinances*, and execution of power or duty, which he entrusts them with or calls them to, to be continued to the end of the world, are bishops or elders, and deacons."

Now if that is not the "LET-" (Continued on page 3, column 3)

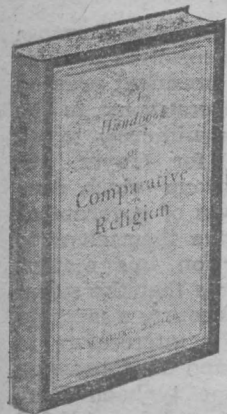
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## CAMPBELLISM

(Continued from page one)

for man to assume such power. We are not to limit the knowledge of God; but if He saw fit to limit the exercise of His own knowledge, we fear to say He had not the power and the right to do so."

Do you see WHY Mr. Brents is laboring to prove the **fore-ignorance** of God? He is doing so to protect his doctrine of free-willism. A doctrine that necessitates the ignorance of God for its existence must be an ignorant doctrine, period! The very idea that God could deny Himself is rank ignorance and only ignorant people, spiritually, believe such. Mr. Brents would have us believe that God has power to deny His own wisdom! If God could choose to be ignorant of one thing, He could choose to be ignorant of something else, in fact, of everything else. So if God wanted to, He could be ignorant of man's sin and the fact of hell and every one could be saved by the ignorance of God!

On the other hand, according to Mr. Brents' reasoning, God could use His power to become the devil and no longer be the God who will punish sinners in hell. Hence all could be saved from hell if God would just choose to become the devil!

Now why would God want to be ignorant of the future? Mr. Brents comes along and tells us that God wants every one to be saved. Well, if He had only exercised His foreknowledge He could have had His wish, for then He could have proceeded to create only those who would be saved. Why would He want to be ignorant of the future, if He wanted every one saved?

Mr. Brents says: "In infinite mercy, He saw fit to avoid a knowledge of every thing incompatible with the freedom of the human will and the system of government devised by Him for man" (pages 96, 197).

However, how can this decree of ignorance be called "mercy" when foreknowledge could have prevented the creation of those who perish in Hell?

Do modern Campbellites believe as Mr. Brents? Well, I've met some of them who do and some who say they don't. Most of them probably agree with Mr. Brents or would agree with him if pressed. A local Campbellite preacher admitted the foreknowledge of God and I asked him this question: "If God already knows that I will go to hell, will it do me any good to be baptized in order to obtain the remission of sins?"

His first and only answer was, "There is a vast difference between foreknowledge and predestination." He would never tell me if baptism would do me any good, if God foreknew I would go to hell.

I raised the same question night after night in a five-night public debate in Georgia. Again, no answer. Instead, my opponent eventually attempted to prove the fore-ignorance of God. In fact, he went one better and tried to prove that God is ignorant of many things that come to pass and has to learn of them from man!

### Sovereignty of the Spirit Denied

The Bible teaches the doctrine of the Trinity: One God manifest in three Persons: Father, Son and Holy Spirit. What is true of one Person in the Trinity is true of each of the other two. Campbellites, however, deny this. As a matter of fact, many of them do not actually believe in the Trinity, following the vagaries of Barton W. Stone who was warped on this doctrine.

To illustrate the Campbellite error, I quote from a Campbellite paper entitled, "The Reporter." Concerning the Holy Spirit, we read:

"The Spirit carried out God's wishes and was never sovereign." (Issue of August 22, 1961).

The writer even refers to some scripture-references and says, "But if the Holy Spirit is Sovereign then Christ didn't know it."

Who is the Holy Spirit? He is the eternal, sovereign God who does everything according to His will. The will of the Father, Son (as Deity) and Spirit are the very same. Their attributes are identical for they are one God.

Campbellism is therefore ignorant of the true God of the Bible.

(Continued on page four)

## Reply To Johnson

Continued from page 2)

TER," what is it? Article 28, paragraph 2, relating to baptism and the Lord's Supper, states:

"These holy appointments are to be administered by those only who are qualified, and thereunto called, according to the commission of Christ."

"To each of the CHURCHES thus gathered, according to his mind, declared in his word, he hath given all the POWER and AUTHORITY, which is in any way needful, for their carrying on that order in worship, and discipline, which he hath instituted for them to observe; with commands, and rules for the due and right exerting, and executing of that power." (Art. 26, par 7, my caps).

If I were going to write the confession myself, I don't see how I could make it any clearer than these articles. No unprejudiced person could read the statements and appreciate your dodge about the "letter" and "logical deductions."

It might be well just to notice an instance which reveals how those Baptists of early America understood their confession of faith. On page 738 of the printed minutes of the Association for 1788, four reasons are given for rejecting alien immersion. The second reason is as follows:

"Because to admit such baptism as valid, would make void the ordinances of Christ, throw contempt on His authority, and tend to confusion; for if baptism be not necessary for an administrator of it, neither can it be for church communion, which is an inferior act; and if such baptism be valid, then ordination is unnecessary, and contrary to Acts 14:23, I Tim. 4:14, Titus 1:5 and our Confession of Faith."

I think the thing for you to do is just "fess up" to the fact that you are not in "word for word" agreement with the Confession, as you have claimed. Your idea about the administrator of baptism is simply not in harmony with the Confession.

### The "Visible Church"

"Are you sure that your definition of the visible church is the same as that which was held by the authors of the Philadelphia Confession of Faith," you ask. If you have in mind the pedo-baptists who originally composed this confession, then certainly I doubt if I agree with them; however, if you have in mind the Baptists who adopted this confession, then I have no cause to doubt the fact that their view and mine are the same. The following information is given in a catechism adopted by the Philadelphia Association in 1742. It is called "Keach's Catechism."

"Q. 105. What is the visible church?"

"A. The visible church is the organized society of professing believers, in all ages and places, wherein the gospel is truly preached and the ordinances of Baptism and the Lord's Supper rightly administered."

I think this answers the question, since this states our view on the "visible" church.

### Pedo-Baptist Churches and Ministers

Then you say that these Baptists "did not hold that some churches have all of it (the truth) and others have none." Well, that just shows that they were typical Baptists, recognizing their weaknesses and loving the truth wherever it is found. I don't know a level-headed Baptist anywhere who denies that even Rome has some truth, though very little indeed. So whatever you sought to gain by such a "strawman" statement as this gained nothing for there was nothing to gain.

You go on to ask some questions about pedo-baptist churches and ministers. Since you yourself have unchurched these churches and therefore unfrocked their ministers, I don't see the

point in your asking me these questions. Yes, the London Confession, in the introduction, refers to some of these as "brethren," but what does that prove? That they were therefore authentic churches? You are standing on a mighty weak foundation if this is a part of your support. I know some pedo-baptists whom I regard as brethren and some are my friends; yet the idea that pedo-baptist churches are authentic churches never crosses my mind when I refer to these folk as brethren.

It is also true that the appendix to the London Confession has some words about other ministers' "labours;" however, this does not indicate that these Baptists considered pedo-baptist ministers to be scriptural officers of the church. I, too, am happy that God has used many pedo-baptist ministers in a limited manner; but this is a far cry from admitting their ministry is a scriptural ministry. God once used a dumb ass to rebuke a prophet, but that didn't make the ass a prophet. Brother, your "deductions" in this regard are not logical, but illogical, having no foundation whatsoever.

### The "Invisible Church"

You refer to my rejection of the article in the Philadelphia Confession on the "invisible church" and say that this is "bad." If that Confession were as infallible as you seem to think, then my rejection would be rather bad; but the truth is, it is not infallible, no sound Baptist thinks it is, and since the doctrine of an "invisible church" is not found in the Word of God, I do not think my rejection of the article is very bad at all. But even if that theory be true, this would not disqualify me from "the line of succession," the Confession itself (Art. 26, par. 3) and you also being the witnesses.

### Baptist "Prophets"

Then you make a spirited affirmation of how highly you respect the long list of Baptists (whose names you copy) that signed the London Confession. Then later you bring in the names of some more men such as Gill, Fuller, Booth, Spurgeon and Broadus. You say, "I am not going to garnish the tombs of these prophets and then bear witness to myself that I am a child of them who killed them."

If I didn't know what I do about your doctrinal views and your differences with these great but fallible men, I might be led to think that you were serious in the things you say. But knowing what I do, I consider your statement to be a holy bubble, a cloud without water. Take John Gill for instance: just a short time ago you blasted Gill for his "federalism" and unjustly and erroneously called him the father of Hardshellism. You also differ with him on some matters pertaining to church practice and your so-called "revolutionary post-millennialism" is contrary to Gill's premillennialism. But since Gill believed somewhat as you do about the "invisible church," all of a sudden he is a "prophet" and you have done a first class "garnishing" job on his tomb!

