

Isn't it strange how some people insist upon having expensive clothes, yet are satisfied with a shoddy religion?

# 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

Mailing Address: Box 910, Ashland, Kentucky

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## INTELLECTUAL FREEDOM

NOTE: One of the pleas often made by the modernists of seminaries and pulpits is that they should have "freedom of intellectual freedom" or "freedom of thought" in teaching and preaching. They say that this freedom is "violated" when they are required to "paraphrase" certain doctrines or teachings. The following article from the Southern Baptist ALABAMA BAPTIST (Dec. 14, 1961) is critical of this notion and worthy of consideration.

### INTELLECTUAL FREEDOM

There is no such thing as absolute freedom for man. God alone has absolute freedom, but our very finite natures restrict us. This is true in all areas of our activities, including the intellect. There are those who would de-

fend men who teach against Baptist beliefs with the argument that Baptists believe in intellectual freedom. We do believe in the freedom of the individual to follow his own conscience regarding his relationship to God, but a denomination is a group of believers who believe enough alike to worship and serve God together without discord.

Any Baptist who rejects the beliefs Baptists have held through the years is in a dishonest position if he radically changes from these beliefs, and should be fair enough to seek out a denomination which fits his beliefs nearer than what Baptists teach and practice.

Bounds exist for every freedom, even the freedom we enjoy in the privacy of our homes. We

are free people in our homes, but we do not have the right to burn the dwelling in which we make our home.

Without some standard to which we adhere the result would be spiritual and intellectual anarchy. Baptists do not believe they are so free they can destroy the great denomination of Southern Baptists, which greatness rests largely in its faithful adherence to God's Word.

Those who teach that one can be lost once he is saved, that stories in the Bible are "myths" or "parables," that Jesus will not return to this earth again, or any other teaching contrary to what the Bible plainly teaches, are out of step with the historic Baptist position.

(Cont. on page seven, col. four)

SO YOU ARE A

## JEHOVAH'S WITNESS

Jesus said, "Ye shall be my witnesses." Since you are a "Jehovah's Witness" will you kindly give written testimony to your faith by answering these questions in writing?

I. Jehovah's Witnesses teach that Christ is "a god" or "a mighty god" but that he is not Jehovah God. In direct contradiction to this, God says in His Word that there is no god besides him.

Deuteronomy 32:29: "See now that I, even I am he, and there is no god with me."

Isaiah 45:5: "I am Jehovah and there is none else; besides me there is no God."

QUESTION ONE — Do you believe that there is only one God, who is Jehovah God, and that besides him there is no god? Yes — No —

II. Jehovah's Witnesses teach that Christ is "a god" or "a mighty god" who was created or formed by Jehovah God in the beginning. This is in direct contradiction to what God says in His Word:

Isaiah 43:10: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me, there was no god formed, neither shall there be after me."

QUESTION TWO — Do you be-

lieve that Christ is "a god" or "a mighty god" who was created or formed by Jehovah God? Yes — No —

III. Jehovah's Witnesses teach that Christ is called "a god" or "a mighty god" but that he is never called "Almighty God." This directly contradicts what we read in God's Word:

John 20:28: "Thomas said unto him, My Lord and My God." The definite article is here used — "ho theos." This can mean none other than the Almighty God.

QUESTION THREE — Are you ready to say with Thomas: "My Lord and My God"? Yes — No —

IV. Jehovah's Witnesses teach that the Holy Spirit is a divine power, but that He is not a person. This is in direct contradiction to what God teaches in His Word. The Holy Spirit is a person, and personal actions are ascribed to Him:

Genesis 6:3: "My Spirit shall not strive with man forever."

Acts 13:2: "The Holy Spirit said, separate unto me Barnabas and Saul."

Ephesians 4:30: "Grieve not the Holy Spirit of God."

The Holy Spirit is a divine person:

Luke 12:10: "And every one (Cont. on page seven, col. four)

## Campbellism, A Religion Of Selfishness And Inflated Ego

Campbellites not only teach that man must add to the work of Christ in order to save himself, but the motive back of this religious movement is self-centered. I have two different pieces of Campbellite literature that will well-illustrate that Campbellites put self first. In the July, 1961 issue of "Way of Salvation," an article on the front page entitled "Why I Am A Christian" appears. It is copied, I notice, from "The Restorer," another Campbellite publication. There are seven reasons given in the article as to why the writer is a Christian. They are as follows:

1. "God wants me to be." This implies that being a Christian gives God a favor, letting Him have what He "wants." This appeals to self's ego.

2. "It makes me a better man." This has in view the betterment of self.

3. "It is more economical." This makes self's pocketbook into consideration.

4. "It makes me more lasting friends." Self's social life is here in view.

5. "It meets all my spiritual needs." Self's spiritual side is thus satisfied.

6. "I must depart this life some-

day." The future of self is thought of. Fear of hell is the motive.

7. "It gives me more pleasure in this life than sin." Self's own pleasure is best fulfilled as a Christian, the writer is saying.

You will notice that not one thing is said in this list of reasons about the grace and mercy of God in Christ Jesus. If Paul had written an article on this subject, he probably would have begun by saying, "By the grace of God I am what I am" (I Cor. 15:10).

No wonder Campbellites often say, "Why, if I believed in salvation by grace without works, I'd just take my fill of sin and be none the worse for doing it." They really don't love God, but think only of self.

The other piece of literature is a tract entitled "The Way To Heaven." On page 2, under the topic, "Why I Want to Go to Heaven," the writer lists four reasons:

1. "Because of the horrors of hell." Self's fear for its own security in the future is thus the motive.

(Cont. on page seven, col. four)

## This Paper Needs The Support Of All Our Friends

The Baptist Examiner is always like a thirsty child in need of a "djink" — we always need the support and help of our friends, and just now we need that help considerably more than usual.

In the month of December apparently most of the money in America went to the "North Pole."

In January offerings have been very small — nothing to compare with previous months, especially January of 1961. Business in our printing shop has also been on the slack side during the month. It is always the "leanest" month of the year. This year it has been better than usual, yet still not enough for us to come close to breaking even.

Putting all this together means that we are having an exceedingly hard time bringing this paper to our readers each week. The small amount of offerings of December and January (Cont. on page five, col. five)

## Texas Pastor Takes Stand Against Seminary Liberalism

NOTE: Another book has been written by a Southern Baptist seminary professor. It seems that every time one of them writes a book, it just goes to substantiate what we have been saying for so long, namely, that Southern Baptist seminaries are filled with heretics.

The following article is written by a Southern Baptist pastor who first of all gives several quotations from the book and then offers his comment. We don't see eye-to-eye with the pastor's comment, but it will give you some idea of how some Southern Baptist pastors are reacting to the heresies of their seminary professors.

"DEATH IN THE POT"  
2 Kings 4:40

K. OWEN WHITE, Pastor  
First Baptist Church, Houston  
Chairman, Executive Board  
Baptist General Convention  
of Texas

"Since the parable includes the historical and the non-historical, one can say with Richardson: 'We must learn to think of the stories of Genesis — the Creation, the

Fall, Noah's ark, the Tower of Babel—in the same way as we think of the parables of Jesus; they are profoundly symbolical (though not allegorical) stories, which aren't to be taken as literally true (like the words of the textbook of geology), but which yet bear a meaning that cannot be paraphrased or stated in any other way without losing something of their quality of existential truth.'"

"Adam originally must have meant 'mankind,' not just one person." "The particular problem of chapter 5 is the longevity of the antediluvians. It is difficult to believe that they actually lived as long as stated. In all probability, the Priestly writer simply exaggerated the ages in order to show the glory of an ancient civilization."

"'God took him' is not necessarily an indication that he disappeared suddenly and was nowhere to be found. It is the Old Testament expression of belief in the ideal of immortality."

"The tower of Babel parable shows the futility and emptiness of human effort divorced from the acknowledgement and service of God." "In other words, there are a great many evidences (Continued on page 2, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "NOTHING"

"For we are but of yesterday, and know nothing, because our days upon earth are a shadow."—Job 8:9.

I am sure that just as soon as I might read this verse to the average congregation, I would see sparks of indignation rise from the heads of most every individual, especially those outside of Jesus Christ, for the majority of people think that they know a lot. But, beloved, here is a text which tells us that we know nothing.

I am just wondering about how little we actually know. We think we know a lot, and we certainly rejoice because of some things that we think we know, yet in actuality the Word of God says we know nothing. Personally, I think the text literally means, that so far as we are concerned, compar-

ed to God, we know nothing. I am sure that is true. Putting us on one side, and God on the other, and making comparison, I am sure it would be said that you and I know nothing.

With this text being a background, there are several things that I want you to notice about the word "nothing."

I

WE CAN CARRY NOTHING OUT OF THIS WORLD.

We read: "For when he dieth he shall carry nothing away." — Psalms 49:17.

"For we brought nothing into this world, and it is certain WE CAN CARRY NOTHING OUT." — I Tim. 6:7.

