

# 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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## The PRIMACY of MISSIONS

By J. C. LILLY, Marion, Kentucky

(A GREAT SERMON PREACHED IN 1932 WHICH HAS PROFOUNDLY IMPRESSED YOUR EDITOR)

"And the gospel must first be preached unto all the nations."—Mk. 13:10.

Missions has become the "side-line" in the average Baptist Church. Every other interest is cared for first, and, with what is left, the work of the worldwide witnessing is feebly attempted.

We stand with an impoverished membership today, because we have put last in our church the programs that which must have first place, if the blessings of Christ are to crown our efforts! Churches which have put the cause of worldwide witnessing first, are the churches least affected by the present scourge of depression. Churches that have sought to provide for local needs to be the exclusion, or at least the sad neglect, of worldwide needs are churches which are now struggling to meet even

their obligations! This ought to say something, at least, in the interest of the great cause of worldwide witnessing!

A scriptural attitude toward the heathen will make it far easier for any church to finance its local needs. There is no Scripture in support of a church caring for its local needs to the exclusion of heathen needs. Acts 1:8 is an oft abused portion of the Word of God. Artists at a Scripture-twisting inject into this passage words taken from another passage, and away from the real meaning of the passage from which they were taken. Acts 1:8 reads:

"And ye shall be witnesses unto me BOTH (the word is not 'beginning') in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The very first command ever given to a New Testament church,

was given by the Lord Jesus, the head of the church, and was a worldwide missionary command. It is found in Matthew 28:19,20, and reads:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

The word taken from Luke 24:47 (and taken out of its setting), and injected into Acts 1:8 has kept the average church at the "beginning!" Did I say "beginning?" No, not even at the beginning, but has rather caused the average church to be balking at the beginning! We have chosen the words of Mark 13:10 as suitable words for our text. What- (Continued on page 2, column 1)

### CHAPTER XV.

How the "Fathers" of New England Baptists, regarded Pedobaptist societies and their ministers, from A.D. 1638 until 1776 — not as churches or brethren, but enemies and persecutors.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6:16.

"My people have forgotten me; they have burned incense to vanity, and they have caused themselves to stumble in their ways from the ancient paths, to walk in paths in a way not cast up." — Jer. 18:15.

Having shown in the last chapter that our fathers, from the first to the sixteenth century, in obedience to the divine injunction, withdrew from those who departed from the teachings of Christ, and thus preserved pure churches and a pure faith, I now propose very briefly, to show that the Baptists of America, from the planting of the first church in Newport, Rhode Island, A.D. 1638, until A.D. 1776, were in faith and practice "Old Landmarkers."

#### 1. WHAT WAS THE PRACTICE OF NEW ENGLAND BAPTISTS?

"The Puritans who landed from the Mayflower, A.D. 1620, did not come hither with the intent of establishing here a government where the oppressed of all nations would have absolute

#### "FREEDOM TO WORSHIP GOD."

but where their own particular creed would be protected and secured against disturbances from all other opposing religious faiths. Therefore, when they framed their laws, they put their creed and the sword into the hands of the magistrates, and made it their highest duty to see that all men, who would enjoy the protection of their laws, should, on peril of estate and life, accept the creed. This was freely acknowledged by them:

"And because they foresaw that this wilderness might be looked upon as a place of liberty, and, therefore, might in time be troubled with erroneous spirits; therefore, they did put one article into the confession of faith, ON PURPOSE, about the duty and power of the magistrate in matters of religion." — Morton's New Eng. Mem., p. 145-6.

Says Bro. Samuel Mather:

"The reforming churches, flying from Rome, carried, some of (Continued on page 3, column 1)

## ALL MEN NEED TO EXPERIENCE AN INWARD WORK OF GRACE!

By RONALD BOSWELL  
Tullahoma, Tennessee

This message is not offered as a substitute for preaching the Gospel, since we believe preaching to be God's ordained method (I Cor. 1:21, Titus 1:3), but rather to contend for the faith once delivered unto the saints (Jude 3), which we believe to be the Baptist faith.

#### None Are Saved Without An Inward Work of Grace

To be a Christian, one must be one inwardly, and not just in outward appearance. Outward Christianity by itself means nothing. Profession does not mean possession, and it is possession that counts, for it is written "Christ in you, the hope of glory."

The Bible teaches that we are to examine ourselves to see if we have been saved or not. In II Cor. 13:5, we read: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be repro- bates?"

It is possible to be deceived by our own hearts, for we read concerning the human heart: "The

heart is deceitful above all things." Many have found this to be so true. John Bunyan, the author of Pilgrim's Progress, was for years deceived by church membership and self-reformation. George Whitefield, the English evangelist, was likewise deceived. He prayed nine times a day and wore the oldest of clothing to show his humility while studying for the ministry at Oxford, yet by his own testimony he was lost until God intervened in his life and saved him.

#### Experience of Grace Needed

Only the lost can be saved, for we read in Luke 19:10:

"The son of man is come to seek and to save that which was lost."

Although all are lost, only those that are brought to see that they have no hope can own the word. For instance, a man is lost in the jungle, but, as long as health and food hold out, there is hope he may yet find the way out. But take away his food, health, and strength, then he can do nothing but perish. He now knows the awful meaning of the

word lost and his hopeless condition. To be saved, we must be brought into the same place by The Holy Spirit. As long as we can trust in our obedience, in baptism, and in church membership, then we will cleave to our self-righteousness.