Then there's Spurgeon. He was a premillennialist and believed in Baptist perpetuity, positions which you despise and oppose. Both Fuller and Booth, as their writings show, were on our side on the question of baptism and close communion, to name just a couple of doctrines. You name William Kiffin, too. He strongly opposed open communion, as advocated by John Bunyan, and de-

fended the position that men must have authority in administering gospel ordinances. Then there's the Louisville seminary; this certainly is a "garnishing" job, for I know that many of your views conflict with those views of the men who founded this school. J. P. Boyce, for instance, stated on the floor of the Mississippi Baptist state convention in 1876 that he was a "landmark Baptist," meaning that he rejected alien immersion and opposed open communion. In 1879, Boyce re-immersed Pastor Weaver of Louisville, a man who had been received into a Baptist church on pedo-Baptist immersion.

While you were "calling the roll" of great Baptist names, telling of your high regard for them, why didn't you include men such as J. R. Graves, B. H. Carroll, J. M. Pendleton, H. B. Taylor, T. T. Eaton, Jesse B. Thomas, J. W. Porter, J. B. Moody, and the like? Or are these men not in your category of "prophets," in view of their rejection of the "invisible church" notion? Carroll wrote a booklet entitled *Ekklesia the Church*, in which he refutes your "invisible church" theory. Evidently, the "line of demarcation" for "greatness" in your thinking is whether the man believed the "invisible church" theory. Judging from the list of names you give (and the ones you didn't give), and knowing of your differences with the men on other points, it appears that the "invisible church" is your "shibboleth."

### Scriptures Cited

You refer to a few verses of Scripture (Acts 20:28, Eph. 1:22, 5:25, Hebrews 12:23), all of which I have thoroughly discussed in my booklet entitled, *Ekklesia — the Church, Not Universal and Invisible*. I believe you may have a copy of this booklet and what little you say of these verses in your letter in no way presents a challenge to what I have set forth in that little work. Therefore, I see no need of a lengthy consideration of these verses at this time. However, I do observe a tactic in your letter which I have met with in Campbellites, but did not expect from a person with any respect for the sagacity of human intellect. That tactic is the substitution of "Baptist denomination" in the verses and the charge that I "strike (the verses) out of the Bible."

As for the "Baptist denomination," I certainly am not ashamed to say that Christ's blood was shed for His church (Acts 20:28), regardless of what it is (or has been) called. Do you not believe that sound Baptist churches were purchased by the blood of Christ? If so, why do you think it "blasphemy" to say so? Paul said Christ's blood purchased the church at Ephesus (Acts 20:17, 28), so I do not think it blasphemy to say so of a sound Baptist church today.

Neither do I hesitate to own Christ as the Head of a sound Baptist church (Eph. 1:22). If He is not the Head, it is not a church. You say you have another "understanding" on the verse. Well, this does not disprove that Christ is the Head of sound Baptist churches! You "understand" the church to be "all the elect of God," but where is there any statement to this effect in the "letter" of the Word of God?

Your charge that I "strike out" Hebrews 12:23 reminds me of the Campbellite who charged that I did the same to Acts 2:38. Just because I did not swallow the Campbellite view on the verse, I was charged with striking it out of the Bible! Now you come along with the same kind of a charge. Simply because I will not accept the "invisible church" notion, you say I strike the verse out of the Bible. Well, if you will read my seven-page exposition of the verse in the "Ekklesia" booklet, you'll see that I am not the only writer to supposedly "strike out" the verse; in fact, I show that some men who believed the same

(Continued on page 8, column 1)

SEND TBE  
TO A  
FRIEND



CAMPBELLISM

(Continued from page three)

"Christ Died In Vain," Campbellite Says

A Campbellite over in the state of Ohio admitted recently that he believed and taught that in the case of many millions, Christ died in vain. He said Christ died to give them a chance to "obey the Gospel," but they refused to do so. Thus, He died in vain.

Campbellites do not believe that Christ died to really pay the sin-debt of all for whom He suffered. That's why they teach a literal baptismal remission of sin. They teach that He "died for a plan" and if men will "obey the plan," then they will have sin remitted. The Bible, however, says nothing of Christ dying for a "plan," but does say He died for sins. (1 Cor. 15:3). He died "for the sheep" (John 10:11). The Campbellite view of the atonement is definitely Arminian, in line with the idolatry of free-willism.

This teaching that Christ died in vain is a denial of the attributes of God. It involves the defeat of an omnipotent God, a thwarting of His sovereign purpose in the death of Christ. In fact, it is undermining of every attribute of God — His wisdom, holiness, justice, love, immutability, and everything pertaining to Him. If God can fail, he simply is not God.

Campbellites themselves being the witnesses, their Rock is not as our Rock. A Campbellite once told the writer that my God "is worse than the devil." In fact, he said that my idea of God was what he thought about the devil! I had been affirming the sovereignty of God, and the Campbellite believed in the sovereignty of the devil; hence he thought of God as the devil!

Campbellites Deny the Holy Spirit's Work In Salvation

Once a Campbellite preacher, during his message, began to scamper around the front of the building, peeking under pews, looking into near-by rooms, and saying "Where is it?" He came back to the pulpit and said, "Do you know what I'm looking for? I'm looking for that thing the Baptists call 'the Holy Spirit.'"

This blasphemy is typical how Campbellites react toward the truth of Holy Spirit conviction and His work in salvation. Start talking about the influence of the Holy Spirit while in the presence of a Campbellite, and that smirky grin, so characteristic of Campbellites, will cross the man's face. Campbellites are as ignorant of the Holy Spirit as was Nicodemus when Christ spoke to him of being born of the Spirit (John 3).

The position of the Campbellites is the very opposite to that of the Hardshell Baptists. The Hardshells contend that the new birth is effected by the Spirit without the use of the Gospel or Word of God. On the other hand, the Campbellites say that it is by the Word of God without any additional influence from the Spirit. Campbellites teach that the only influence exerted by the Spirit is upon the sinner's mind through testimony. In other words, the letter of the Word, without any empowering by the Spirit, is within itself sufficient unto salvation. They teach that the natural mind of man is fully capable, without assistance or influence from the Spirit, of receiving the Word of God. "All the converting power of the Holy Spirit," wrote Alexander Campbell, "is exhibited in the Divine Record." (Christianity Restored, page 351). A Campbellite paper, *The Sentinel*, says: "Here are two expressions that mean exactly the same thing: 'Be filled with the Spirit' and 'let the word of Christ dwell in you richly'" (February, 1960). So in a practical sense, the Campbellites teach that the Word and Spirit are the same.

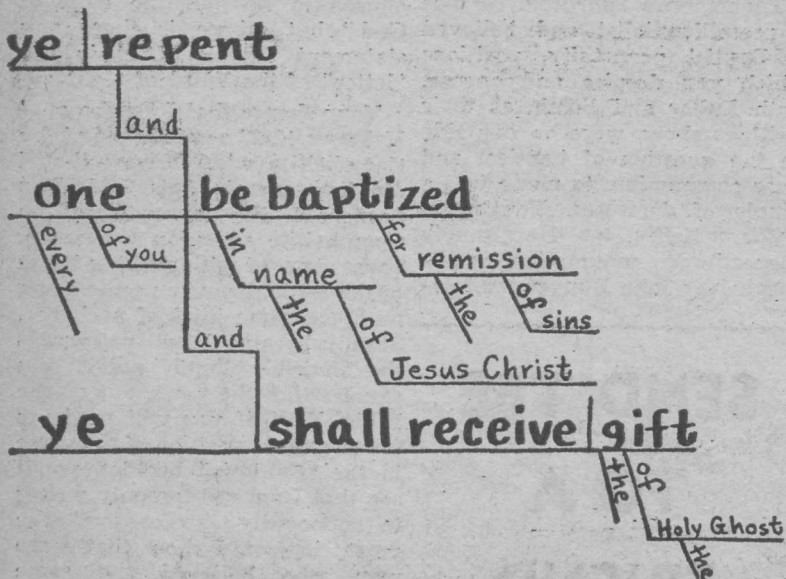
The Bible teaches another doctrine, however. Jesus said, "It is the Spirit that quickeneth, the flesh profiteth nothing." (John 6:63). The Gospel or Word of God is the Spirit's "sword"; the sword does not wield itself, but is wielded by the Spirit (Eph. 6:17). We are born OF the Spirit, BY the Word (John 3:5, 1 Pet. 1:23). The Spirit is the efficient cause of our birth and the Word of God is the instrumental cause. The

(Continued on page five)

DIAGRAM OF ACTS 2:38

"Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit."

At various times we've been asked to give a diagram on Acts 2:38, so here it is, as follows:



Halliman

(Continued from page 1)  
tion and where I am.