You and I came into this world

with nothing, and you and I are going out of this world with nothing. I have often thought, as I have been present when a baby is born, that baby comes into this world naked, and starts life absolutely without anything. When an individual dies and is buried, he leaves this world exactly as he came — without anything. I think how you and I strive and struggle, how we fume and fuss, and how do everything we can here in this world materially speaking, and yet when we come to the end of the way, we go out of this world just like we came into it — with nothing.

I remember a number of years ago a fellow whom I knew, who worked hard all day. He arose early and worked late. He was a

(Continued on page 3, column 1)

### THE DRUNKARD'S 23RD PSALM

King Alcohol is my shepherd; I crave and I want.

He maketh me to lie down in mud holes,

He leadeth me beside troubled waters:

He dammeth my soul;

He turneth my car over for my taste's sake.

Yea, though I ride in the valley of the shadow of hell,

I will hold to the bottle,

For the devil is with me.

His saloon and his beer joint, they beckon me.

Thou prepest an empty table before me in the presence of my family.

Thou anointest my head with bruises.

My pocketbook is empty.

Surely evil and misery shall follow me all the days of my life and I shall dwell in the house of the devil forever.

### THE CONFESSION OF A CRIMINAL

I am the greatest criminal in history. I have killed more men than have fallen in all the wars of the world.

I have turned more men into "happy" slaves.

I have made millions of homes "happy."

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I ensnare the innocent.

I make the wise man a fool and the simple the fool into his folly.

The abandoned wife knows me, the hungry children know me, the parents whose child has bowed their gray heads in sorrow know me.

(Cont. on page eight, col. five)



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THESE RATES APPLY THROUGHOUT THE WORLD

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## Why We Cannot Fellowship With Bro. Henry Mahan

Sometime ago, we received the following letter:

Dear Bro. Gilpin:

When I attended a Conference at the Thirteenth Street Baptist Church of Ashland, of which Bro. Henry Mahan is Pastor, I came to your printing shop one afternoon to visit. I asked you then why you and Bro. Mahan had no fellowship together. You both believe alike and I cannot understand why you don't give a united testimony as to "sovereign grace." You gave me your answer on that day, but since then many others have asked the same question. Isn't there some way this situation might be publically clarified? Perhaps a joint statement from the two of you might help.

—A Pennsylvania reader

This is definitely an appreciated letter. The visit referred to was much enjoyed, as was the visitor himself, and now many months later, we are glad to have his letter.

If this were the only time that such a letter had been received, my answer would not be published in TBE. But in the past five years, fully fifty or more individuals have written similarly. It is because this keeps arising that we print our reply in TBE.

First of all, we would like to remind this beloved reader in Pennsylvania, as well as other readers, that we are NOT in agreement doctrinally with Bro. Mahan. Other than on the doctrines of grace, there is very little doctrinal agreement. Too many times those who profess to believe in "sovereign grace" are inclined to overlook other great and precious truths of our Sovereign God.

I do not think that there is anyone who loves the doctrines of grace more than we do, and yet at the same time we try as best we can to hold a balance as to truth. It is our effort to be just as faithful to other doctrines of

God's Book, and in doing so, we find ourselves definitely in disagreement with Bro. Mahan and the group that holds his doctrinal views.

I say frankly that Bro. Mahan is not a sound Baptist. He emphatically denies church perpetuity. Some time ago, in his church paper, he quoted the historian Armitage at length in an effort to deny that Baptists have been in existence for the past twenty centuries. Everybody knows that the only two so-called Baptist historians of any repute who have taken this erroneous view are Armitage and Vedder. Neither of them has ever been recognized by Baptists generally. Yet Mr. Mahan has quoted most liberally from Armitage to disprove church perpetuity.

Bro. Mahan does not believe in the local church as we do. His position on the church is that the church is universal. Accordingly, he practices alien immersion and believes in open communion — both of which are an abomination and a stench in the nostrils of all true Baptists for the past twenty centuries.

Again, we could not have fellowship with Bro. Mahan in view of the company which he keeps himself. When he has a Bible Conference or any special services, most all of his speakers are believers in the invisible church and related views. As a sample, he always features Pastor E. W. Johnson of Pine Bluff, Arkansas, who is a universal church man and far removed from being a Baptist. Of recent date Bro. Johnson in his own church paper said:

"The validity of water baptism does not stand in the authority of a visible church. The validity of water baptism stands in its form, its meaning, and in the faith, Acts 19:4, of him who receives the ordinance.

"In order to make the validity of water baptism stand in the authority of a visible church, you would have to say that the commission recorded in Matt. 28:16-20 was given to the visible church as an institutional body and not simply to Christians generally considered. But look at what that would entail:

"If the commission to baptize in Matt. 28:19 was given to a visible church, so was the commission to make disciples, and if the water baptism administered by those not of this visible church is not valid, are the disciples made by those not of this visible church genuine?

"The idea that water baptism cannot be administered in a valid way without specific church authority is simply a matter of tradition among certain Baptists. It is not a Biblical doctrine."

I do not say that all of Bro. Mahan's speakers agree in this re-

spect. Yet the majority of them would follow the doctrinal pattern of Bro. Johnson, and accordingly, there would be but little ground for us to fellowship with them. I consider the statement quoted from Bro. Johnson's paper rankly heretical. It is a denial of the church, the ordinance of baptism and all related doctrines, which true Baptists have stood for for twenty centuries. Any man who could have fellowship with Bro. Johnson or Bro. Mahan on these points has an exceedingly weak Baptist stamina — a piece of boiled spaghetti for a doctrinal backbone.

Furthermore I do not consider the organization of which Bro. Mahan is pastor to be a church. They were all members of the Pollard Baptist Church of Ashland, and when trouble arose they just picked up "boot and baggage" and left. They were members of the Pollard Baptist Church one Sunday and the next Sunday they met in a school house and shortly afterward declared themselves to be a church. There was no church authority behind their organization, and when they organized themselves they were just a group of church rebels. I consider Bro. Mahan to be pastor of an organization rather than a church, and even this organization was composed originally of a group of covenant breakers, who violated the covenant of the Pollard Baptist Church. Now if the Pollard Church were not a church, Bro. Mahan and his group did not have scriptural membership when they were in it and

## CALVARY BAPTIST CHURCH'S ANNUAL BIBLE CONFERENCE

**Only SEVEN MONTHS AWAY**  
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needed to have such when they left. But if the Pollard Church were a church, then Bro. Mahan and his followers had no business taking the action they did. There are other ways of doing things besides the way they started their organization.

There is also a personal reason why we could never have fellowship with Bro. Mahan. Bro. Mahan has spoken personally against my character to even preacher friends of mine. In saying this, he is repeating one of the lies of my enemies, and Bro. Mahan is just as guilty as they are, when he in a second-hand manner peddles our enemies' lies. Were it not for my convictions relative to entering suit against a so-called brother preacher, we would give him an opportunity in

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## A "TAR HEEL" AND HIS SONS



Bro. Joe Wilson and his two sons, David and Joe, were guests in our home during the Holiday season just prior to New Years. Bro. Joe is a member of our church and resides in Winston-Salem, North Carolina. He is one of the best preachers that I know of, and I thank God for him, and his ministry.

court to produce the proof, or else apologize, and admit that he has merely peddled the lies of those who fight the doctrines for which we contend. How could we be expected to fellowship with a man who has no more respect for a brother preacher than does Bro. Mahan?

Finally, we can have no fellowship with Bro. Mahan because of his ministerial ethics — or I should say, in this case, his lack of ministerial ethics. When I was pastor in Russell, Kentucky, he came within 100 yards of the church, and visited members — who had been staunch friends and regular attendants at our church for years — and attempted to persuade them to leave our church and take membership in a newly organized church in Flatwoods — a church that Bro. Mahan had a part in starting.

Later, when Bro. T. P. Simmons was pastor in Coal Grove, Ohio, Bro. Mahan befriended the disgruntled members of the church of which Bro. Simmons was pastor, and held services for them, coddling them and encouraged them in their opposition to Bro. Simmons — a preacher who stands head and shoulders above Henry Mahan doctrinally, morally, and ethically any day in the week.

Therefore, to our friend in Pennsylvania, and to our interested friends elsewhere, I ask this question: How could you expect us to have fellowship with Bro. Mahan? We may believe somewhat the same as to the doctrines of grace, but beyond that, we part company.—J.R.G.

## Seminary Liberalism

(Continued from page one)

which, while not giving conclusive proof, lend strong credence to the historicity of the patriarchs."

"Quite possibly some of the stories have been heightened and intensified by materials that are not literally historical, for the purpose of the Bible is not merely to give a factual account of events."

"This is not to say that Abraham was a monotheist, but it is to say that he had a concept of God different from that of his pagan neighbors."

"If one cannot be certain of the facts of historicity, what is to be received from the stories?"