We must be brought to see that our righteousness is sin and our repentance needs repenting of, and what we thought was faith was only unbelief. Even our prayers are so full of sin that

#### A TRAMP'S LECTURE

A tramp asked for a drink in a saloon. The request was granted and when in the act of drinking the proffered beverage, one of the young men present said: "Make us a speech. It is poor liquor that does not loosen a man's tongue." The tramp hastily swallowed down the drink. As the liquor coursed through his blood, he straightened and stood before them with a grace and dignity that all of his rags (Continued on page 8, column 5)

they damn our soul. Our emotions are likewise corrupt and cannot be trusted.

We must be made to see that we are sinners. I do not mean respectable sinners, but sinners in the true sense of the word—no better than the outcasts of society or the drunkards, but just as corrupt and just as much in need of a Saviour.

I would not limit God to the degree of experience, but believe that all of God's elect will be brought to see themselves as sinners, lost without hope, and without strength, justly under the condemnation of God, for we read in Matt. 11:28 that rest is promised only to those that are "heavy laden."

It is possible to wear the garments of outward Christianity and yet be a stranger to the Grace of God. We are not saved by our feelings, or works, or holding the orthodox doctrines, or knowledge, nor by making decisions, nor by sympathy for Christ, nor by reverence for the Son of God, BUT by an act of free Grace that casts our poor, naked soul on the death, burial,

and resurrection of Jesus Christ as our only hope for heaven.

#### The Good News

The good news is that we can do nothing, but Christ has done all, for He said, "It is finished." The light of the Gospel shines in our heart and in so doing saves us (II Cor. 4:4-6).

Only then can we understand the Gospel as never before: how that Christ died for our sins and was buried in our stead, and rose again the third day to justify us as though we had never sinned. It is like the old song says: "All my sins were laid on Jesus."

Although the Gospel is good news to those taught of God, yet it is offensive to the self-righteous and legalists since they must add works to it or else they would be stripped of their self-righteousness.

Addition of works to the death, burial, and resurrection of Christ for salvation is sin. Whole congregations will perish in hell because they are going about to establish their own righteousness. Christ will not make up whatever you lack, but you will be saved entirely by His blood and righteousness, plus nothing minus nothing, or you will be damned by your own self-righteousness.

#### A PASTOR'S PROBLEMS

It is apparent that few pastors stay much over two years at any one church. A great deal of the pastor's time is consumed in packing and moving his belongings from one pastorate to another. Such frequent moves are expensive and damaging to the preacher's furniture. His children may be compelled to change public schools at any time during the school term. The itinerant pastor often feels like the wandering Jew to whom the Lord said: "Thou shalt find no ease, neither shall the sole of thy foot have rest" (Deut. 28:65). His mind often goes to Heb. 13:14 which reads: "Here have we no continuing city."

A short pastorate is detrimental (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "REGENERATION"

(Read Ezekiel 37:1-10 and John 3:1-12).

I know of no Scripture that presents a better background than the study of regeneration than the two above passages. I am satisfied that Ezekiel 37, as an illustration of regeneration, and John 3, as a positive proclamation of regeneration, are not to be equalled by any Scripture to be found in all the balance of the Word of God.

Let's get the story of this 37th chapter of Ezekiel.

It is strange how God gives to his preachers the sermons that He wishes them to preach.

I have gotten sermons some-

times, myself, in the strangest ways—in ways that are almost incomprehensible so far as man is concerned. I say it is strange how God sometimes gives His preachers the sermons that He wants them to preach. Can you imagine any inspiration from a graveyard? God took Ezekiel out into the graveyard. There within that graveyard He caused the wind to blow until all the graves themselves were uncovered, and all that Ezekiel could see was a valley stretched out before him, that was filled with dead, dry bones. Can you imagine what it must have looked like, with nothing but bones and bones

and bones—leg bones, and arm bones, and back bones, and skull bones, and toe bones, all uncovered there in the valley. Doubtless, there were bones from one individual mixed up with those of another.

In Mexico, several years ago, I saw a pile of such bones. There were bones from 150,000 people all piled up. The reason was that when these people died and were buried, somebody paid the rent on their graves for a little while, but weren't able to keep up the rental on the graves, and they were evicted. Therefore, the bones of these people were taken (Continued on page 5, column 2)

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JOHN R. GILPIN ..... Editor

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### Primacy

(Continued from page one) ever else our text may teach, it most certainly teaches the plain truth that the first business of every New Testament church is that business of getting the gospel to "all the nations."

### OUR TEXT FIRST SPEAKS OF PREACHING THE GOSPEL

Is the gospel being preached in many quarters today? What a sad situation confronts us as we face conditions existing in the average community today. Is it any wonder that there is such a dearth of spirituality in the average church when we come to view the preaching and teaching that has gone out from its pulpit, and Sunday School classrooms? There are very few pulpits that have even the pure gospel preached from them today, not to mention the "all things" of Christ's great commission. This is an alarming situation, and needs to be sounded forth in the form of an alarm. Our text puts

# BLESSED or CURSED?

By E. J. ROLLINGS  
(Pastor of Metropolitan Baptist Tabernacle, Detroit)

The Dictionary says a tithe is one tenth of produce or earnings.

Malachi records in his book, Chapter 3 verse 10:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I suppose the most misunderstood phase of tithing is where or to whom the tithe should be paid; perhaps, also, the most controversial because individuals and organizations seeking support make their appeal directly to individual Christians, rather than to the church and to justify themselves they misinterpret Malachi's teaching.