Officer Almost Slain

Getting back to that second day that we were here, the following incident happened. The patrol officer and I were lying down resting after a long hike when suddenly a policeman and another native burst into the room holding a young native (possibly 18 or 19 years of age) very securely between them. The patrol officer didn't have time to ask what the trouble was before, in a trembling voice, the policeman said, "This man tried to kill me with an axe." Upon questioning it was found that while the policeman was sleeping this man was seen attempting to chop his head open with the axe. The policeman was warned in time to get out of the way.

Well enough for that. Needless to say, the man was taken into custody, and I began to see why I had been delayed. There have been no more incidents, for which I am thankful.

While the people are very shy of me, for the most part they seem to be friendly enough and there has been no sign of any intended violence towards me. My radio is one of the greatest mysteries to them that they have ever seen. The radio is a fairly small portable transistor and from the way they keep walking around and looking at it from every angle, no doubt they are wondering how people can get on the inside of a little box like that. Some appear to be frightened of it, perhaps thinking that some kind of a spirit is on the inside. Every piece of paper and rubbish of any kind that is thrown out quickly disappears. As to the paper and tin cans, soon you can see some native with the can on his arm and the paper done up in his hair-do.

Building Erected

I have secured a piece of ground and this week have got it marked out for a land lease and have started building. I have up a small building now which I will use to stay in until I can get up a building suitable for the family. I will start on this Monday and hope to have it completed in 3 to 4 weeks. So far I have been fortunate in securing native labour and although they talk and smoke about as much as they work I have been able to get quite a bit out of them. Some of them want salt for pay and some will take money. I brought in a few small axes and most of them want to work an axe. Once they get a steel axe their stone axe disappears and they are never caught without their new one.

I have had little to do with the actual labour on this house, but I have supervised it. It is complete with doors, a shower stall and a mat woven out of cane on the floor, a table in the kitchen and shelf in the shower. All this, and a nail has not been driven. I wouldn't say that it is comparable to some of the better homes that most Americans enjoy, but beloved, it is good enough for this hell-deserving preacher and it is home to me. Fact of

A More Recent Letter From Halliman

Dear Brother Gilpin:

I have just received your letter and the two Baptist Examiners sent Nov. 4th. Both were a blessing to me. Brother it sure is lonesome out here without any contact with white people except by mail. I have always enjoyed getting mail, but now it is my lifeline. I am not without contact with people though; I have scores of natives around me most of the time.

I have started on my second house within three days, not that I finished the first one but on the contrary. I had to abandon the first house because of the native help. I have nothing but bush materials, and I was going to build it on the order of a house like we are used to. I soon found (after two days) that I would have to wait about that until I had more time and less natives around. They all want to help, but they haven't the first clue about building a house (European style), and the result was that every time I turned my head they had something messed up. I was spending more time correcting mistakes than I was on anything else. To them it is simply ridiculous to "square up" a house. I decided to build this one on the general order of how they know how to build a house, mak-

ing some alterations here and there, and make out with it for a while. I am anxious to get the family together again.

I appreciate the fact that you all sent the check back; however it is such a drain on the resources of TBE I feel that you should have kept it. (Bro Halliman had sent us a check for \$35.00 to pay the air mail postage on TBE for the year. However, our church returned this to him un-cashed).

As to your inquiries about the lighting, iron, etc., your assumptions were right about the electricity. I have no access to electricity. I brought a Coleman gasoline lantern with me when I came, but due to the poor grade of gasoline we get over here it has proved almost useless so far. Before coming out here I bought some Coleman kerosene lanterns in Lae and they are quite good for lighting purposes. As to the iron I also bought a Tilley kerosene iron which seems to be quite good. If the Lord leaves me here and permits me to build a house out of permanent materials I hope to be able to put in a hydroelectric plant; however, that is too far in the future to be thinking of now.

Sincerely,  
FRED T. HALLIMAN

the matter is, it is the first house of which I have ever been able to say, "this is mine." Even though it is a grass shack it is more than our Saviour had, for "He hath not where to lay His head."

A Man Is Saved

Today is Sunday (the letter was started yesterday), and in about an hour I will be having my first service among these people. Even as I write this I can hear them calling out over the mountain sides for their friends and relatives to come. I expect a large number to attend today for they will be anxious to know what the white man has to say. While in Koroba, before coming out here, I preached every day and a native that I brought in with me has received Christ as his Saviour. He is growing in grace and has already begun to gather small crowds together and tell them of the glorious gospel of Christ. He was a Seventh Day Adventist before he was saved.

Today will truly begin a new era in this part of the world as the gospel is preached. As soon as I get the other house built and the family here I will be able to establish several preaching points. At present they will come for miles around in all directions, but later on I will have to go out to them that come from long distances. As the Lord opens up places for me to preach I will go.

Besides building, preaching, etc., I will have to set my self to the task of learning another language now. At present I am using an interpreter and will have to until I learn enough of the language to preach. I do not like to use an interpreter for they are not always dependable, but I will have to for some time to come. It's almost time for services so I will wait and write a few lines after the services.

After Services

It is nearly two hours later now and the services have ended. There were about 100 men and boys that were gathered in one place, a few women that were visible a short distance away and the Lord only knows how many there were hiding in the bush, watching and listening. God gave me great liberty in preaching and there was good attention and seemingly lots of interest. Had I been a Catholic I could have had at least 100 church members this morning, but I thank God that He has spared me from the heresy. My messages to these natives have been and will continue to be just as my ministry

was back home, i.e., preach the gospel and leave the results to God. I do feel that some of God's elect are among these people and that through hearing the Word they will come to believe in Christ as their Saviour. Pray for me that I might be faithful to the Lord's Word.

Family to Move in Next

Perhaps by the time you read this—or before, I will have finished the house and returned to Bulolo for the family. The road has not been finished up to here as was hoped for and when I bring the family in there will be a walk that will require the most of the day to complete. I am used to walking by now but this will be extremely hard on the rest of the family. Pray for us that God will give strength necessary for this hike from where the road stops to where our house will be. About the time (or shortly after) the new year begins we should be moved in here and from then on I will have a full time ministry among these people. There is still much to do in the way of building. This alone, if I spent full time at it, would take several months to complete.

As each of you enter upon the New Year and upon the task that God has set before you, we will be praying for you that He will give you strength and wisdom for each day. We covet your prayers likewise.

Sincerely,  
Fred T. Halliman

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# Unscriptural Deacons

many Baptists churches to there is an unscriptural of- loaded with unscriptural ers, called "the deaconship." misunderstanding: deacons are tural, but what is sometimes d a "deacon" is a far cry the teaching of the Bible on subject.

instance, many churches "deacons" who are nothing than Campbellite "elders." bbellites have so-called "eld- who govern the church. The s of the Campbellite groups herefore taken care of by the rs." Many Baptist churches aped the Campbellites in matter. Everything must "go e deacons" and be "passed before it is ever brought up embly. What kind of Bible ury is there for such a ce as this? None whatso-

ne people think that dea- are "ordained for life." s not a scintilla of Scrip- for that either. A deacon is ticer of a church and while

an individual might be perfectly qualified to hold that office, he must be appointed by the church in which he has his membership. When he leaves that church, he does not "automatically" become a deacon in the next church he joins. The same is true of a pas- tor: the office of pastor or bishop is an office of the church. When a man leaves a church or steps down from that office, he no longer is a pastor, although a qualified preacher to hold that of- fice.

Too many "deacons" have let their office go to their head and they are not qualified to be dea- cons. Bible deacons are servants of the church, not guides or rulers to the church. "Boards of deacons" are just as unscriptural as "mis- sion boards" and the like. Baptists ought to revamp their set-up, if they have followed the pattern of Campbellism and its so-called "eldership." The church is to gov- ern itself and deacons are to serve in minor matters, as the church directs.—Editorial.

## "Death"

Continued from page 1)

then we would be changed e would go up in the air. than that, death is certain. ead:

at man is he that liveth, hall not see death?"—Psa.

ere is no man that hath over the spirit to retain rit: neither hath he power ay of death."—Eccl. 8:8. ice, beloved, we don't have power to withstand, or to physical death.

David contemplated some difficulties that confronted when he was hiding from Saul, he said:

ere is but a step between d death."—I Sam. 20:3.

Apostle Paul wrote:

as in Adam ALL DIE. o in Christ shall all be made —I Cor. 15:22.

ight pause to say that this ure has nothing whatso- to do with anything other physical death and physical The Arminians take this ure and try to twist it to it appear that we all died ually in Adam, and there- we are all made alive in . To do so takes it com- out of its context and en- away from its setting. The ure is talking about the ection of the body. I am ed that every true Baptist er would agree with me his Scripture has nothing with any truth other an of the resurrection of the We all died in Adam phys- and we are all going to ade alive in Christ physic-

ay to you then, physical is an absolute certainty. e the words of the poem says:

"Oh, why should the spirit of mortal be proud, Like a swift flying meteor, a fast flying cloud; A flash of the lightning, a break of the wave, Man passeth from life to his rest in the grave.