"It would appear, then, that in verse 19, Melchizedec was blessing Abraham by the Baal, whom Melchizedec considered to be the highest God of the city state at Salem."

"Supposedly, during the prophetic period, the narrative was edited in such a way that it was made also to teach a fine lesson about God."

"There developed the tradition that this was what happened to Lot's wife—perhaps not exactly historical . . ."

"Suddenly, what had been a thought of meditation gripped the inner being of Abraham until he thought he heard it as a clear call

from God, 'Go sacrifice Isaac.' Does this sound like Boyce Broadus, Mullins, Robertson Sampey, Gambrell, Carroll, Scarborough, and other great Southern Baptist leaders? The quotations listed above are from The Message of Genesis, 1961, written by Dr. Ralph Elliott, now teaching at Midwestern Baptist Theological Seminary, Kansas City, Missouri.

Being a graduate of Southern Seminary and having served as pastor of Southern Baptist churches for over 30 years, I love and believe in my denomination and have a burning passion for it to remain true to the Bible as the Word of God. I have a deep concern that our seminaries shall sound a clear, ringing note in their interpretation of the scriptures and that young preachers shall come from their halls with no "uncertain sound."

The book from which I have quoted is liberalism, pure and simple! It stems from the rationalistic theology of Wellhausen and his school which led Germany to become a materialistic, godless nation. This is "the wisdom of the world" which seeks to find a "reasonable, acceptable solution to every problem which involves the supernatural."

Several great denominations in the last generation have drifted from the faith of our fathers, have lost their conviction that the Bible is authoritative and dependable and now have little evangelistic witness. The drift came from liberalism in their seminaries and their literature.

If the appeal is made for "academic freedom" let it be said that we gladly grant any man the right to believe what he wants to — but, we do not grant him the right to believe and express views in conflict with our historic position concerning the Bible as the Word of God, while he is teaching in one of our schools, built and supported by Baptist funds.

The book in question is "poisonous." This sort of rationalistic criticism can lead only to further confusion, unbelief, deterioration and ultimate disintegration as great New Testament denominations. It has happened to other denominations, it can happen to us. Modernism is insidious, dangerous and destructive.

What can be done?

1. Invite men with such views (Continued on page 3, column 1)

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## Seminary Liberalism

(Continued from page two)

to find a place of service with groups of denominations of like theological inclinations.

2. Ask the trustees of our institutions to consider seriously the dangers involved in such theological views and to exercise extreme caution in their approval of faculty members.

3. Urge our Sunday School board to be alert to any trend in the direction of liberalism in our publications.

This is not an incidental matter. It involves the total responsibility of every one of us individually, of our churches, and our denomination declaring plainly, positively and unequivocally the whole counsel of God."

In this brief statement I have made no attempt to review the book. The quotations speak for themselves. I have merely emphasized certain words and phrases in these quotations to shed light upon the particular doctrinal or historical truth in question. The influence of this sort of teaching would substitute revelation for inspiration, reason for revelation, and utility for faith. It is quite true of course that in our study and interpretation of God's Word we are not to make common sense but we also need to remember the words of Isaiah 55:8,9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"There is death in the pot!"

—The Alabama Baptist

## "Nothing"

(Continued from page one)

ard working farmer. He amassed a great deal of this world's goods so far as this life is concerned, and when he died he had a considerable fortune that he left behind. A preacher friend was talking to his brother and said, "Well, what did your brother get out of life anyway?" He began to enumerate all the things that his brother had when he died, and the preacher said, "He didn't get those things out of life; you got them. You are falling heir to them." He said, we are going to let him a good casket and a nice tombstone anyway."

I have often thought: suppose after he is put in that good casket and that nice tombstone is erected, what did he get out of life? I think about you and I who are here, how we slave, and sweat, and work hard from early morn till late at night, and how we do everything we can to amass some little fortune, yet when we die, this text says, "We brought nothing into this world, and it is certain we can carry nothing out."

I am wondering if this Scripture wouldn't be a good hint to everyone of us to live less for this Kentucky and more for the Kingdom beyond. I wonder if this as Scripture wouldn't be a hint to every one of us that it would be a lot better for us to have our minds less on our homes here and more on our homes there. I wonder if that wouldn't be a little hint to us that we should live with less so far as this world is concerned, that we might have more in the world beyond.

## II

NOTHING BY WAY OF FOOD  
S TO BE REFUSED IF THAT  
FOOD BE RECEIVED WITH

## CHURCH PEWS

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## THANKSGIVING BEFORE GOD.

We read:  
"For every creature of God is good, and NOTHING TO BE REFUSED, if it be received with thanksgiving." — I Tim. 4:4.

The word for "creature" is the word "creation." The word "every" is really "all." Literally it says that "all creation of God is good" or in other words, "all the things that God has created are good, and nothing is to be refused if it be received with thanksgiving."

In the verses just preceding, the Apostle Paul is talking about those individuals who forbid to marry and command to abstain from meats. You and I know that there are individuals today, religiously, who forbid to marry. They tell their religious leaders

that they are not to marry, but rather they are to live a celibate life — a life of celibacy, which means that they are to live entirely apart from communion with the other sex. Furthermore, this religion of which I speak, tells us that it is not only wrong to marry but that we are to abstain from meats. They say that in what is called "holy days" preceding Easter, a person should abstain from meats and many other things. The idea is that you are to deny yourself during that period of time, in order to get enough religion in forty days to permit you to live like the Devil the rest of the year.

Don't believe it, beloved. It is an old trick of the Devil. It can't be done. You can't get enough piety in forty days to permit you

to live even for the Lord the rest of the year. But here is a Scripture which says concerning those individuals who would command you to abstain from meats, that all the creation of God is good and nothing is to be refused if it be received with thanksgiving.

Several years ago I was talking about a young preacher who had announced that he was going as a missionary, and I made this statement, that I would eat fried polecat for breakfast the morning that he sailed for the mission field. I meant it. I don't know where I would have gotten my breakfast. I don't know of any restaurant that I could have gone to that would have served it, but if I could have found it I would have eaten fried polecat that morning because I was that cer-

tain that that fellow wasn't going to the mission field.

You say, "Brother Gilpin, the idea of eating fried polecat is obnoxious." Well, I guess pickled lizard's eyes would be considered obnoxious to some people, yet you can find them in the store. I guess there are lots of delicacies by way of pickled roaches and little creeping, crawling things that are pickled and sold in the stores that would be considered obnoxious to us, yet God's Word says that every creature, or all of the creation of God, is good, and nothing is to be refused if it be received with thanksgiving.

This would tell us that unless you can thank God for your food, you haven't any business to eat it. Now if that principle were carried (Continued on page six, column 1)

## "They Understood Not"

"For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Acts 7:25.

In this instance, Moses' own brethren misunderstood him. They should have known he was standing for them 100%, but "they understood not."

This has been the grief of my written ministry — in that I have been misunderstood so much by those who should have known better. Occasionally someone who has been a friend and supporter is influenced by an enemy to turn against us. I am only human, and this hurts. Our supporters should know better. They should not be persuaded against us, but as in Moses' experience, they "understood not."

It looks like my friends would understand that I get nothing personally from the advertising we carry once a month in TBE. Calvary Baptist Church uses the canned goods as a help in putting on our Bible Conference each September. Two guns have been sent to Bro. Halliman. Tools in large quantities have been sent to Bro. Halliman, Bro. Starling and others. We have many items on hand now, waiting to give to worthy missionaries.

It looks like my friends would understand that I am not wealthy. My enemies say that I am. One of them keeps talking about my building a big estate. If I have any estate it is one I'll enjoy when I get beyond this vale of tears and sadness. A man's banker knows more about his finances than anyone else. Just write Mr. A. J. Ward, President of the First and Peoples Bank of Russell, Kentucky, if you want to know our financial status.

It looks like my friends would understand that my enemies lie and misrepresent the facts concerning TBE and its editors. Our Number One enemy lives in Detroit. Ananias and Sapphira surely got their reputation long before he was born. I have one of his letters before me which he sent to one of my friends. In it there are 92 lies and inuendos. He is the one who is always talking about my big estate. Would you like a comparison of salaries. In 1960 he reported to his association a church salary of \$7573.10. This did not include his special revival offerings. For the same period, my entire salary was \$3900.00. In the current year just ended my salary was \$3518.11. And please remember that was salary for two people, since Mrs. Gilpin works over half time in our printing shop too.

It looks like my friends would understand that I do not live in an extravagant manner. A few days ago I bought the first new suit I've had in six years. I only bought it because I had outgrown all my other clothes. I don't even own an overcoat that I can wear, for I haven't bought one since 1951. Surely, this is far from extravagance.