"That there may be meat in mine house," is the golden text of this discussion. Every commentary I have ever read on this passage agree that the "Storehouse" referred to in Malachi is the church . . . that the meat, the everlasting Word, may be preached in "mine house." Therefore, the church where you belong or attend, and where you get your spiritual food, is the storehouse to which you should pay your tithe.

You do not go into the restaurant to eat and then go across the street to pay for it. If you don't get a good meal where

"gospelizing" as the first work needed to be done under the marching orders given to the churches of Christ!

### WE NOW COME TO NOTE THE IMPORTANCE OF THIS GREAT WORK

Our method of developing this second thought in this treatise will be primarily, that of answering false theories and misapplication of Scriptural texts.

We affirm that the heathen are lost without the gospel.

They are not lost because they hear the gospel and reject it, else the gospel becomes a curse rather than a blessing to the benighted heathen! No, a thousand times "No" do we answer to the anti-missionary, and the anti-Bible theory that the heathen are not lost without the gospel! It is not what men do that sends them to hell, BUT IT IS WHAT THEY ARE! Eph. 2:3 tells us what they are, which is, "by nature, children of wrath." Jer. 17:9 tells us the natural condition of their hearts, which is "deceitful above all things, and desperately wicked." Rom. 1:20 tells us what the spiritual status is of the heathen without the gospel. It says:

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-

you are eating now, the thing for you to do is change restaurants. If you are not getting spiritual food at the church you are now attending, change churches, but as long as you do attend and soak up the spiritual food on Sunday morning and Sunday night, then be honest and bring your tithe to the storehouse.

If you think some missionary needs help, or some radio program, or some by-product organization outside of the church, and you want part of your tithe to go in that direction, take it up with your pastor and arrange to have some of the home or foreign missionary funds allocated to the project in which you are interested; but don't you dare send part of your tithe outside your own church, or if you do Malachi says you are robbing God.

There is nothing to be taken lightly, there is involved a curse and a blessing.

"Ye are cursed with a curse; for ye have robbed me . . ."

That is Malachi 3:9 and it applies to any man who fails to tithe where it belongs, to his church.

"I will pour you out a blessing that there shall not be room enough to receive it," Malachi 3:10.

That promise is for the honest, conscientious tither, the man who keeps books with God and brings his tithe to his church on the first day of the week, and every man who has seen this truth and obeyed, will tell you that God keeps His Word.

head; SO THAT THEY ARE WITHOUT EXCUSE."

Rom. 5:12 says:

"By one man sin entered into the world, and death by sin; and so death passed upon ALL MEN."

All men are in a state of death spiritually, and thus are in a lost state. The doctrine of salvation by ignorance (which must be the doctrine of the folk who teach that the heathen are not lost without the gospel), gives the lie to the words of Paul as recorded in Romans 1:16, which reads:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Then the only hope for salvation of the heathen is in the gospel of Jesus Christ. The great commission within itself is all the proof we need of that fact!

We next affirm that God is no respecter of persons.

Peter was one of these "Jerusalem" fellows until he prayed about the matter, and the result was that he got his eyes open, and when his eyes were open he got his mouth open, and when he got his mouth open, as a result of Scriptural eye-opening, he made a confession, and such a confession as lots of Baptist churches and Baptist preachers need to make today. What was that confession? In Acts 10:34-37, 43 he said:

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The Word which God sent unto the children of Israel, preaching peace BY JESUS CHRIST: (He is Lord of all) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached . . . To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

God has no more respect for the lost in America than He has for the lost in China, in Africa,

in Brazil, in "the uttermost parts of the earth." Christ Jesus is become a Saviour "of all men, specially of those that believe." (I Tim. 4:10), and we have the responsibility of sounding forth this news to the ends of the earth. Men have long had a pretended respect for their "Jerusalem," but no respect for "the uttermost parts of the earth." They have had great respect for the security of their preachers here, as is publicly manifest in the present salaries of state board employees, and "big preachers" in big churches, but they have had no respect for the security of those who have "hazarded their lives for the name of the Lord Jesus!"

Oh, for a missionary conscience on the part of the professed followers of Christ today! WHILE WE ARE ENJOYING THE FULL PREACHING OF THE GOSPEL HERE EVERY LORD'S DAY, OUR OFFERINGS SHOULD BE SUCH AS TO MAKE IT POSSIBLE THAT THE HEATHEN HAVE THAT SAME GOSPEL PREACHED TO THEM! We hear lots of preachers and churchmembers talking about what a great desire they have for the coming of Jesus. Our text says that Jesus will not come until the gospel has been preached to every nation! And the sincerity of the professed longings of these

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professed followers of Christ may be measured by their active participation in the work of giving the gospel, to every creature! GOD IS NO RESPECTOR OF PERSONS!

A misapplied text explained.

The language, "Ye shall be witness unto me 'beginning' at Jerusalem" has become the language of those who would justify their neglect of the great Scriptural challenge to worldwide missions, and in this artistic twist of the Holy Word of God they boast of having Scriptural warrant for their anti-missionary practice; for indeed it is more than merely "omissary." It is for the most part, "anti-missionary!" Now let us fairly look at Luke 24:45-47, "from whence these artists get their word 'beginning' to substitute for the Holy Spirit's word "BOTH" appearing in Acts 1:8.

"Then opened he their under-

standing that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses to these things."