'Tis the wink of an eye, 'tis the draft of a breath, From the blossom of health to the paleness of death; From the gilded saloon to the bier and the shroud, Oh, why should the spirit of mortal be proud?"

I ask you, why should the spirit of mortal be proud? In view of the fact that death came into existence because of the conse- quence of sin, which is so certain to come to each of us if our Lord tarries, then why should the spirit of mortal be proud?

I would remind you also that physical death comes at God's time. No man can end his life before God's time for him to do so. Job very pointedly and most plainly tells us that death is of God's appointment, for we read:

"For I know that thou wilt bring me to death, and to the HOUSE APPOINTED for all liv- ing."—Job 30:23.

God has made the appointment. When we come to death it is to the house that is appointed. I say, beloved, our death will be ac- cording to the time set by Al- mighty God.

Notice again:

"Is there not an APPOINTED TIME to man upon the earth?"—Job 7:1.

"Seeing his days are deter- mined, the number of his months are with thee, thou hast AP- POINTED his bounds that he can- not pass."—Job 14:5.

Beloved, our days are deter- mined. Some of them are sunny. Some are cloudy. Some are filled with pain, and some are filled with pleasure. They are all of God's appointment. They are all determined by Almighty God.

The number of our months are determined by the Lord. When you come into this world God knew exactly to the month, the day, and the hour that you were going to leave this world. Your months and your days are deter- mined, and God has appointed a boundary beyond which you can- not pass.

Now I don't know where that boundary is so far as my life is concerned, and neither do I know where it is so far as your life is concerned. But I do know this, when the time comes that you have reached the boundary, you will not go one step beyond. All the nurses and the doctors and the surgeons and the hospitals and miracle drugs in the world can't lengthen life beyond that boundary that God has set for your life and mine.

Our aged and beloved Brother

Crofts was telling me a few min- utes ago, about his illness, since our Bible Conference. We have been remembering him in prayer that God would spare him and would restore him to health. I said to him, "Brother Crofts, why didn't you die?" He knew the answer, and I knew it, and I am sure you know it. The reason he didn't die was because it wasn't his time. Every man is immortal until his work is finished. When our work is finished, and accord- ing to God's calendar we come to that boundary that God has set for our lives, it is then that God takes us.

We read:

"Lord, make me to know mine end, and the measure of my days." —Psa. 39:4.

I couldn't tell you what the measurement is for your life nor mine, nor can anyone else tell you what the measurment is, but God has your days measured. He knows the measure of your days, and when that hour comes He is going to take us from this world by way of physical death.

I would remind you also that physical death only affects the body: it doesn't affect the soul. There is no cessation of life and neither is there any cessation of consciousness. Life does not cease so far as the soul is concerned, and consciousness does not cease. Physical death only affects the body.

The Russellites say when a man dies that he just shuffles off into a sleep to the extent that he is unconscious. They say his soul is asleep until the time that God raises everybody, and preaches to them a second time, and gives them another opportunity to be saved. Then if they are saved, all right, and if not, He just shovels them into Hell and burns them up, and that is the end of them. Well, beloved, the Russellites are as near the truth there as they are in practically all the balance of their doctrine. I tell you, death is not a sleep. When a man dies his physical body dies, but his consciousness goes on just the same.

Look at the two men we read about in Luke 16—the rich man and the poor man. They lived, they died, and both of them lived on after death. I see one man as he cries for somebody to bring him a drop of water that might cool his tongue, and I see the other man reposing in the bosom of Abraham. There was no cessa- tion of life, nor any lapse of con- sciousness. Rather, they both con- tinued to live on after death.

The Word of God gives us fur- ther proof that death only affects the physical body and does not bring a cessation of consciousness. Listen:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, say- ing, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that

(Continued on page 6, column 1)

## CAMPBELLISM

(Continued from page four)

Word of God, in the hand of the Spirit, is sharp and powerful, accomplishing the thing whereunto the Lord sends it (Heb. 4:12, Isa. 55:11).

"O, but John 6:63 says 'the words are spirit and life,' " retaliates a Campbellite.

John 6:63 refers to "the spirit" as the one who quickens; the verse says the words "are spirit," not the Spirit. The Spirit is the quickening power, the Word only His instrument.

The Bible teaches that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14). How does one receive the "things of the Spirit"? Paul says, "God hath revealed them unto us by his Spirit" (1 Cor. 2:10).

In I Corinthians 2:4, 5, Paul says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

David realized the need of the Lord's empowering the Word to his heart, also. In Psalm 119, he prays for God to "open thou mine eyes" (v. 18), "make me to understand" (v. 27), "give me understanding" (v. 34), "incline my heart unto thy testimonies" (v. 36). If Campbellism be true, then all this praying was foolish, for God would not exert any such influence.

In Ezekiel 36:26, 27, we read: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and do them." If Camp- bellism is true, God has no need of putting His Spirit within anyone, for all are sufficient to do everything without any aid.

In Ephesians 1:19, 20, the faith of the Ephesians is at- tributed to the power of God, the same power that raised Christ from the dead. What power was that? The Spirit: "quickened by the Spirit" (1 Pet. 3:18). The verses in Ephe- sians speak of those "who believe, according to the working of His mighty power."

In I Corinthians 3:6 Paul reveals that there is some ad- ditional influence to the Word. "I have planted, Apollos water- ed, but God gave the increase." Of what was he speaking? Verse 5 tells us: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." So faith is attributed to God; it is the "gift of God" (Eph. 2:8). Unless God gives the increase by His Spirit em- powering the Word, there will be no faith. He it is who gives the "measure of faith" possessed by His children (Rom. 12: 31).

Jesus was the incarnate Word (John 1:1,14). He was called "the light." This light "shined in the darkness; and the darkness comprehended it not." (John 1:5). Why? Be- cause of spiritual blindness! (John 12:40). But others did comprehend Him. Why? "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (Luke 8:10). Did God exert any additional in- fluence upon His people? Manifestly so.

In I Thessalonians 1:4,5, Paul teaches that "these people knew their election of God because the gospel "came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." But the very thing Campbellism teaches is that the Gospel comes in "word only," without any additional power from the Spirit.

Peter tells us in I Peter 1:22 that we obey the truth "through the Spirit." But what need is there of the Spirit, if we can do this without His influence?

We are inforemd in II Thessalonians 2:13 that from the beginning God chose us to salvation "through sanctification of the Spirit and belief of the truth." What use is there for sanctification of the Spirit, if we can have this by the Word only?

In Romans 14:18,19, Paul says he will not "speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." So the word, deed, mighty signs and wonders were empowered by the Spirit of God in making the Gentiles obedient.

The Bible speaks of God's giving repentance (2 Tim. 2:26). We read elsewhere that the goodness of God leads to repentance (Rom. 2:4). Why does Paul, in 2 Tim. say "if God peradventure will give them repentance," if there is no need of an additional influence to the Word in conversion?

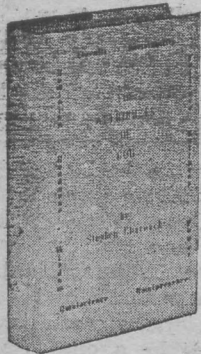
In connection with this thought, I would like to relate an experience I had with some Campbellites. They told me that they were praying for me. The thought immediately struck me, "Now what would they be asking God to do for me, in view of their denial of any additional influence to the Word?" So I inquired of one of these Campbellites about the matter. "We are praying that you will obey the truth," he replied. "Are you asking that God will influence me to obey the truth?"

"Well," he replied, "we are just praying that you will obey the gospel."

And so it went. He never would tell me what they were asking God to do to influence or lead me to "obey the gospel." You see, they could not consistently pray that God would do anything! If they were to do so, they would be praying con- trary to their doctrine that there is no additional influence to the Word.

With their water gospel and Spirit-less "conversion," it is no wonder that Campbellism is so dry and spiritually dead. I know of no religious group that is as void of spirituality as the Campbellites.

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## A Hardshell "Experience"

We often call attention to the fact that Hardshells greatly depend upon their feelings, dreams, and experiences for their "hope." Every once in a while, we notice in Hardshell papers details of such dreams and experiences. For the benefit of those who have not read such things, we herewith quote a portion of an article that recently appeared in a Hardshell paper called "Zion's" Landmark."