It looks like my friends would understand that I'm trying to live for the Lord. My enemies paint me as an exceedingly low character. I'm ready to grant that I am not what I'd like to be, nor what I want to be. However, I'm not what my enemies say I am. Common sense ought to teach all our readers that if I were one tenth as low as my enemies say I am, I would have gotten out of the ministry long ago. When an enemy comes to you saying he knows plenty on Bro. Gilpin, just compare what he says with what you know about me, plus the work I do and the sacrifices I make to carry on our written ministry. While writing the above, a letter was received from Pastor Joe Wilson of Winston-Salem, N. C. Since it is so appropriate, we quote it here.

"Brother Gilpin, I can never tell you what you have meant, and do mean to me. I have been helped to know and stand for God's truth by you and your ministry more than any other man. I have heard more against you than any other man, but in my estimation and love, you stand far above all your critics. I love you dearly in the Lord and am not ashamed for any man to know my high regards for you. I'm honored to have you as a friend. I pray that God will bless you greatly in the coming year, and look forward to being blessed by your ministry in the days ahead. We here pray much for you and your work. Pray for us."

It looks like my friends would understand that I am not lazy. I take no vacations. I work over 60 hours a week in our printing shop. I wash my face in ice water to stay awake night after night to read proof. Our shop closes six days in the year for holidays — New Year's Day, Decoration Day, Independence Day, Labor Day, Thanksgiving and Christmas. I wasn't in our shop on Labor Day due to our Bible Con-

ference. Also on Thanksgiving Day I was out of the shop due to our church services. The rest of these holidays in 1961 I could have been found at work in our shop.

It looks like my friends would understand that my pleas in behalf of TBE are not for my personal gain. There is nothing my enemies say that hurts as much as when they say I'm always begging for money. It is true I ask our friends to support the truth we contend for, and to aid us in keeping TBE in the mail. I think the fight Bro. Bob has waged against Campbellism in 1961 has been a tremendous contribution to the cause of God and truth. I think my weekly sermon is worthy of your support. I think the many other articles against error, and for truth, deserve the support of our readers. I do not ask for anything personally — my living comes from what we make in our shop. Your contributions are for the support and on-going of our paper.

It looks like my friends would understand they have an obligation to further the truth through TBE. Paul says:

"Let him that is taught in the word, share with him that teacheth in all good things." Gal. 6:6.

Haven't we taught you many "good things"? What would your doctrinal convictions be today if you had never seen TBE? Haven't you learned much from its pages? After all, aren't you tremendously indebted to TBE for what you believe and stand for? Well then, in the light of Paul's statement (Gal. 6:6), don't you feel I have a right to expect our friends to contribute to the on-going of TBE? We have taught our readers many "good things." We urge our readers to share with us that we in turn might teach others.

It looks like my friends would understand that TBE needs to be continued after we are all gone from this earth. That is why it is we especially appeal to our friends to honor God and thus leave a portion of your estate to TBE to carry it on when you are gone. Put this statement in your will:

"I devise to The Baptist Examiner, published by Calvary Baptist Church of Ashland, Kentucky, the sum of \$..... or the following property, to-wit."

This could easily be the means of helping to keep TBE in the mail when you are in Glory.

It looks like my friends would understand why we have enemies. Without exception they are (1) heretics whom we have blistered for their heresies, or (2) else they are "sore" because we refused to use TBE to further some unscriptural scheme of theirs (such as a mission board) or (3) else they have personal and family connections with one or the other of these groups mentioned. Remember, whenever an enemy speaks against TBE, he has had to sit on a hot spot someplace along the line.

It looks like my friends would understand that we need lots of help in 1962. Both labor and supplies which we must purchase continue to mount up in cost. This is a most difficult season of the year for us. Contributions are very few in January usually, and job printing in our shop is practically dead until around April 1st. Last year, Bro. James Frederick of Texarkana, Texas (who has been a long-time layman supporter of this paper) sent a check for \$100, saying that he wanted to help us get started good in the new year. How we thank God for this thoughtfulness on the part of this dear brother! This year, I hope many will do likewise, and that our friends will understand how much their support is needed, and that many immediately shall help us off to a flying start in 1962.

May God help you to have a part. We need your help. DO NOT—

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# Pastor Johnson's Universal Churchism Is Answered And Baptist Tenets Upheld

NOTE: This is the second half of Pastor E. W. Johnson's letter, along with my comment. Brother Johnson's letter is printed in bold type and, as in the last issue, I'm discussing it section-by-section. This second half of the letter primarily consists of Bro. Johnson's answers to my questions, which he has numbered. —Bob L. Ross

**Question No. 1 — "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."**

No, I am not in agreement with you. You hold that there has to be succession in order to have authenticity. This I am not in agreement with. Please read again my letter of Dec. 15. In that I say, "If a Presbyterian church should become independent and practice baptism by immersion only of believers, I would believe it to 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."

I hardly see how our difference on what constitutes an authentic church changes the fact that we both agree that pedit-baptist churches are not authentic and are therefore shut up to "only such churches as sound Baptist churches" as being authentic churches. When you say "if" a Presbyterian church would do certain things, you plainly indicate that it must meet your standard before you will recognize it as authentic. Now, do you not believe that a Presbyterian church which would meet this standard would be such a church as what you consider to be a sound Baptist church? You and I may differ on what constitutes a sound Baptist church, but this does not effect the agreement we have on the general principle. Both of us have standards that churches must meet and both of us deny that pedit-baptists meet them. If we agreed on the standard for authenticity, we would still be shut up to only such churches as sound Baptist churches.

Concerning that "if" and the Presbyterian church, may I ask where this church would go to get scriptural baptism? If they asked

you this question, and wanted a Bible answer, to whom would you direct them? To any one but a sound, immersed source?

**Question No. 2 — "And if such churches are the only authentic churches on earth today, have they not always been the only authentic churches?"**

You must first establish your premise before you can make your deduction. I hold that the truth which we preach and practice makes us a pillar and ground of the truth, I Tim. 3:15, and not our SUCCESSION nor our NAME. If succession is necessary to authenticity and if there are authentic churches existing today, then it would follow that such have been upon earth since they were established. But you must first establish the point, not simply BEG the point, that succession is essential to authenticity.

Every logician knows the elementary laws of deduction, but he also knows that it is unnecessary to spend time establishing the premise when it is already agreed upon. You had plainly stated: "As to whether I regard them (pedit-baptist churches) as being now authentic churches of Christ, the answer is no." Therefore, you and I both agree that only such churches as our own are truly authentic. The deduction, then, is inescapable, for if such churches are the only authentic churches on earth today, no other kind has ever been authentic. The Bible standard does not change. Irrespective of our views on "succession," your own standard eliminates all others but such as your church. They must basically be your kind of church, else you will not recognize them as authentic.

I also hold that "the truth which we preach" has something to do with whether or not we are authentic. But what you fail to see is that the Lord's church was promised perpetuity and has enjoyed it through all the ages. You have not denied that Christ promised perpetuity, but you have tried to apply that promise to your universal invisible church. However, you have yet to prove that such a church ever did or does exist! Until you do, we will go on believing that Christ built a real church and has perpetuated it through all ages, as promised (Matt. 16:18, 28:19, 20; Eph. 3:21).

**Question No. 3—"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 such a church?"**

But you cannot establish your deduction until you have established your premise. You must first of all prove that Christ did not establish a church which is universal and invisible, and then you must establish your point that succession is necessary to authenticity in the local and visible church.

Since you do not deny that sound Baptist churches of today are churches of Christ, we again agree on the premise. And if we agree on that, the deduction that Christ built such a church is inescapable. How could Baptist churches of today be churches of Christ if Christ did not build such a church?

Neither do I have to disprove anything about the universal invisible church (although that is an easy task) since you agree that there is a "visible" church. If Baptist churches of today are authentic "visible" churches, then Christ built such a "visible" church. To deny this conclusion you must deny that Baptist churches are churches of Christ.

Now concerning "succession." The church was built by Christ (Matt. 16:18), commissioned by Christ (Matt. 28:19, 20), and empowered by the Spirit (Acts 2).

No other organization has ever been built, commissioned and empowered to do the work of God. The church is therefore "the house of God, the pillar and ground of the truth" (I Tim. 3:15). No other person or group is such. Therefore, if this church has not had a perpetuity in all ages, there is not an authorized, commissioned church, which is the pillar and ground of the truth, on the earth. But Christ promised it perpetuity and said He would be with it always, with God getting glory through it in all the ages (Matt. 16:18; 28:20; Eph. 3:21).

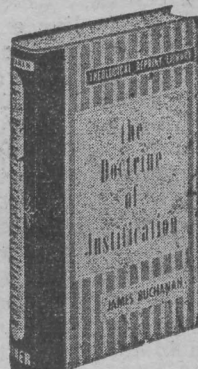
**Question No. 4 — "And since He promised perpetuity to His church, the fact of Baptist perpetuity is an inescapable conclusion."**

Matt. 16:18 promises that death, the gates of hell cannot prevail against the church, but before you can use this to prove Baptist perpetuity you must first prove that our Lord did not have in mind the church universal and invisible when He spoke these words, a church which includes all who by the grace of God are able to make the confession which Peter made in Matt. 16:16. But this would be rather difficult for as a matter of fact death shall prevail against all local churches in time and the local church as an institution shall not be continued when time is swallowed up in eternity, only the universal church shall then continue.