These are the words of Jesus in His second appearance after His resurrection. Two facts of fulfilled prophecy are presented in this: (1) That Pentecost was but a fulfillment of that which had been preached by the prophets. This is awfully hard on the "Pentecostal" folk, but that is not a strange thing, for all of the Word of God is against them! The prophets had foretold that a mighty spread of the gospel would have its beginning at the very center of Christ's crucifixion—Jerusalem. (2) That the Holy Spirit would come to make powerful that preaching, also at the same place of Christ's crucifixion—Jerusalem.

So this "beginning at Jerusalem" is not figurative language, but a thing which rises up as a mighty proof of the very Godhead of Jesus! Let us not be guilty of taking gospel-revealing proofs, and use them, in a perverted way, to justify our hardness of heart in this great business of worldwide witnessing to Christ! Luke 24:45-47 is one of the greatest proofs that Jesus is the Christ, the Son of the living God. Praise God for it.

### OUR THIRD NOTICE IS TO THE METHOD OF MISSIONS

Is there a Scriptural method to be used? We answer with no hesitancy, "Yes," and come to deny that many of the modern methods used by Southern Baptists have any part of Scriptural justification. We wave aside all WMU, BYPU, YWA, GA, RA, and Laymen Movements and Unionistic Movements as having no Scriptural support whatsoever! (Continued on page 3, column 3)



### APPRECIATED LETTERS

"TBE sure is wonderful to have, and to look forward to. It is a lot of company."

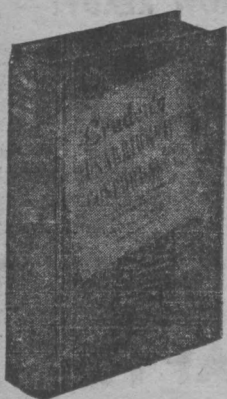
Francis E. Moore (W. Va.)

"My wife and I enjoy THE BAPTIST EXAMINER so much. We are so thankful that the Lord still has some children who are so dedicated to Him that they take a stand for the truth, and what a blessing it is to others."

We belong to a Southern Baptist Church, and we hear very little of the truth. We are faithful to our church, but oh, how we yearn for the truth to be preached!

We are so thankful to the Lord that He has revealed some of His truth to us, and we know that God gave it to us, and not man. Thank Him so much. Pray for us that we may take a firm stand for the Lord."

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PAGE TWO



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## Old Landmarkism

(Continued from page 1)

them more, some of them less, all of them something of Rome with them especially in that spirit of imposition and persecution, which has too much cleaved unto them all."—Apology, Appendix, p. 149.

(1.) My first position is, that the Baptists of New England, during this period, could not have affiliated with Pedobaptists had they desired to have done so.

Of all "erroneous spirits" the Puritans regarded the Anabaptists, as they stigmatized Baptists, as the most pernicious and dangerous to the state, and against them they enacted the most cruel laws. I copy the first one they passed against them:

"Forasmuch as experience hath plentifully and often proved that since the first rising of the Anabaptists, about one hundred years since [a gross, wilful, or ignorant misrepresentation], they have been the incendiaries of the Commonwealth, and the infectors of persons in matters of religion, and the troubles of churches in all places where they have been, and that they who have held the baptizing of infants unlawful, have usually held other errors, or heresies, together therewith, though they have (as other heretics used to do) concealed the same till they spied out a fit advantage and opportunity to vent them, by way of question or scruple; and, whereas, divers of this kind have, since our coming into New England, appeared amongst ourselves, some whereof (as others before them) denied the ordinance of magistracy, and lawfulness of making war; and others, the lawfulness of magistracy, and their inspection into any breach of the first table; which opinions, if they should be carried out by us, are like to be increased amongst us, and so, must necessarily bring guilt upon us, infection and trouble to the churches, and hazard to the whole Commonwealth; it is ordered and agreed that if any person, or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, and shall appear to Court wilfully and obstinately to continue therein, after due time and means of conviction, every person, or persons, shall be sentenced to banishment."—Mass. Records, quoted by Backus, vol. 1, p. 126.

The pages of this book would not suffice to detail all that Baptists suffered in New England from fines, imprisonments, bloody whippings, and banishments from their homes and possessions. A few cases must indicate all:

In 1644, one Painter, a poor man, turned Baptist, and refused to have his child baptized, and when arraigned for it before the Court, told them that it was, in his opinion, an antichristian ordinance. For this he was tied up and whipped. Governor Winthrop declared he was whipped for "reproaching the Lord's ordinance." —Related in Backus, vol. 1, p. 127.

John Smith, for gathering a church at Weymouth, "contrary to the orders," was fined twenty pounds (\$100) and committed during pleasure of Court.

Richard Sylvester, for going with Smith, was disfranchised and fined forty shillings.

Ambrose Morton, for calling their covenant a human invention, and that their ministers did dethrone Christ and set up themselves, was fined ten pounds (\$50).

Thomas Makepeace, because of his novel disposition, was informed that we were weary of him unless he reformed.

John Spur and John Smith were bound in forty pounds to pay twenty pounds the first day of next Court, 1640.

Their crime was the avowal "that only baptism [i.e., a profession of faith] was the door into the visible church."—Backus.

July 19, 1651, Messrs. John Clark, pastor of the Baptist Church at Newport, O. Holmes, and Crandel, members of the same, upon the request of William Witter, of Lynn, arrived there, he being a brother of the church, who, by reason of his advanced age, could not undertake so great a journey, as to visit the church (Newport). He lived about two miles out of town. The next day, being Sabbath, Mr. Clark concluded to preach in his house. In the midst of the sermon two constables appeared, and arrested them, and carried them away to an a'e house first, and then proposed to carry them to the meeting. Mr. Clark replied: "Then we shall be constrained to declare ourselves, that we can not hold communion with them," i.e., even by appearing in their religious assemblies. "We shall declare our dissent from you both by words and gesture." The constables persisted. Says Mr. Clark:

"At my first stepping over the threshold, I unveiled myself, civilly saluted them, and turned into the seat I was appointed to, put on my hat again and sat down, opened my book, and so fell to reading."