As far back as I can remember, I have feared the Lord, yet I did things that were wrong, but deep down in my heart, I felt that there would be an end of my wicked ways. I tried with all the power that was in me to quit those things which condemned me, but by this means I learned there was nothing good I could do within myself. At His appointed time, which was 1936, He spoke the words, "Inherit the Kingdom of God" in my heart. Not having any education, I did not know what it meant. One day I was talking with Elder Jim Morrison and I asked him what the word inherit meant. He said if my father died I would inherit my portion of what he owned. His answer almost knocked me off my feet.

There is one thing I do know, my ways were changed. I thought, Surely God had brought this about. Elder Morrison gave me a Bible and I had a mind to read, and it was not any trouble to read, yet I had very little education. Then it came to me that anyone's mind could comprehend words like that, so I was of all men, most miserable, until one night I dreamed that I, and others with whom I was running around, were walking along a

road and I looked back over my left shoulder and they had turned into the most awful beast that I had ever seen. There was a patch of pine trees on the right side of the road. I climbed up one and the beast came after me. I swung until I got into the last pine and it was coming over there and I cried, "Lord have mercy on me!" and a light picked me up and carried me to an old house and set me down through the roof. I then went down stairs to where it seemed the rest of my family were. They left me and my twin Sister singing these words, "I have a hope in the blessed Jesus for He has promised always to be with us." I then awoke and it seemed I was in heaven. I continued to rejoice for sometime, but then I was overtaken with doubts.

Later, I had another dream, I thought I was in my father's home, and he and I were sitting in the living room when someone knocked on the door. Father went to the door and came back with a man and said, "Clisba, this man has come to baptize you" and I said, "I am ready." From then I began looking for that man, the one whom I saw in my dream. However, I did not find him until one day when I was at Flower Gap Church and brother Sebran Sechriest walked in. When I saw him, I knew he was the man I was looking for.

I was reared up with Elder Sechriest, but I had not seen him for several years. I had planned to go to hear him preach but God did not have it fixed that way. On January the first, 1955, he led me into the water and baptized me and I left that desire and burden I had carried for so long in the water.

### "Death"

(Continued from page 5)  
dwell on the earth?"—Rev. 6:9, 10.

Here are the souls of men under the altar waiting for God to vindicate them. Their bodies were dead. Their bodies were sleeping in the cemetery, but there was no cessation of life.

I say to you, beloved, when physical death comes to each of us and our bodies are put beneath the sod, while the body goes to the grave, the soul lives on. There is no cessation of life. There is no cessation of consciousness.

Physical death brings the saved into the immediate presence of the Lord Jesus Christ. When a child of God dies, his soul goes at once into the immediate presence of the Son of God. Listen:

"We are confident, I say, and willing rather to be absent from the body, and to be PRESENT WITH THE LORD."—II Cor. 5:8.

"For I am in a strait betwixt two, having a desire to depart, and TO BE WITH CHRIST."—Phil. 1:23.

The moment that you are absent from the body, that moment you are present with the Lord. Physical death bring the believing child of God into the immediate presence of the Lord Jesus Christ.

We read how that Jesus said to a thief who was dying:

"To day shalt THOU BE WITH ME in paradise."—Luke 23:43.

In view of the fact that physical death brings the believer at once into the immediate presence of the Lord Jesus Christ, I ask, is death such a monster after all, for death brings you and me to stand before the one for whom we have longed every day since He became our Saviour.

### II

#### SCRIPTURAL DEATH.

"Every man outside the Lord Jesus Christ is spiritually dead. Everyone of us who are saved are alive in Christ, but before we became alive in Christ, we were spiritually dead.

We read:

"And you hath he quickened,

who were DEAD in trespasses and sins."—Eph. 2:1.

That was the status of these Ephesian Christians, for Paul is writing to a group of folk at Ephesus who had been spiritually dead. He says: "And you hath he quickened, who were dead in trespasses and sins."

Beloved, believe me when I say that the unsaved man is spiritually dead. He is born into this life physically alive, but he is spiritually dead, and he remains spiritually dead until that day when Jesus Christ becomes his Saviour.

Stand beside the casket and look at the face of some loved one, or some friend, and realize that that individual cannot in any wise at all get out of that casket. Then, beloved, stand in front of the mirror, if you are unsaved, and realize that you are just as dead spiritually as that corpse is physically. It would be just as easy for that corpse to get out of the casket, unaided and unassisted, and walk out of the building, as it would be for you to save yourself apart from the Lord Jesus Christ.

Beloved, I insist, every man outside of Jesus Christ is spiritually dead. That accounts for lots of things in this world. That accounts for the fact that you can't

read your Bible. I ask the unsaved, when you sit down at home, what do you do? Watch television? Read the daily paper? Talk? Tell your experiences of the day? How seldom do you ever think of picking up your Bible, and reading it. Your lack of interest in the Bible is because of the fact that you are spiritually dead.

Why is it so hard to get an unsaved person to come to church services? Why is it when you talk to an unsaved person about attending the services in God's house, he thinks of a thousand things that he has to do, as to why he can't attend the services? I'll tell you why, beloved, He is spiritually dead and unconcerned about spiritual things.

I say to you, spiritual death on the part of a sinner will account for his lack of interest in spiritual things. It will account for his lack of church attendance. Brother, sister, believe me when I say that every man is spiritually dead and that accounts for the lack of spirituality you find on the part of unsaved people. How could you expect an unsaved man to show any spirituality when he is dead unto God?

I remember a woman said to me years ago, "Brother Gilpin, I just don't understand my boy, for we have so much trouble getting him to go to church. I go to church every time the doors are open, and my husband goes every time that he can, but we have the awfulest time getting our boy to go to church. I just don't understand him." I said, "Sister, is he saved?" She said, "Oh, no, that is the trouble. We want to get him there, so he might hear the Word of God, and be saved." I said, "I can understand him without a bit of difficulty. If he wanted to go to church, if he wanted to hear the Bible, if he wanted to read the Bible, if he wanted to attend services, if he showed any spiritual interest I wouldn't understand him then. But I do understand him now. As an unsaved boy he naturally has no concern for spiritual things."

Beloved, believe me when I say that no man begins to have any concern for spiritual things, nor does he enjoy coming to the house of God, nor does he have any interest in hearing the Word of God until the Spirit of God begins to work within his heart. Brother, sister, if you are here tonight, and you are beginning to enjoy the study of the Bible, and you enjoy coming to the services, it is an indication that the Spirit of God has begun to work within your heart.

I say then, every man is born into this world spiritually dead.

### III

#### THE SECOND DEATH.

We read concerning the second death:

"And death and hell were cast into the lake of fire. This is THE SECOND DEATH."—Rev. 20:14.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of THE SECOND DEATH."—Rev. 2:11.

Now, beloved, what is the meaning of the second death? May I remind you that it is called the second death because it follows physical death. We die once physically, and we die once spiritually. It is called the second death because it comes second in relationship in time to the first death, or our physical death.

The second death is not an annihilation. The Russellites say when a man dies, he is just annihilated, or at least he sleeps a little while and then is given a second chance. Then he will be burned up, and that will be the end of him. In contrast, I want you to listen to God's Word concerning this. We read:

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These BOTH WERE CAST ALIVE INTO A LAKE OF FIRE

## Where Shall I Work?

"Father, where shall I work today?  
And my love flowed warm and free.  
Then He pointed me out a humble spot,  
And said, 'Tend that for Me.'

"I answered quickly, 'Oh, no, not that!  
Why, no one would ever see,  
No matter how well my work was done;  
Not that little place for me!"

"The word He spoke, it was not stern;  
He answered me tenderly:  
'Ah, little one, search thine heart;  
Art thou working for them or Me?  
Nazareth was a little place,  
And so was Galilee.'"

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burning with brimstone."—Rev. 19:20.

Notice, beloved, they both were cast alive into the lake of fire burning with brimstone. Then comes the millennial age. At the end of the millennial age let's see if they have been burned up. Listen:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:10.

Notice that it says "where the beast and the false prophet ARE," and not, "where the beast and the false prophet WERE." One thousand years before, the beast and false prophet had been cast into the lake of fire. Now at the end of the millennium God casts the Devil into Hell. And where does He put him? In the lake of fire where the beast and the false prophet are. They have been there a thousand years and haven't burned up yet. They haven't been annihilated. I say to you, the second death does not mean annihilation.

The second death also follows the recital or an inspection of the deeds of one's life. Listen:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of THOSE THINGS WHICH WERE WRITTEN IN THE BOOKS, according to their works."—Rev. 20:12.

Unsaved people come to the judgment and are judged, and they are cast into the lake of fire, which is the second death. They are cast there after their lives are thoroughly inspected in the light of the books God has kept concerning the life of each individual.