There is no reason to believe that the church of Matthew 16:18 is any different from the church revealed all through the New Testament. If it is a different church, the "burden of proof" falls to the man who says so. Christ used "ekklesia" over twenty times and nowhere does He indicate that His "ekklesia" is anything but local and visible. This is sufficient proof for me that the church of Matthew 16:18 was a real church, not an imaginary something against which the gates of hell could not even try to prevail. There is no more need for me to "prove" that this church is not universal and invisible than there is for me to prove that this is not the Roman Catholic Church.

I note that you deny that Matthew 16:18 is a promise of our Lord to the "visible" church, for you say that "death shall prevail against all local churches in time and the local church as an institution," etc. While I don't believe death is meant by "the gates of hell," the fact is, death has not, cannot, and shall never prevail against the visible church built by the Son of God! Millions of members have been killed; martyrs have given their lives in the church's cause; blood has flowed throughout the world; yet the church marches on and shall be here until God is through with it! (Eph. 3:21). Your unbelief does not make the Word of God of

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## The Secret

"All day long the presence lingered,  
All day long He stayed with me;  
And we sailed with perfect calmness,  
O'er a very troubled sea.

"Other ships were blown and battered,  
Other ships were sore distressed;  
But the winds that seemed to drive them,  
Brought to us both peace and rest.

"Then I thought of other mornings,  
With a keen remorse of mind,  
When I, too, had loosed the moorings  
With the presence left behind.

"So I think I know the secret,  
I learned from many a troubled way;  
You must seek Him in the morning,  
If you want Him through the day."

—RALPH CUSHMAN

none effect.

As for the "swallowing up in eternity," this VICTORY is a far cry from the "gates of hell prevailing" against the church! Surely, one lacks spiritual insight into the Word of God if he cannot distinguish between the church's ultimate victory and the prevailing of the gates of hell during time!

And in eternity, the church will no more be universal and invisible than it is today. Although all the church's members will be in one assembly, it will not be a universal invisible assembly, but local and visible. There never has been and never shall be a universal invisible church, except as a heretical, harmful, unscriptural theory.

**Question No. 5 — "Since you do not consider pedit-baptist churches to be authentic (which involves their ministerial offices). I wonder just how a pedit-baptist could administer valid baptism. If a pedit-baptist can administer valid baptism, he must be 'within the bounds of Christian orthodoxy,' yet you deny that pedit-baptist churches are authentic churches. How do you reconcile these positions?"**

There are pedit-baptist churches which are in process of becoming independent and Biblical. Their particular circumstances would determine whether I would regard their ordinances as sufficiently tainted with error as to be an offense to a more pure ministry of the word.

Your answer does not reconcile your statements. Your reference to some pedit-baptists being in a "process" and your reference to their "circumstances" are too vague. A pedit-baptist church, as such, either can or cannot administer valid baptism. If it can, then it must be "within the bounds of Christian orthodoxy," yet you say pedit-baptist churches are not authentic churches.

When those pedit-baptists who are "becoming Biblical" reach that point, they no longer will be pedit-baptists. I won't be concerned about their baptism at that point. The question is their present immersions, still being pedit-baptists. You have left that issue hanging in mid-air.

Read my letter of Dec. 15 more carefully. I did not say that I would accept such immersions. I said that I would probe the heart of the person involved with the word of God. I do not believe that such an individual would want to bring taint upon the message which we believe by asking for a recognition of a ministration that would do so.

I think you should plainly say whether or not you accept pedit-baptist immersions as valid. I asked you that question at the very outset of this discussion and it is still not clarified. You could

spend a little more time on rather than so much on the universal invisible church speculation.

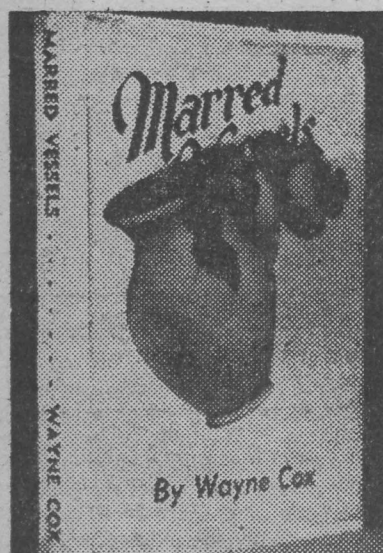
In your "probing" of the person's heart, would you "probe" as to the administrator of baptism? Would you accept baptism if it were administered by an unbaptized pedit-baptist? On your principles, why does matter who does the baptism? Has Christ commissioned a particular person or person to be responsible for its administration? If so, who? The Bible either does or it does not require a proper administrator. If it does, why bother with your "probing" on that point? If the Bible allows one pedit-baptist immersion as valid, why not another?

In one of my Weekly Newsletters (Oct. 15, 1961) I said: "validity of water baptism is in its FORM, its MEANING, in the FAITH, Acts 19:4, of who receives the ordinance." among other things water baptism MEANS the public acceptance of a preached message, Luke 3:30. If that preached message is basically unsound, that public acceptance of it should be rejected. In this day churches aisle walking, hand shaking, kneeling at an altar, etc., to signify a public acceptance of a preached message. But baptism is the Scriptural method to signify the public acceptance of the gospel.

If you will just follow statement to its logical conclusion you will become a believer in perpetuity. For notice, your baptism is only valid when it signifies acceptance of "basic" sound doctrine. Therefore, the administrator of this baptism must logically be standing for sound doctrine. Naturally, same administrator had to the same kind of baptism to valid baptism. And follow it (Continued on page 5, column 1)

## MARRED VESSELS

By WAYNE COX



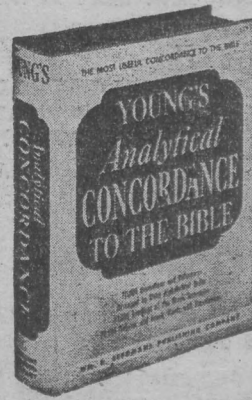
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Its influence expands.  
It fills the world with fragrance  
Whose sweetness never cloy;  
It lifts our eyes to Heaven,  
It heightens human joys.

Despised and torn in pieces,  
By infidels descried,  
With thunderbolts of hatred  
As haughty cynics' pride—  
All these have railed against it  
In this and other lands;  
Yet dynasties have fallen,  
And still the Bible stands.

To Paradise a highway,  
The Bible! There it stands!  
Its promises unfailing,  
Nor grievous its commands.  
It points man to his Saviour,  
The Lover of his soul;  
Salvation is its watchword,  
Eternity its goal.

—James M. Gray

## "Nothing"

(Continued from page 3)  
ried out to its ultimate, there are a lot of people that wouldn't have anything to eat, because they never thank God for what they have. They'll come to the table, and sit down, and gobble up their food like a bunch of pigs and never think about thanking God for the food that He has given unto them. Beloved, I say to you, nothing is to be refused if it be received with thanksgiving.

## III

## WE CAN DO NOTHING AGAINST THE TRUTH.

I am a great lover of the truth. I think those of you who know me, recognize that to be true, for all through my ministry I have taken pride in the fact that I have tried to stand entirely for the truth. We read:

"For we can do NOTHING AGAINST THE TRUTH, but for the truth." — II Cor. 13:8.

Sometimes I think people do a lot against the truth. I read what an Arminian has to say against the sovereignty of God and the doctrine of election and predestination, and I think he is doing a lot against the truth. I read what the Modernist has to say when he despises the doctrines of the virgin birth and the deity and the blood atonement and the resurrection of Jesus Christ and the inspiration of the Bible, and I think he is doing a lot against the truth. Then sometimes I remember the fact that we have a lot of near-infidels, particularly in Baptist ranks, especially in the Seminary at Louisville, who deny the teachings of God relative to the church, who are universal churchites through and through, and who deny that Baptists are the church that Jesus started two thousand years ago, and who say that it is perfectly all right to

have open communion, and intercommunion, and alien immersion, and union meetings, and ecumenical movements, who say that these things are perfectly all right and permissible. I say to you, beloved, it makes me think that there are lots of people who do a lot against the truth, yet I come back to this Scripture which tells us that we can do nothing against the truth, and I believe with all my heart that so far as we are concerned, nothing that any man can do is against or contrary to the truth.

I read in the Bible that God has certain purposes, and that His purposes are going to be fulfilled. I am sure that God has a purpose for every atheist in the world. I am sure God has a purpose for all the Modernists. I am sure God has a purpose for all the Arminians. I am sure God has a purpose for all the Protestants who talk about a universal, invisible church. I am sure that God has a purpose for all these weak-kneed Baptists in our ranks who do not stand for the truth. Beloved, I am as sure as can be that not one of them is doing one thing against the truth. I know I can think of some fellows who certainly don't preach any truth, and I know I can say that they are not doing anything for the truth, yet at the same time, I am sure in the purpose of Almighty God that not a thing they are doing is contrary to the truth to the extent that it will hinder the truth of God's Book one particle. Listen:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." — Isa. 55:11.