It will be seen that he was not invited up into the pulpit, or even called upon to close by prayer!

At the close of the sermon Mr. Clark arose and courteously asked permission to state why he was there, and why he put on his hat to declare his dissent:

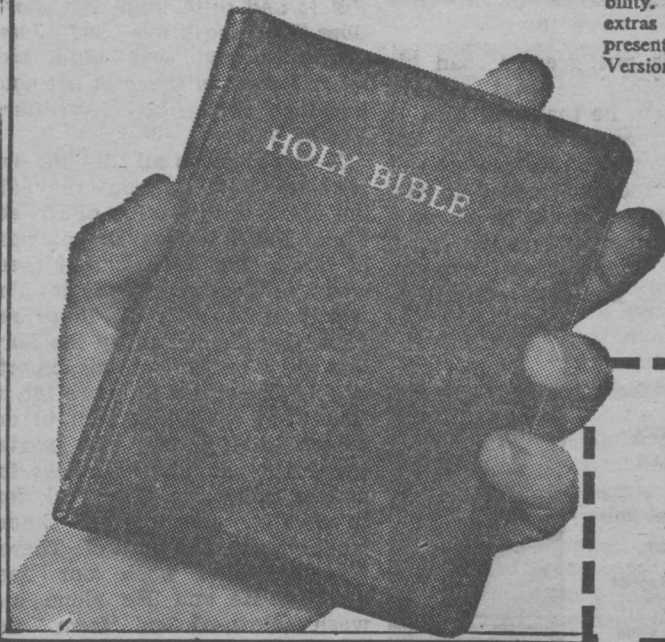
"I could not judge that you were gathered together and walk according to the visible order of our Lord."

Some thoughtless Baptists will think this act of Bro. Clark unchristian and discourteous, but he believed that he, in common with all, favored, and by act approved, of the worship he attended; and he knew that he was forbidden, in any way, to bid an unscriptural worship or teacher of error "God-speed," and so, by "gesture," he declared his dissent. Do we, as Baptists, declare our dissent from the teachings and ministrations of Pedobaptists and Campbellites when we attend upon their preachings with our families, month after month, and thus aid, by our presence and personal influence, to increase their congregations, and swell their collections to pay their preachers to oppose our faith, and build up societies in our communities to destroy our own churches? There are many Baptists in the South who give annually far more to support Pedobaptist preachers than their own.

(Continued on page 6, column 1)

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## Primacy

(Continued from page two)

They are anti-Scriptural. They all pervert the right ways of the Lord. They are Southern Baptist "Liabilities." With all the machinery that Southern Baptists have created during the years it has done nothing more than to plunge into debt and despair, and to help to make crooks and criminals in the "high places" among us! None of these constitute the spiritual method in missions. What is this method? Brethren, if we can Scripturally answer our question, will you accept it? Will you act upon it? Will you have boldness enough to separate yourselves from it? What is this method?

It is the New Testament Church method.

It is not the Convention and the Board method, and we challenge any hearer of these words to Scripturally deny it! It is the New Testament Church method. By this we mean to say that the method of New Testament mission work is that work done directly by the churches. The commission was given directly to the church. The church of the Lord Jesus Christ was set up under the direct, personal supervision of Jesus Christ before His crucifixion. It was completed somewhere between the sixteenth and eighteenth chapters of Matthew. Proof of this is the words of Jesus Himself. In Matt. 16:18, we read:

"I will build My church, and the gates of hell shall not prevail against it."

In Matt. 18:17, as He taught the method to be used in bringing about adjustment of differences between brethren, He said:

"Tell it to the churches."

How in the name of common sense could they tell anything to something that did not exist? Now this church constituted before His crucifixion, before His ascension, before the day of Pentecost, had as its charter members the twelve apostles (1 Cor. 12:28). In Matt. 28:16, 18, we read:

"Then the eleven disciples went away into Galilee, (Judas has already betrayed Him, and committed suicide—Matt. 27:5) into a mountain where Jesus had appointed them. . . . And Jesus came and spake unto them, saying, all power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

You are compelled to see that "Jesus came and spake UNTO THEM," unto the eleven disciples—unto the church which he had already set in motion. This is all the proof that folk need, who believe what the Bible says, that the method of New Testament missions is the New Testament church method. There is not a board, nor a convention on earth that can carry out that missionary program, for the folk who carry this missionary program must baptize, and that authority does not belong to any man or any organization. It belongs to the church, the body of Christ.

Eph. 3:21 says:

"Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

But today Boards, and Conventions, and man-made methods get all the glory, and the churches merely PAY THE BILLS. In Acts 11:22, 13:3.

We have the plain example of churches sending out missionaries. In 2 Cor. 8:19 we have the example of churches cooperating in the Lord's work, but there is no intimation that they lost their local church authority, or surrendered it voluntarily to any other organization in this cooperation! The only teaching or example of New Testament mission work is that of churches directly sending out missionaries, passing on their qualifications, making themselves responsible

for them, praying for them, and laboring with them. We reaffirm that the only method in missions is the New Testament church method!

The method used by the churches is that of preaching.