Do you realize that God has a pretty good sized library concerning the most of us? Do you realize that God has a pretty good sized library so far as your life and your deeds are concerned? Some of these days God is

going to bring out that library and is going to judge you. The man who is cast into the lake of fire and experiences the second death, will do so following the judgment of life's deeds.

I'd like for you to notice also that no one will suffer the second death whose name was written in the Book of Life.

"And the books were opened: and another book was opened, which is the book of life."—Rev. 20:12.

What is the Book of Life doing at the judgment? Just one thing. To prove to those individuals who are about to experience the second death that their names never were written in the Book of Life.

I say to you, not one individual will ever go to Hell whose name was written in the Book of Life. The Arminians talk about God blotting names out of the Book of Life. They may talk about it, beloved, but the Bible says the Book of Life was brought to the judgment just to prove to the crowd that their names never were written in the Book of Life.

We read:  
"The beast that thou sawest thou was, and is not; and shall ascend out of the bottomless pit, and will go into perdition: and they that dwell on the earth shall wonder, whose names were NOT WRITTEN IN THE BOOK OF LIFE from the foundation of the world."—Rev. 17:8.

Beloved, men's names were written in the Book of Life before the foundation of the world. There will never be an entry made except the entrance that were made of Almighty God before the foundation of the world. I know the Arminians tell about how God looks down at the close of a service, as they sing an invitation hymn and wonder whether anyone will be saved, and that He has a recording angel ready with a pen to write the name in Lamb's Book of Life. There is not a word of truth to it. Bible talks about the names being written in the Lamb's Book of Life before the foundation of the world, and there is not a man whose name was ever written in the Lamb's Book of Life that ever experience the second death.

We read:  
"All that the Father giveth shall come to me."—John 6:37.

How many of them, beloved? All of them. Everyone that is given of God the Father, to the Son is going to come to Him. Everyone whose name was written in the Lamb's Book of Life is going to come to the Lord Jesus Christ. When the day of judgment comes and that crowd stands before the judgment to be judged, later to be cast into Hell, who is the second death, there will not be a one to go there whose name was written in the Lamb's Book of Life.

Let's notice who experienced the second death. We read:  
"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. 20:6.

Notice, the second death is

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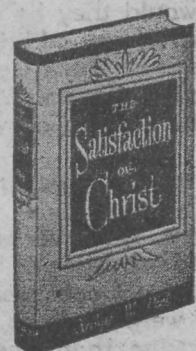
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# "Death"

(Continued from page 6)

power on those who are saved. Then, who is going to experience the second death? Listen: But the fearful, and unbelievers, and the abominable, and murderers, and whoremongers, and idolaters, and all unrighteous, shall have their part in the which burneth with fire and stone: which is the second death."—Rev. 21:8.

Somebody may say, "But, her Gilpin, I am just so afraid I am not going to hold out. I am just so fearful I am going to lose my salvation. I am so fearful the Devil is going to get me. I am so fearful I won't make it heaven." Listen, beloved, I am a bit fearful about you, for now where you are going. You are going to Hell. That man who is going to Hell, is going there, for the Word of God says that the fearful shall have their part in the lake of fire.

Ask then who is going to experience the second death? Not those that will have part in the resurrection, not those that are saved, not those that know the Lord Jesus Christ, but those who have been the rejectors of the Son of God and those whose names have been written down through the years have not been hid in His keeping.

unsaved will still be suffering the second death. Thank God, if you are saved, you are not going to be there.

## CONCLUSION

I have told you about physical death. We are still going to experience that, unless Jesus comes. I have told you about spiritual death. We have all experienced that, for we were born spiritually dead. I have told you about the second death. Every unsaved man is going to experience it. But thanks be unto God, the saved man isn't going to experience that. The saved man has a different experience awaiting him. Listen:

"Blessed are the dead which die in the Lord."—Rev. 14:13.

The man who dies in the Lord has a blessed experience. In view of that fact, I can only thank God for this truth: He loved me; He gave Himself for me; He died for my sins. It may be that could be your experience. It may be that that is your experience. Maybe you have already trusted Him as your Saviour. If you have, then you can relax upon the fact that you are trusting Him.

Whittier, the poet, said:

"I know not what the future hath Of marvel or surprise; Assured alone that life and death His mercy underlies.

And so beside the silent sea I wait the muffled oar, No harm from Him can come to me On ocean or on shore."

Beloved, I don't know what the future holds in store. I don't know a thing about the marvels or the surprises that are out before us. But I am assured of this fact, that in life and death His mercy underlies, and that no harm can come to me on ocean or on shore.

Thank God for the blessed truth that the man who is in Christ Jesus has a blessed future awaiting him, for "blessed are the dead which die in the Lord."

May God bless you!



## Angels

(Continued from page 1)

Matt. 22:30 declares that angels do not marry, which proves them sexless. "Sons of God" in Gen. 6:2 are not angels, but descendants of Seth: the true worshippers of God, as distinguished from the descendants of Cain.

5. They are Deathless.

Luke 20:36 declares that angels cannot die, which means they cannot cease to exist.

### II. Classes Of Angels

The angels consist of the elect angels and the fallen angels. The following Scriptures allude to and distinguish these two classes:

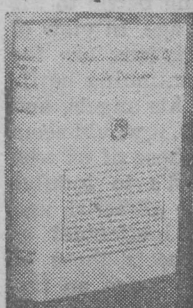
"I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality" (I Tim. 5:21).

"God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment" (I Pet. 2:3).

"And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 6).

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The elect angels are those whom God chose to preserve in holiness. The others He permitted to fall, and for them no redemption or possibility of escape has been provided.

### III. Organizations, Orders, and Ranks Among Angels

In Jude 9 we have Michael mentioned as an archangel. See also I Thess. 4:16. Archangel means the chief of angels. Gabriel seems also to occupy a relatively high place among the angels. See Dan. 8:16; 9:16, 21; Luke 1:19.

The mention of thrones, dominions, principalities, and powers among the invisible things in Col. 1:16 implies rank and organization among the angels. And in Eph. 1:21 and 3:10 we have the mention of rule, authority, power, and dominion in the heavenly places. Of the orders named in Col. 1:16, E. C. Dargan, in his commentary, represents "thrones" as "being the highest, next to God and so called either because they are near and support the throne of God, or because they themselves sit on thrones approaching nearest to God in glory and dignity; next 'dominions,' or 'lordships,' those who exercise power or lordship over the lower ones or men; then 'principalities,' or 'princedoms,' those of princely dignity; and lastly 'powers,' or 'authorities,' those who exercise power or authority in the lowest angelic order, just above men."

We consider it more satisfactory to view the "cherubim" of Genesis, Exodus, and Ezekiel, with which we would identify also the "seraphim" of Isaiah and the living creatures of Revelation, not as actual beings, but as symbolic appearances, illustrating truths of divine activity and government. The "living creatures" of Revelation seem to symbolize praise arising from God's lower creation because of its being "delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21). The twenty-four elders associated with the living creatures seem to represent redeemed humanity. And it is well to note that the living creatures do not include themselves among those redeemed to God. The living creatures, as representative of the lower creation giving praise to God, fulfill Psa. 145:10, which says: "All thy works shall praise thee, O Lord."

### IV. Angels Are Not To Be Worshipped

"And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book" (Rev. 8:9).

This is also condemned in Col. 2:18.

### V. The Employment Of Angels

#### 1. Of Holy Angels.

- (1) They praise the Lord and do His commandments. Psa. 103:20; 148:2.
- (2) They rejoice in the salvation of men. Luke 15:7, 10.
- (3) They minister to the heirs of salvation. Heb. 1:14; I Kings 19:5-8; Dan. 6:22; Psa. 34:7; 9:11, 12; Acts 12:8-11.
- (4) They are messengers of God to men. Gen. 19:1-13; Num. 23:25; Matt. 1:20; 2:13, 19, 20; Luke 1:11-18, 18; Acts 8:26; 10:3-6; 27:23, 24.
- (5) They execute God's purposes. II Sam. 24:16; II Kings 19:25; II Chron. 32:21; Psa. 35:5, 6; Matt. 13:41; 13:49, 50; 24:31; Acts 12:23; Rev. 7:1, 2; 9:15; 15:1.
- (6) They gave the law. Acts 7:53; Gal. 3:19; Heb. 2:2.
- (7) They ministered to Christ. Matt. 5:11; Luke 22:43.
- (8) They will accompany Christ at His second coming. Matt. 25:31, 32; II Thess. 1:7, 8.
- (9) They are present at church services. I Cor. 11:10.
- (10) They take a great interest in divine truth and learn through the church. I Pet. 1:12; Eph. 3:10.