Now that doesn't mean that I am laying down by boxing gloves. That doesn't mean that I am putting my pen in the holder on my desk to write no more editorials against heretics and heresies. That doesn't mean that I am laying down my fighting apparatus in any wise at all. It doesn't mean that I am going to give up and back off in a corner and just say, "Well, these folk can do as they please." No, no, beloved, I am going to still contend and stand for the Book, with the realization that God wants me to do that very thing, and at the same time with the assurance in my mind that not one heretic is going to be able to do anything against the truth.

IV  
SOME CHRISTIANS, LIKE SOME TREES, PRODUCE NOTHING BUT LEAVES.

We read:

"And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, HE FOUND NOTHING BUT LEAVES." — Mark 11:13.

Notice, on this tree there was nothing but leaves. Looking at it from a distance it made a fair display. Looking at it from a distance it looked like it was a healthful tree; it looked like there should be fruit there, yet when the Lord and His disciples came near they found there was nothing but leaves.

Lots of people like ornamental trees about their houses. I have always been a little too practical in life to appreciate ornamental trees. I have always had a feeling that if a tree were going to grow, that tree ought to produce some nuts or some fruit, and it ought to produce something besides just being an ornament.

Beloved, I bring that practical application over into the ministry. I say to you, there ought to be something about us more than just a profession. The tree Jesus and the disciples saw, off in the distance, looked good, yet there was nothing but leaves there. I am saying, beloved, the profession that a man makes is wonderful in itself, but there ought to be something besides a profession. There ought to be some fruit. I think the individual who has professed faith in the Lord Jesus Christ who doesn't bring his tithe into God's house, that individual who does not attend services regularly, that individual who seemingly is most careless as to his church attendance — such a one is mighty close to a tree bearing leaves only. I tell you there ought to be something in a man's life other than a profession. The tree that Jesus saw made a beautiful, wonderful profession. It professed to be alive. It professed to be a good tree. But when it was examined,

there was nothing but leaves, and in the lives of many of God's professing children you find nothing but leaves.

## V

## SOME CHRISTIANS SHOW NOTHING BY WAY OF SPIRITUAL CONCERN RELATIVE TO THE PREACHING OF THE WORD AND THE SALVATION OF THE LOST.

We read:

"Is it nothing to you, all ye that pass by?" — Lam. 1:12.

HOW LONG?  
SINCE YOU SENT AN OFFERING TO THIS PAPER

This was Jeremiah's lamentation because of the spiritual indifference on the part of the Jewish nation, so that he said, "Is it nothing to you, all ye that pass by?" He was referring to the destruction of the city of Jerusalem, and he was primarily speaking about the city itself having been destroyed, and he said, "Is it nothing to you — that is, is it nothing to you Jews, that you walk by this city day by day, and you see the walls down, the houses destroyed, and the city in ruins? It is nothing to you that your city lies thus in waste?"

Beloved, I ask you, in view of a world that is steeped in sin and shame, in view of a world that knows not the Lord Jesus Christ as Saviour, is it nothing to you? Are you spiritually disinterested in whether or not the world hears the Word of God and receives the Gospel of Jesus Christ? As I see the approach, made by modernism, and unionism, and Arminianism, and feminism — as I see the encroaching inroads that are being made by these isms every day, I ask you, is it nothing to you that so few people are spiritually concerned about the truths of God's work. As you meet with people every day who know not the Gospel of Jesus Christ, who are depraved and are going on their way steeped in their depravity and in sin to spend their eternity in a Devil's Hell, is it nothing to you that these people are depraved and lost and dying in sin and going to Hell without the Gospel of Jesus Christ? Is it nothing to you? I think sometimes that the milk of human kindness has dried up in the majority of professing Christians, who live so carelessly and so unconcerned, and who say so little, day by day, by way of giving a testimony to those with whom they come in contact. Is it nothing to you?

I ask you, is it nothing to you that men are lost? Is it nothing to you that Baptist truth is being rejected day by day? Is it nothing to you that the Bible is being cast aside? Is it nothing to you that the man who believes the Bible is looked upon about like people today look upon witchcraft at Salem, Massachusetts, three hundred years ago?

If a child were lost out here in the mountains we would close our service and get out there and organize a searching party to find that child. We wouldn't be unconcerned then. If it could be that there was a child that was in need we wouldn't be unconcerned. If a family in your community, who lived near you, were destitute, and without food, and were in need of heat and clothing and food and light, you wouldn't be unconcerned. You would be concerned to take care of the material welfare of that family, yet that family goes on day by day, getting nearer and nearer to a Devil's Hell, yet we are unconcerned and disinterested. I ask, "Is it nothing to you, all ye that pass by?"

## VI

## WE CAN DO NOTHING WITHOUT THE LORD JESUS CHRIST.

Jesus said:

"He that abideth in me, and I in him, the same bringeth forth much fruit; for WITHOUT ME

## YE CAN DO NOTHING." — 15:5.

Notice He didn't say that could do just a little without Him. He didn't say that we could accomplish a few things. He didn't say that we could do a little without Him but that we could do better with Him. He just literally and plainly said, "Without me can do nothing."

Beloved, anything that we tempt to do for the Lord Jesus Christ without invoking His blessing, and without depending on Him, means nothing apart from Him, yet in contrast, when we have Him we can do all things. Listen:

"I can do all things through Christ which strengtheneth me." — Phil. 4:13.

What a contrast! "Without ye can do nothing," but "I do all things through Christ which strengtheneth me."

## VII

## WE LACK NOTHING WHEN WE TRUST THE LORD.

We find a most interesting as to how the Lord provides for us. Listen:

"For the Lord thy God hath blessed thee in all the works of thy hand; he knoweth thy wilderness through this great wilderness these forty years the Lord God hath been with thee; THOU HAST LACKED NOTHING." — Deut. 2:7.

This was spoken by Moses and the children of Israel camped on the plains of Moab just before they entered into the land of Canaan after they spent forty years, wandering in the wilderness. As they encamped on the plains of Moab, looking back over the forty years that were in the background, Moses said, "Thou hast lacked nothing." For forty years God taken care of them. They gone out into the wilderness with nothing, yet God had taken care of them. We read:

"And I have led you forty years in the wilderness: your clothes were not waxen old upon you, and your shoe was not waxen old upon your foot. Ye have not eaten bread, neither have ye drunk wine, nor strong drink: that ye might know that I am the Lord your God." — Deut. 29:5,6.

Notice, beloved, they lacked nothing when they were depending upon the Lord.

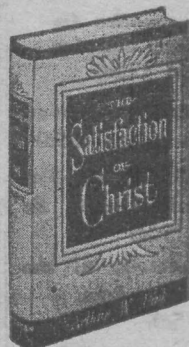
Now let's analyze this carefully. What did they lack? What did God provide for them those forty years? God provided for them clothes and shoes. When they got to the end of the wilderness journey God pointed to their shoes and said, "They have worn out." Their shoes and clothes hadn't worn out.

Also their food and drink were provided for them. For forty years God had given them "bread on toast." God had given them manna, and God had given them water. They hadn't lacked anything by way of food and water.

I'll go further and say that they hadn't lacked so far as a highway was concerned, because when God led them across the Red Sea He dried up the high water so they had solid footing beneath them.

They hadn't lacked anything. (Continued on page 7, column 2)

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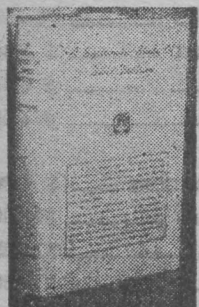
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## GROUP IN BRO. CROW'S LIVING ROOM



It wasn't but a few days after Bro. Crow was transferred to Dover, Delaware that he picked up a group of folk that might preach to, and this picture was made in his living room. Calvary Baptist Church takes pleasure in having Bro. Crows in our membership. It is good to know that we have a man representing the truth for which we stand, as Bro. Crow in Delaware.

## CROWS AND SUTHERLANDS



Bro. Roy Sutherland is a member of the Chester Baptist Temple of Chester, Pennsylvania and is one of our friends long standing. A short time ago he and his wife visited with the Crows in Delaware, and while there Bro. Sutherland conducted services in Bro. Crow's home. This picture was made at that time. I thank God to present to our readers these two fine couples. We truly thank God for them, for we realize there is none better anywhere. Bro. Sutherland and family have attended our Labor Day Week-end Bible Conference for the past three years. A letter just received says the Conference is in their plans this year and that they expect to bring others with them.