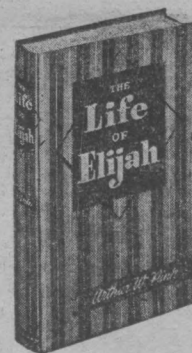
We have just dealt with the authority, and the responsibility end of mission methods. We now come to look at the actual method to be employed by the churches. It is not hospitals, schools, and colleges, and orphanages. We believe in all these; but DO NOT BELIEVE IN THEM AS NEW TESTAMENT METHODS OF MISSIONARY ACTIVITY! I think Romans 10:14 everlastingly settles this question. It says,

"How shall they hear without a preacher?"

The great commission says, "Go ye into all the world, and preach the gospel."—In Titus 1:3 Paul says that God "hath in due times manifested his word through preaching." As "old foggy," and "out-of-date" as this argument is, it still remains that "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21).

How much gospel can our hospitals preach with leading nurses being Roman Catholics and other faiths, and practically every sort of heretical faith in their employ? How can our schools preach the pure gospel with leading faculty members heading dance programs, modern worldly clubs, and constantly practicing rank unionism? Space forbids our saying more on this matter here. Let us hurry back to a program of Bible preaching for

(Continued on page 4, column 5)



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THE BAPTIST EXAMINER

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PAGE THREE



## The Baptist Examiner FORUM

"What is the meaning of 'foot washing' in John 13:4-9 and I Timothy 5:9,10?"

JAMES  
HOBBS

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RADIO SPEAKER  
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Kings Addition  
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I am glad you asked "What is the meaning" and not "is it an ordinance of the church." There are a lot of people that think that it is something that should be observed like the Lord's Supper and baptism. The very purpose and picture of these ordinances show that that isn't true. Baptism pictures the burial and resurrection of our Lord Jesus Christ. The Lord's Supper pictures the shed blood and broken body of the Lord Jesus. If you will notice, both of these ordinances portray or symbolize the Gospel as taught in I Cor. 15:1-4.

As you can see foot washing does not symbolize the gospel in any way. In the days of Christ, foot washing was an act of courtesy. The traveler usually had to walk or travel in such a way as to give him dirty feet. Whenever he came to a place where he spent the night arrangements were made so that he could wash his feet. If he was an honored guest, someone of the household would wash his feet for him, usually a servant. John 13:4-17 tells of the Lord Jesus Christ washing the feet of the disciples. Remember the Lord was their master — yet he washed their feet. This was a great lesson. The lesson is that if our master could do the work of a servant then we should not consider ourselves too good to be obedient and do the work of a servant.

He was merely using the act of footwashing to show this. Notice in verse 6 Peter said "Lord, dost thou wash my feet?" And Jesus answered (vs. 7) "WHAT I DO THOU KNOWEST NOT NOW; but thou shalt know hereafter." Peter knew that Jesus was washing his feet, but he did not know the lesson that was behind it. Notice that Peter then said, well then wash my head and my hands but Jesus said that wasn't necessary. Once we are saved we are clean but we do get our feet dirty as we journey through this world of sin. We must "wash one another's feet," not the physical feet, but help one another keep clean spiritually. Verses 16 and 17 are the key verses. "Verily, verily, I say unto you, the

servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." No, we are not to have "foot washings" in the church, but we are to be servants to one another and to the Lord, and help one another keep the filth of this world off our spiritual lives.

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



The teaching of foot-washing was that sins are forgiven and remembered no more and that the daily cleansing of sins which are contacted after we have been washed in the blood of Jesus Christ. It also teaches that as Christ became a servant for us we should become a servant one to the other.

"Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." (Verse 10).

This verse was given in answer to Peter's request that he wash not only his feet, but his hands and his head. The answer reveals that Peter did not need to be washed (saved) for he was already bathed in the fountain of grace, but he did need to be cleansed from daily sins contacted as he walked in this sinful world. He must do battle with sinful flesh and sinful people. There was defilement of their walk, which the feet represent, and in order to walk with the Lord, we must have clean feet, which is absolutely necessary.

"If I wash thee not, thou hast no part WITH me." (Verse 9).

In this verse, the Lord did not say thou hast no part IN me but WITH me. There is a tremendous difference between being in Christ, and being with Him. Being in Christ is regeneration; being with Him is to enjoy the fellowship and blessings that flow from Him.

The apostles needed to have their feet (walk) washed, whereas Judas needed a complete bath (regeneration). Judas needed cleansing at the fountain (blood); the others at the basin,

which represents the Word of God. Eph. 5:26.

When studying this story, it becomes obvious that the apostles did not know the meaning of daily cleansing. In order to teach them the need of cleansing, the Lord took the place of a servant and washed their feet.

"Then cometh He to Simon Peter; and saith unto Him, Lord, does Thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter." Verses 6-7.

It was clear to all that He was washing their feet, but they did not know the meaning of His action. Not knowing the purpose of His action, reveals that there was a hidden meaning in it. The words of the Apostle Peter reveals that the action by the Lord was not asked for—it was expected. If Christ did no more for us than that what we asked Him to do, we would all perish. The greater percentage of things He does for us are things we never ask for. In reality, we scarcely know what we stand in need of: Therefore He must wash our feet (walk). He and He alone can wash (cleanse) us from the things that would separate us as to fellowship.

This story pictures the Lord taking the place of the servant to teach His people humiliation and also of His incarnation. Taking off His garments is a picture of Him laying aside the glory which He had with the Father before the world was created.

"Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8.