There is nothing in the above to show that there is a constant

intervention of angels between God and man. They are not in any sense regularly constituted mediators between God and man. Their intervention is occasional and exceptional. And their activity is subject to the command and permission of God.

But it is evident that the average believer has not attached sufficient importance to the ministry of angels. However, on the other hand, the notion of a special guardian angel for each individual finds no certain foundation in the Scripture. J. P. Boyce says:

"Guided by rabbinical fables, and led by the peculiar views of Oriental philosophy, some have conceived that on each person in this life an angel attends to guard and protect him from evil. This theory of a guardian angel has been held in various forms. Some have confined his presence to the good; some have extended it also to the wicked; some have supposed two angels instead of one, the one good and the other bad. In like manner has the theory been held of guardian angels over nations; some confining that also to good nations, others extending it to all. That such views existed among the Jews, and that they were also prevalent among earlier Christians may be admitted; but scriptural authority for them is wanting" (Abstract of Systematic Theology, p. 179).

There are really but two passages that even suggest this doctrine of a guardian angel for each individual. These two passages are Matt. 19:10 and Acts 12:15. On Matt. 18:10 John A. Broadus says: "There is in this no sufficient warrant for the popular notion of 'guardian angels,' one angel especially assigned to each individual; it is simply said of believers as a class that there are angels which are their angels; but there is nothing here or elsewhere to show that one angel has special charge of one believer" (Commentary on Matthew).

On Acts 12:15 H. B. Hackett says: "It was a common belief among the Jews, says Lightfoot, that every individual has a guardian angel, and that this angel may assume a visible appearance resembling that of the person whose destiny is committed to him. This idea appears here, not as a doctrine of the Scriptures, but as a popular opinion that is neither affirmed or denied" (Commentary on Acts).

On this passage Broadus also says: "The disciples who were praying for Peter during his imprisonment, when the girl insisted that he was at the gate, sprang to the conclusion that he had just been put to death and this was 'his angel' (Acts 12:15), according to the notion that a man's guardian angel was apt to appear to friends just after his death, with his form and voice. But the

## PLANS TO ATTEND 1962 CONFERENCE

I am making plans to be with you all at the 1962 Bible Conference and if the Lord is willing I will be there. You may think that this is a little early to begin thinking about it but perhaps if I plan and scheme at this stage I may just make it.

The members who are receiving TBE are, I feel, growing in their knowledge of the Lord and His Church. I have decided to send 10 subscriptions. I believe that one should be careful how he invests the Lord's money but I consider TBE a "gilt edge" investment.

—Ralph A. Doty, Oregon

views of these disciples were erroneous on many subjects, and are not an authority for us unless sanctioned by inspiration."

We dismiss the subject with this further comment from Broadus: "It cannot be positively asserted that the idea of guardian angels is an error, but there is no Scripture which proves it true, and the passages which merely might be understood that way do not suffice as a basis of a doctrine."

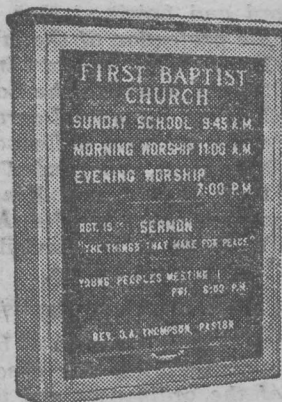
### 2. Of Evil Angels.

The work of evil angels will be considered more extensively in the next chapter, which deals with Satan, their ruler and leader. It will suffice here to say that evil spirits or angels war against God and His saints. This is seen in Eph. 6:12, and in the demon possession of early New Testament days.

As to demon possession, it needs to be said that the record is too clear and decisive to admit of a mere accommodation on the part of Christ and the apostles to popular but erroneous notions of the Jews. It is very probable, however, that demon possession was more prevalent in the days of Christ's earthly ministry than now. We can see that, according to the record, it was more prevalent in early than in late New Testament times; yet it was not entirely absent in later New Testament times (Acts 16:16-18); and it is probably not absent now. Some physicians today believe that some experiences and actions of the insane are best explained by the supposition that the patient's mind is under the control of a foreign power. J. P. Boyce gives a good reason for the greater prevalence of demon possession in the days of Christ's earthly ministry: "The great struggle was about to take place between Christ and Satan, and uncommon freedom was doubtless granted to the Devil and his assistants." (From *A Systematic Study of Bible Doctrine* by T. P. Simmons. 503 pages, \$4.00).

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## "I Should Like to Know"

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

1. There are some Baptists out here on the West Coast who teach that a man does not have the Holy Spirit until he is baptized and in the church. What do you think of this view?

We think it is wrong. The new birth is of the Spirit John 3), the believer being "born of God" (John 1:12,13). From then on, God dwells in the person who believes (I John 4:7,15,16). "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). God sends forth His Spirit into the hearts of His sons (Gal. 4:6). Those not having the Spirit are lost.

We certainly believe, however, that the Spirit has a special indwelling and leading for the church as God's "house" or "temple," but this does not exclude His indwelling of every son of God. In I Corinthians 6:19 Paul shows that the Christians body is the "temple" of the Spirit and in Ephesians 2:21,22 he shows that the church is likewise indwelt by the Spirit.

2. What does Acts 2:40, "save yourselves," mean?

The translation of these words has misled several people to think that the verse justifies the notion of salvation by works. But the Greek is "be ye saved," which throws a completely different light on the verse.

3. Also, what does "such as should be saved" in Acts 2:47 mean?

This is another instance where the translation is not correct. The phrase should read, "those be-

ing saved." It is supposed that the Episcopalians translators of the King James version slanted the passage to justify the reception of infants into the church. They taught that the children of believers were "such as should be saved" and rendered the verse accordingly. However, there is no ground for this translation.

4. What does Romans 8:3, "condemned in the flesh," mean?

This verse and its context refer to the work of Christ in winning the victory for us over sin and its wages. He came in the flesh (Gal. 4:4,5) and fulfilled God's law in our behalf. With His imputed righteousness and law-satisfying death to our account, we are accepted as righteous before God (Rom. 10:4, II Cor. 5:21, Eph. 1:6). Our old man was crucified with Him (Rom. 6:6), thereby our sins were condemned.

5. What will be the difference between the final reward of all salvation-by-works preachers and the reward of Judas who sold the Lord for thirty pieces of silver?

We don't know that the Bible gives an answer to this question. Judas is said to have a greater sin than Pilate (John 19:11), but we do not know of any comparison of Judas with salvation-by-works preachers. Frankly, we wouldn't want to swap places with either Judas or such preachers.

6. Do you think it is wrong to send New Year's cards?

If Christmas is not attached to this, we see nothing wrong with it.

### Reply To Johnson

Continued from page 3)  
theory you hold do not believe that the verse refers to the "invisible church"! These men include Alford, Clarke, Gill and others. And remember, Gill is one of your "prophets." Adam Clarke says: "I see nothing, therefore, in these verses, which determines their sense to the heavenly state; all is suited to the state of the church of Christ, militant, here on earth; and some of these particulars cannot be applied to the church triumphant on any rule of construction whatsoever." (Commentary, Hebrews 12).

Since you introduced the substitution of terms into texts (which tactic appeals to light-thinking), perhaps I should also indulge in this simply as a rebuttal to any false idea you might have left in any one's mind. Let's notice how you, "in effect" (as you say), read certain verses:

"And if he shall neglect to hear them, tell it unto the universal invisible church" (Mt. 18:17).

"For if a man know not how to rule his own house, how shall he take care of the universal invisible church of God?" (I Tim. 3:5).

"I persecuted the universal invisible church" (I Cor. 15:9).

"Feed the universal invisible flock of God which is among you" (I Pet. 3:2).

"Take heed therefore unto yourselves, and to all the universal invisible flock, over the which the Holy Ghost hath made you overseers, to feed the universal invisible church of God, which he hath purchased with his own blood."

Now this kind of "argumentation" or sophistry is all right, I suppose, for those who have nothing better to offer, but it is unbecoming to a person who has a sure foundation. The fact that you have introduced such an argument is evidence, I think, of the weakness of your position.

**Baptist Confessions on the Church**  
In your last paragraph you ask

about the "doubtless ones" who did not see eye-to-eye on every point of doctrine. I refer you to the printed minutes of the Philadelphia Association which will supply you with several examples of the fact that these Baptists had some points on which they differed.

Also, in the appendix to the Confession, we read, "There are some things wherein we (as well as others) are not at a full accord among ourselves."