## "Nothing"

(Continued from page 6)  
his lights were concerned, and hadn't paid an electric bill for forty years. Rather, the Word of God says that there were two sides to the cloud—one a bright side and one a dark side. When God called them to have light. He called that bright side toward them and then they had light for forty years. Beloved, they had light for forty years out there in

the wilderness, because that cloud was over them. For forty years those Jews lacked nothing by way of light and shade.

I say, beloved, they lacked nothing by way of clothes and shoes; they lacked nothing so far as a highway was concerned; and certainly they lacked nothing relative to food and drink.

Let's think about that food and drink proposition with the Jews for a minute. There were about three million of those Jews, and I would imagine that they ate about one pound each to the meal. If that be true, then that would mean that they needed three million pounds for breakfast, three million pounds for lunch, and three million pounds for dinner. That would mean that they would need nine million pounds of food every day to provide for the table of those three million Jews in the wilderness.

Beloved, can you visualize a train bringing that food into the Jews? Don't misunderstand me; it didn't come by train. God sent it down out of the skies and they picked it up off the ground. The quails came in just about waist high and they caught those quails. God provided them. But let's imagine they were brought by train. A car on a train holds ap-

(Cont. on page eight, col. three)

## CROW REPORTS NEW WORK IN DELAWARE

Dear Pastor:

Greetings in the name of our Lord. The Lord continues to bless the Grace Baptist Mission of Dover, Delaware, and our hearts are exceedingly joyful because this last week the Lord has blessed us tremendously.

We have been seeking a place to rent in which to conduct the worship services, but it seemed all doors were barred. Last week we heard that the VFW hall was available, so I contacted the manager and presented to him our needs. Last Saturday, January 13, he called and said the board of Governors decided to rent us the hall on Sundays for \$30.00 per month. We never expected to get the hall for such a price, but the Lord knows our needs.



ELDER WAYNE CROW

Yesterday, Sunday Jan. 14, services were conducted in the hall with nine souls present for the morning services and eight present for the evening service.

Bro. Jerry Hedges has been a great blessing to the work. He leads the singing and is teaching the adult Bible class. I praise the Lord for sending Bro. Hedges and his wife our way.

Thus far this month Grace Baptist mission has been blessed of the Lord in being able to send offerings to three missionaries. We praise the Lord for his many, many blessings.

Remember the work here in prayer and if any of the Saints come this way our home is open to them.

Your Brother By His Grace,  
Wayne Crow  
Care of Grace Baptist Mission,  
R R 1 Kenton Road  
Dover, Delaware

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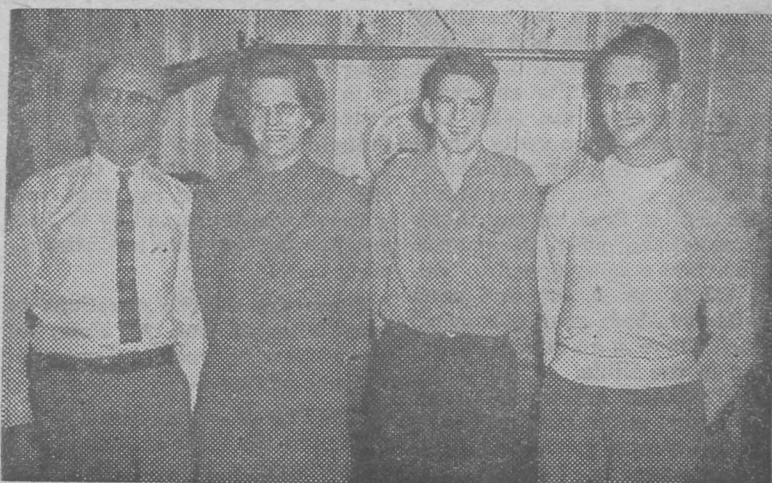
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The Perseverance of the Saints  
Providence  
Providence—As Seen in the Book of Esther  
Resurrection With Christ

## THANKSGIVING DAY VISITORS



THE RUSSELL PENCE FAMILY



THE MARSHALL MARTIN FAMILY

From Maysville, Ky., nearly 100 miles distant, these folk came to be with us for our Thanksgiving services. Although they arrived a trifle late, it was a joy to have them with us, both in our services, and later in our home, where these pictures were made. Bro. Martin and his family are most excellent singers — in fact the very best. For over two hours on Thanksgiving afternoon they not only entertained, but also thrilled the folk who had gathered in our home, with their singing. We were truly most grateful to have them with us, and they have already promised to be with us for our Bible Conference next September.

## Campbellism

(Continued from page one)

2. "Because of the grandeur and beauty of heaven." The writer has his eye on "God's long pocket-book." Another selfish reason.

3. "Because of the comfort and rest provided for the faithful." Again, self's satisfaction is in view.

4. "Because of its wonderful companionships — the redeemed of all the ages." Can you imagine leaving out our Lord and Saviour on this point, mentioning only the redeemed? But since Campbellites love the company of Campbellites and think that they only will enjoy Heaven, the writer probably did not have the thought of Christ or anyone else on his mind. All that the Campbellites care about Christ is having His name tacked on their buildings!

From these two pieces of literature, it is easily perceived that SELF is the dominate character in the Campbellite religion.—Ed.

This is contrary to what God teaches in His Word:

II Corinthians 5:6 and 8: "While we are at home in the body we are absent from the Lord; . . . and we are willing rather to be absent from the body, and to be at home with the Lord."

QUESTION FIVE — Do you believe that death, for a Christian, means "to be absent from the body and to be at home with the Lord"? Yes— No—

VI. Jehovah's Witnesses deny eternal punishment for those who die in unbelief and wickedness, and substitute the Annihilation of the wicked. But the Bible declares in:

Matthew 25:46: "And these shall go away into eternal punishment; but the righteous into eternal life." See also Matthew 10:28.

QUESTION SIX — Do you believe that God will punish the wicked in Hell? Yes— No—

—E. J. Masselink

## Intellectual Freedom

(Continued from page one)

We feel we have intellectual freedom as editor of this paper, but if our beliefs should radically change from that of Southern Baptists we would do more harm as editor than we would good and, therefore, should resign and get with the group which fitted our views.

## Jehovah's Witness

(Continued from page one)  
who shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit it shall not be forgiven."

QUESTION FOUR — Do you believe that the Holy Spirit is a divine person? Yes— No—

V. Jehovah's Witnesses teach that the Christian, at death, does not immediately go to heaven.

## Paper Needs Support

(Continued from page one)  
uary has put us in an exceedingly embarrassing position. I tell you no bedtime story when I say that within the next ten days we must raise fully \$2500.

I would like to ask our friends to be sure to read the editorial on page three. Usually once a month we send out a letter to those who contribute to the ongoing of his paper, and the article "They Understood Not" was a part of the January Newsletter.

Several of those who received this letter wrote asking that it be made a part of a regular issue of TBE, and accordingly it is being printed in this issue.

May God bless each of you who read this, and if it pleases the Lord we would be exceedingly grateful for an encouraging letter, and an offering from you for the carrying on of TBE.

## BAPTIST CONFESSIONS OF FAITH

By W. L. Lumpkin

Although we do not approve of some of the historical and doctrinal statements of the author, the confessions of faith included in this volume will be of great usefulness. We know no other book of this kind that is available today. Important and historic Baptist confessions are printed in

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## Reply To Johnson

(Continued from page 5)

ministered baptism, he certainly did so according to and in harmony with the faith and practice of the church. Christians were representatives of the faith held by the church. No orderly Christian would have ever administered baptism without the approval of the church. Baptism was therefore an official act of the church. It alone was commissioned to baptize (Matt. 28:19, 20) and none but its members ever performed the act. There is no other baptism found in the Bible.

An "official" act would be an act by an authorized party. I challenge you to produce a single instance where baptism was administered by anyone but an authorized party. And I challenge you to show that anyone but a baptized church member was ever so authorized.

The burden of proof lies with you. If you believe that water baptism is an official act of a bona-fide Baptist church, then find your "I make a motion. I make a second," of all those baptisms of which we have record in the New Testament.

No Baptist ever believed that a particular ritual or ceremony is involved in the matter of church authority in baptism. Therefore, there is no burden of proof upon me to produce your "I make a motion; I second." Have you forgotten your own principle? It states: "it is not necessary that a doctrine be found in the letter of the Scripture as long as it is found in the thought of Scripture?" If a doctrine does not have to be found in the letter, surely a particular ritual or form does not have to be found.

I find in the Scripture that no one ever administered baptism but one who was a baptized member of the church, working in harmony with the faith and practice of the church. None but a church-appointed officer or representative ever administered baptism, except in cases where the Lord directly authorized the act.

As for the "burden of proof," if you believe that any other kind of baptism is valid, the burden of proof lies upon you. If you will accept any immersion but an immersion administered by a baptized church member who is acting in accordance with the church's faith and practice, then you must furnish the proof of the immersion's validity.

Question No. 13 — "At the same time, you might like to quote or use the 'letter' of the Phil. Conf. which teaches the same doctrine, since you supposedly follow it 'word for word.'"