The towel with which he girded himself was the girdle of flesh that he wrapped Himself in when He was incarnated.

Rising from His task of washing of feet and replacing the garments which He had taken off is a type of the restoration of His glory with the Father which He prayed for in John 17:5. Between the time that he had taken off His garments (glory) and had put them back on, He had washed His people's feet. Having paid the ransom for our sins, all we need now is to have our feet washed. Read I Jn. 1:8-10.

These Scriptures also teach us that we should become servants one to another. Peter evidently understood that he was teaching humility for we hear him say:

"Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." I Pet. 5:5, Jn. 13:14.

I Tim. 1:9-10 is referring to the hospitality of the widows who washed the saints feet. This washing was done not in church capacity, but in the home. There is no record where anyone ever washed one another's feet in church capacity as a church ordinance, which is practiced by some today. The Lord's teaching was that we should forgive one another, even as God for Christ's sake forgave us. Gal. 6:1.

There are those who take this Scripture literally. And they seem to be very sincere in doing so. But I have never yet heard one of them give a decent interpretation of verse 7. Let us remember that it was a custom in that day to wash the feet of one who came to visit in the house. No doubt Peter had experienced this many times. He knew full well what it meant to have someone wash his dusty, tired

feet. But Jesus said to Peter "What I do thou knowest not now; but thou shalt know hereafter," that is later on.

Now, if our Lord's actions here meant nothing more than to show humility by washing the dust from the feet of the disciples, why did He tell Peter that he did not know what it was that He was doing? Peter was not a highly educated man, but he certainly had plenty of good

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old common sense. So our Lord's washing the feet of the disciples simply had to have some significance that a sensible man could not know until he was taught it.

Our feet speaks of our walk, or our conduct. After Peter had denied his Lord in such an ignominious manner he did not lose his salvation, but his conduct needed serious attention. So if you will turn to Jno. 21:15-19 I believe you will see Peter learning what Jesus meant in Jno. 13:4-9. Here Peter's conduct got the serious attention it needed. And never again do we hear Peter boasting that "though all men shall be offended because of thee, yet will I not be offended." Never again do we see Peter putting confidence in the flesh. His feet had been washed by, or with the precious Word of God.

I am aware that in verse 14 we are commanded to wash one another's feet. But I believe that in Gal. 6:1 we are told just how to do it. We are to apply the Word of God to the erring brother's conduct in the spirit of meekness.

In I Tim. 5:9, 10 we see the qualifications a widow must have before she was entitled to support from the church. And one of these was that she had washed the feet of the saints. This can only mean that she had literally washed the tired, dusty feet of our Lord's precious saints. It certainly does not mean that she was to go into the church and wash their feet. Her good deeds were those she had done in her home.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Arlepeke, Florida



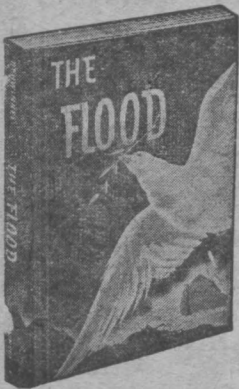
Primacy

(Continued from page 3) that is the only method used by the New Testament Churches.

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PAGE FOUR



## MISSIONARY ADDRESSES

In answer to questions of our friends, you may write each of the following missionaries at the addresses indicated. They get very little mail, and I am sure a letter from you would be most definitely appreciated.

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## Primacy

(Continued from page 4)

all evangelism is false and spiritual failure! James 1:18 says:

"Of his own will begat he us with the word of truth."

Not with death-bed tales, mourner's bench methods, high pressure evangelism, but "WITH THE WORD OF TRUTH!" This same truth is also taught in missions, and let us depend altogether upon the SPIRIT for its effectiveness, and separate ourselves completely from all this fleshly "hotshot" stuff that prevails in most of the churches today. Let us fall back upon the only possible power in missions—the Spirit and the Word!

The salvation of the lost, the edification of believers, and the constitution of New Testament churches constitute the possibilities.

Here Jesus say:

"Follow me, and I will make you fishers of men." (Matt. 4:19)

Spiritual fishermen, men used of God in catching other men. O the glorious soul-winning possibilities in real New Testament mission work. Then there is that great work of feeding the sheep. They are all over this world, anxious to be fed. Missions is sheep-feeding! Do you love Jesus, gentile reader? Then, instead of trying to keep the goats, and the wolves, and the other "varmints" off your "hide," prove your love to Him by obeying His command to "Feed my sheep" (John 21:15-17). Read also 1 Pet. 5:2.

What glorious possibilities there are for New Testament church organizations, churches that will stand for all of the Word, and launch other mission-

ary work, and other, and other, until "The earth shall be filled with knowledge of the glory of the Lord, as waters cover the sea." (Hab. 2:14).

Oh, the possibilities bound up in the great work of missions! May our hearts be stirred till, like the prophet in Isa. 6:8, we shall say:

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?—Then said I; Here am I; send me."

Behold, the fields, and then hear our Lord and Master say, "Go ye" because "the gospel must first be preached unto all the nations." Brethren, are we really ready for Christ's return? Not until we have preached His gospel to all the nations? May God give us a new vision of our responsibility in this great work of making Jesus known to this world, and may it please Him to give us grace to make that the center of the very life and existence of His churches. To Him be all the glory, both now and for ever. Amen.

## "Regeneration"

(Continued from page one)  
out of the graves and piled up in a heap.

This is the nearest that I can imagine what Ezekiel's vision must have been like.