You want to have a Baptist confession which states my view on the church. That is not difficult to produce. I'll give you one from both sides of the ocean. First, from English Baptists:

"Christ hath here on earth a spiritual kingdom, which is the Church, which He hath purchased and redeemed to Himself as a peculiar inheritance; which Church, as it is visible to us, is a company of visible Saints, called and separated from the world, by the Word and Spirit of God, to the visible profession of the faith of the Gospel, being baptized into that faith, and joined to the Lord and each other, by mutual agreement, in the practical enjoyment of the Ordinances, commanded by Christ their Head and King." (London Confession of 1644, Article 33). There is no "invisible church" in this confession.

Next, from American Baptists:

"A church is a company of believers organized for the observance of the ordinances and the promotion of Christ's kingdom. Each church is independent and self-governed though in fraternal fellowship with other churches. The officers of a church are pastors and deacons." (Article 7, First Baptist Church in America at Newport, R.I.). I have also mentioned in my last letter the New Hampshire Confession which states our view of the church, and says nothing of yours.

### Conclusion

In closing, I wish to ask you to give us some scriptural evidence for your notion that any one other

than a baptized disciple, working in harmony with a true church, according to its faith and practice, can administer scriptural baptism. At the same time, you might like to quote for us the "letter" of the Philadelphia Confession which teaches the same doctrine, since you supposedly follow it "word for word."

Yours by grace,  
BOB L. ROSS.



### Speaking In Tongues

(Continued from page 1)  
these men who heard the Apostles were confounded, but they were confounded or troubled in their minds because they understood these Palestine Jews the Apostles — not because they did not. Very simply, Luke, in giving us the message of our loving and living God, is concerned to make it clear that there was no confusion of the language; there was no 'un-understandable' vocalizing; there was no incomprehensible gibberish. The Word of God very plainly declares:

"Parthians, and Medes, and Elamites and the dwellers in Mesopotamia, and in Judea, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and the strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:9-11).

In Acts 10:45,46 we read: "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."

Notice: there were both Jews and Gentiles in this company of people. God informs us, "They heard them speak with tongues and magnify God." Obviously, the gift of tongues in this instance is the same as that at Pentecost; that is, the tongues were understandable and understood. The fact that these knew the Gentiles were magnifying God is certain evidence that the speech of these people was understood. These tongues, as at Pentecost, were known tongues — not "unknown tongues." Those present, Jews and Gentiles, who commonly spoke different languages heard the uncircumcised Gentiles speak and knew in their native tongues that the Gentiles were glorifying God. This was an evident miracle which could not be gainsaid nor denied; a miracle which, from the nature of the speech and the message, specified its source as being God.

### "Tongues" in Our Day

When we enter an assembly of those who are supposedly speaking in "unknown tongues" today, do we understand them in our native languages? The answer must be, an emphatic no! Further, do the individuals who are speaking in "unknown tongues" understand what they are speaking? Again, our answer must be, an emphatic no! Surely, such a practice is a violation of Jesus' own testimony, "Verily, verily, I say unto thee, we speak that which we know (or understand), and testify that we have seen; and ye receive not our witness" (John 3:11).

Further, the practice of speaking in "unknown tongues"—tongues which are not understood—is in apparent violation of the Scripture, "And the spirits of the prophets are subject to the prophets" (I Cor. 14:32), since the practice in our day is conducted by those who do not understand what they are saying and in the presence of others who likewise are in ignorance of the "unknown tongues."

The question, then, arises, if these understand not what they speak, and if no one is present to interpret, how can they know whether it is God or the Devil in control of their utterances? John tells us to "try the spirits, whether they are of God" (I John

4:1). Certainly, one who speaks in an "unknown tongue" which he does not understand and for which there is no honest interpreter cannot determine whether the spirit by which he speaks is from God or the Devil. Thus, such a one is not in a spiritual or mental condition to follow the commendations of the apostle John.

Further, one who speaks in such an "unknown tongue" is not in accord with the tongues spoken at Pentecost or in connection with the conversion of Cornelius.

### "Tongues" of Devils

In the interest of truth, we may note that not all spirits who have manifested themselves before men and in men have been of God. We read, for example, "In the synagogue there was a man which had a spirit of an unclean devil . . ." (Luke 4:33). We note also in Luke 6:18 that some of the people were "vexed with unclean spirits." Further, in Luke 7:21, we read of "evil spirits," and in Mark 9:25 of a "foul spirit." The Apostle Paul explains to us that there is the "spirit of the world" (I Cor. 2:12), and that this spirit is satanic and "worketh in the children of disobedience" (Ephesians 2:2).

In view of these truths from God's Holy Word, it seems most imperative that we should understand exactly what comes forth from our lips. Too, it is extremely imperative that our utterances which reach the ears of others should be understood. Jesus fully explains, "That which cometh out of the mouth, this defileth a man" (Matthew 15:11). Thus, if one does not understand what he speaks, how is he to know that he is not spirit and blaspheming God in under the control of an "unclean" an "unknown tongue" in final service to Satan?

### Wisdom Concerning "Tongues"

Since the subject of "unknown tongues" is so very dangerous, our continuing desire should be for the wisdom of the Word of God. When we turn to God's Word regarding the matter, we discover that God gave the Apostle Paul an abundant teaching in the field of tongues. First, we hear him say:

"I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also . . . I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:15-19).

Very simply, since "the spirits of the prophets are subject to the prophets," the Apostle Paul is mightily concerned that, whether he prays, sings, or speaks, he should have an exact understanding of his utterances. Further, the evidence is present in every line of his writing that he was most concerned that everyone who heard or read his messages should understand them.

Second, Paul provides us with these words concerning truth which seem most applicable to the matter of tongues. His words, "For if the trumpet give an uncertain sound, who shall prepare himself to battle" (I Cor. 14:8) show forth the folly of "unknown tongues" or tongues which cannot be understood by the speaker or those present. Certainly, these words are for this age and for us. Our Lord, Himself, said concerning the Church, "The gates of Hell shall not prevail against it" (Matthew 16:18). In the phrase, "shall not prevail," we have final assurance that there will be a continuing battle to the end of the church age. In view of the fact that Christians are the warriors in this continuing battle against the Devil, his angels, and his human servants, it would seem rather foolish for those of us who are in truth Christ's to indulge in incomprehensible gibberish and be found totally ineffectual as warriors. God expects those of us who are His to wage an unceasing and understandable battle against the Devil and all of his hosts. But we certainly cannot

do this if we indulge, stress practice speaking in "unknown tongues" which neither we those around us can understand.

It is well, therefore, that we read often and take to heart Paul's statement, "Fight the fight of faith" (I Tim. 6:12). We are to do this, however, will have to do it in a language (the weapons of our warfare not carnal or fleshly) which is understood by ourselves, whom we would reach with the Gospel of Jesus Christ, and enemies against whom we surely all of us should be to understand that one who speaking in an "unknown tongue" cannot sound the call to or even enter into the fray, the speaking is not according to knowledge or understanding.

It should be evident, then, that all who insist that "unknown tongues" are essential to Christian service, or even essential to Christian service, even an essential in the church of the living God do "desecrate the spirit of grace" (Hebrews 9:29). For all such have revealed judaizing in the light of "For the Jews require a sign" (I Cor. 1:22) and question Scriptural, "The blood of Christ, His Son, cleanseth us from all sin" (I John 1:7).

Third, for those who insist speaking in "unknown tongues" in spite of the warnings, exhortations, and admonitions, God provides some very definite instructions:

"If any man speak in an unknown tongue, let it be by one, or at the most by three, and let him keep silent in an assembly" (I Cor. 14:27,28).

First, you will notice the Apostle Paul in this passage not even anticipate that a man would even dare or try to speak at a meeting with such spiritual gifts though the "unknown tongues" movement today is inspired, and led in most instances by women who have violated Timothy 2:12 and usurped authority over the men.

Second, you will notice Paul specifically warns that more than two or three should ever be permitted to speak in "unknown tongues" in any meeting.

Third, those who are permitted to speak are admonished, so by course, or in succession, that is, one at a time! In I Corinthians 14:27, Paul is of course stressing the need for decency and order in the assembly, though practically "unknown tongues" meetings of our day violate practical basic principle of the command, "Let all things be done decently and in order" (I Cor. 14:40).

Fourth, the Apostle Paul himself, whose words concerning women preachers are so vitally detested by those who speak "unknown tongues," sound the death-knell of the whole "unknown tongues" movement. He classifies every "unknown tongues" assembly of our day as unscriptural. Verse 28 of I Corinthians 14 most fully informs that if there is no one present to interpret the "unknown tongues" then such a speaker in "unknown tongues" is to be silent in the church or assembly. This may be violated in every village, town, and city across the land and around the world without condition: "But if he be no interpreter, let him keep silent in the church." Every assembly which violates this command is unscriptural, contrary to the design of God, in total violation of the desires of the Spirit of God, and running counter to the teaching of our Lord whose concern was to lead that the lost might be



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