By WORD FOR WORD I mean that those things which are positively taught in the Phil. Conf. of Faith I am not in disagreement with, but I do not have to have a WORD FOR WORD for all which I believe from the Phil. Conf. of Faith. There are many things in the body of truth not covered by that confession, and the Phil. Conf. is not authoritative or binding on my conscience.

It is strange that you demand that I produce some negative material from confessions as to the universal invisible church theory, yet you excuse yourself from my foregoing request. I take this to be an admission that the Philadelphia

Confession does not advocate your view.

It is also strange that you do not believe the Philadelphia Confession to be binding, in view of your effort to condemn me by it with regard to the universal invisible church theory. You thought it was very "bad" for me to reject the article on this notion, yet now you say that you yourself are not bound by it. Just another one of your inconsistencies.

These are all the questions in your letter of Dec. 30. Now, let me address to you one question and one charge —

QUESTION — Can you cite me a place in the book of Acts where water baptism was administered under the specific authority of a local church? Certainly Peter asked certain Jewish disciples if they could forbid the baptism of certain Gentile believers, but that is not the question. I want a, "I make a motion. I make a second."

I am delighted to cite you such a place in Acts. On the day of Pentecost recorded in Acts 2, the Lord's church, which He had built and commissioned was empowered by the Holy Spirit. Through the church's ministry on Pentecost, carrying out Christ's commission, several thousands were converted and baptized. Those who administered the baptism were baptized church members, acting according to the commission, as the church carried it out. If there were an "I make a motion; I make a second," it is not recorded, but in some way the administrators were appointed, for several thousand received baptism at someone's hands.

You mention Peter. I remind you that Peter was an ordained elder of the church, also an apostle. On the occasion at the house of Cornelius, he also was under the direct authority and leadership of the Lord for this unusual, special work. He was well-authorized in the action taken.

CHARGE—Your principles will do more to encourage Baptist churches to receive alien immersions than mine will. None of us would receive a "baptism" administered by a Jehovah's Witness as valid baptism, but there are churches in your so-called line of SUCCESSION in this day which are teaching the same fundamental errors as the Jehovah's Witnesses, that is, the denial of the Biblical doctrine of hell, the denial of the eternal and essential Divinity of Jesus Christ, and the doctrine of salvation by works.

I consider this to be a slanderous "charge" without any foundation whatsoever. Until evidence to support this charge is presented, I shall consider it a slander. To my knowledge there is not a sound Baptist church anywhere, holding the principles we hold, that has knowingly received alien immersion of any sort.

My basic principle is that water baptism has its validity in its FORM, its MEANING, and in the FAITH of him who receives the ordinance. And as to the meaning of water baptism, I have said that it has the secondary MEANING of the public acceptance of a preached message and if that preached message is basically unsound, a prior public acceptance of it in a water "baptism" ought to be repudiated in favour of a true baptism. Your basic principle is that water baptism has its validity in the authority of a visible church which has its authenticity in a succession. This principle has the natural tendency to lead true Baptist churches to accept those many, many ALIEN immersions which are being administered by BAPTIST heretics in this day.

The churches of our faith and order will not accept the baptisms of "Baptist heretics in this day" any more than we will receive the baptism of other heretics in this day. The reason the immersions of any heretics are received is because of a dish-water position, such as you advocate, concerning the church and the baptismal administrator. I understand that you are a product of the Louisville Seminary, so I can understand why you are weak on these doctrines. The seminary is constantly attacking church truth.

The Bible either does or does not reveal to us who should administer baptism. Christ commissioned it to be done (Matt. 28:19, 20). Those to whom He spoke were baptized disciples who composed His assembly. They were later empowered by the Spirit and began to carry out the commission. All through the Word of God the line is clear and no other baptism is recognized. If you cannot show that some one other than a baptized church member may administer baptism, then your position falls. Your negatives, evasions, demands for rituals, etc., will not serve as positive support.—End.

## "Nothing"

(Continued from page seven)

proximately 50,000 pounds. Then if it required nine million pounds of food to take care of those Jews one day, and you can haul 50,000 pounds in a car, that would mean they would have a train of 180 cars to bring in the food they would use in one day's time.

Now let's think, in a year's time that would require 65,700 box cars, and in forty years, it would require 2,628,000 box cars to haul the food that those three million Jews needed for forty years. If you will carry it a little further, you will find that in forty years it would require a train that is practically long enough to go all the way around the globe at the equator, yet God took care of them. For forty years they lacked nothing.

Let's think about the drink angle. The average person is supposed to drink at least a quart of water a day, which would mean with three million of them, that would be 750,000 gallons of water they would require every day just for drinking purposes. These tank cars that you see on the railroad hold about 8,000 gallons. This would mean that it would require a train with 94 tank cars every day to bring the water that the Jews needed to take care of the various necessities by way of drink alone. If you look at it from the standpoint of a year's time, it would require 34,310 cars, or in forty years it would require 1,372,400 cars to haul the drink that those Jews needed, or a train that would reach half way around the world at the equator, yet God provided for them.

Let me give you another illustration of that food. I went out in the kitchen and picked up a can of pork and beans and I saw on that can, which was 5" high, that there was approximately one pound of pork and beans inside the can. Then I made another little calculation. That would mean if those three million Jews didn't have anything but pork and beans for a day, it would require nine million cans of pork and beans for one day alone. Then I put those nine million cans of pork and beans, 5" high, one on top of the other, and I found that in one

day's time those three million Jews eating nine million cans of pork and beans 5" tall, would have a skyscraper of beans that was 3,750,000 feet high, or 75 miles high, for one day alone. Then I figured it for a year, and it would be 273,750 miles high for a year, and I figured it for forty years and I found that skyscraper would go out of all proportion. Putting one can of pork and beans on top of the other, and giving those Jews one pound of food for the meal, it would be 10,950,000 miles high. Then I took a little carrier pigeon right up on top of that topmost can of beans and I turned him loose. Do you know how long it took him to get down to my house? It took him 21 years to fly from the top can down to the bottom can, and he didn't stop. He didn't have an eight-hour day. He didn't have time for food; he didn't have time to refuel. He didn't have time to drink. It took 21 years for that carrier pigeon to fly from that topmost can down to the bottom.

Tell me, beloved, that God doesn't provide for His own. Tell me that God can't take care of His own. He put those three million Jews out in the wilderness, and kept them out there for forty years, yet their clothes and their shoes never wore out. He gave them manna by day. Quail came flying in and all they had to do was reach out and get them. He gave them water out of a rock. For forty years He took care of them, yet you and I worry about the Lord's provision. We wonder how God is going to provide for us. We read the story how Jesus took five loaves and two fishes and fed a multitude, and we wonder how we will be able to take even five loaves and two fishes and feed ourselves for one meal, yet the Lord Jesus said to us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33. Beloved, I say to you, we lack nothing when we trust the Lord.

## VIII

### THE SINNER HAS NOTHING TO PAY IN THE REALM OF SALVATION.

We read:

"And when they had NOTHING TO PAY, he frankly forgave them both."—Luke 7:42.

This is the story of the creditor and the two debtors — one owed five hundred pence, the other fifty pence; one had a staggering debt, the other had a very small debt. But when they had nothing to pay, he frankly forgave them both.

Some men are fifty pence sinners, and some men are five hundred pence sinners. Some men

are greater sinners than others that is, viewed from man's standpoint. We would say that the sinner who is a murderer is a greater sinner than the man who is a murderer, yet the Word of God says that it makes no difference how big a sinner or how little sinner you are; when they nothing to pay, he frankly gave them both.

Notice, beloved, the sinner nothing to pay in order to be saved. I am glad I serve a God that saves by grace. When I realize that there is nothing for sinner to pay, then I come to this fact, and I say, "Oh grace how great a debtor." I realize that the sinner has nothing to pay, then I look to Christ and I say, I know why he does have anything to pay, because

"Jesus paid it all,  
All to Him I owe;  
Sin hath left a crimson stain  
He washed it white as snow."  
Sinner friend, may it please God that you might receive Christ as your Saviour, and let this place a child of God. May it please God that as you go away — while you came here knowing nothing, and while you have here and have heard much of "nothing," — might it please Lord for you to go away, having received the Lord Jesus Christ as your Saviour. May you go trusting and depending upon Him to work for Him.  
May God bless you!

## Criminal

(Continued from page one)  
I have ruined millions of lives, and, if I am allowed, will ruin millions more.  
I am alcohol; do you know me?  
I am alcohol; have you ever voted for me?

## BONDAGE OF THE WILL



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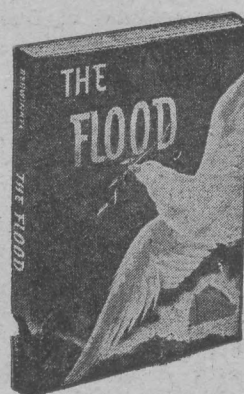
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