As Ezekiel stood there in that graveyard, God asked him a simple question. He said to him, "Can these bones live?" Ezekiel did exactly what I would have done, or what any normal, intelligent person would have done. He said, "Lord, thou knowest." Ezekiel didn't know whether they

could live. There wasn't anybody else who knew if they could live. The only person who knew if they could live was the Lord Himself, and Ezekiel said, "Thou knowest." Then God said, "Ezekiel, I want you to do the strangest preaching you have ever done. I want you to preach to this valley of dead, dry bones."

What is the difference between Ezekiel preaching to this valley of dead, dry bones and me preaching to an audience of unsaved people? There is just one thing: the audience of unsaved people have skin upon their bones. However, there is not a bit of difference as to their deadness. Ezekiel's crowd was dead physically and the unsaved portion of my audience is dead spiritually. One is as dead as the other.

Ezekiel started out with a task that was about as unpleasant as any task in this world—that is, preaching to a valley of dead, dry bones. Presently, an arm bone popped into place and a leg bone snapped into place, and it wasn't long until the bones in one of those fellows stood up. As Ezekiel stood there preaching, those bones started coming into place—popping, snapping, cracking, as they came into place, one by one. Still Ezekiel went on with his preaching. The Spirit of God blew upon that valley of dead, dry bones and they came together, the flesh and the sinews again took place upon those bones, and ultimately life came into them and they became a very great army of living men again.

Actually, this is a picture of the Jewish race, for we read:

"Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts."—Ezek. 37:11.

The Scripture tells us literally that some of these days the whole Jewish race is going to become alive again. There are verses in God's Word that tell us over and over again that the Jews are yet to be God's nation, through whom He is to bless this world. God has set the Jew on the sidetrack now, and has the Gentile on the main line, but some of these days when the church age comes to a close—when the Gentile age runs its course, God is going to then be working with the Jews, and the Jewish nation is going to again be made alive.

This morning I want you to look at this though, not from the standpoint of the regeneration of the Jewish nation, but I want you to see the regeneration of the souls of men. I want you to see that men are just as dead spiritually as this valley of dry bones were physically. If you are lost and have never yet been saved by God, all the difference between you and Ezekiel's congregation is the fact that you are alive, with muscle and skin on your bones, and with breath in your body. Other than that, you are just in the same state spiritually as Ezekiel's congregation was physically.

### I. THE NECESSITY OF REGENERATION.

I don't care how moral, refined or gifted you are, you need regeneration. Education, morality, culture—these things are all good in their place, but none of them will ever take the place of regeneration.

A man cannot live until first of all he is born. A man needs to experience a new birth—a spiritual birth—before he is able to live. Just as this valley of dead, dry bones had to be made alive, you have to be made alive by the quickening power of the Holy Spirit and the Word of God before you can begin to live in the

service, and for the cause, of Christ.

One can never see the kingdom of God until he has been born again. In answer to Nicodemus' question as to how a man can be born when he is old, Jesus said:

"Except a man be born again, HE CANNOT SEE the kingdom of God."—John 3:3.

Just think in what condition you are if you are lost. You can't even see spiritual truth until you are born again. Some people talk about a sinner repenting and believing, and that repentance and faith are the conditions that bring about the new birth. Not at all! A man has to be born again before he can repent, and before he can believe. Beloved, it is just as easy for a man to believe and be saved, as it was for this valley of dead dry bones to walk until God made them alive.

Listen again:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

If the kingdom of God were something that had to do with the flesh, then you would be able to see it, but the kingdom is righteousness and peace and joy in the Holy Spirit, and you have to be born again in order to see those things.

Not only is it true that you cannot see the kingdom of God, but you cannot enter into the kingdom of God until you have been born. Jesus said:

"Except a man be born of water and of the Spirit, HE CANNOT ENTER into the kingdom of God."—John 3:5.

Beloved, there has to be a spiritual birth prior to his entrance into the kingdom of God.

I am thinking of a man whom you know, who speaks with a forked tongue. He says men are dead, but he qualifies the statement to say that they are not dead as a door-nail. So far as I am concerned, I say men are just as dead as a door-nail. They haven't any life at all. This individual of whom I speak, says that regeneration and faith are the conditions of the new birth. Beloved, that is not true. Repentance and faith are not conditions of the new birth, but they are the evidence of the new birth.

Since when do we have to have conditions for the new birth? Since when has God's creative acts been conditioned on the will of dead sinners? Whenever I think about that—whenever I hear him say that—I say I am glad that Adam and the angels permitted God to create the world. If, as he says, the creative acts of God are all conditioned upon the will of the sinner, I truly thank God that Adam and the angels allowed God to create the world. How terrible would it have been if this mighty display of God's wisdom and power had been held back by man! I say to you, regeneration is not something that you work your-

self, but rather, a man cannot enter into the kingdom of God unless he is born, or regenerated.

In fact, he is blind to spiritual truth until he is regenerated. I can talk and get as much response from a wall as I can from a man who is unsaved, unless the Holy Spirit has begun to work with him. There is not a bit of difference between the wall behind me and the sinner in front of me unless the Holy Spirit has begun to work within that sinner—unless he has been regenerated.

We read:  
"But 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.

The first time I ever had that impressed upon me, was years ago when I tried to talk to a man, and he said, "I just don't see it. I just can't understand how that one man could die for the sins of the people of this world. I can understand how one man might die for another man, and I can understand how one man might die for himself, but I can't understand how one man can die for many others." The more I talked to him, the farther away he got. He looked to the right, and to the left, and he got that faraway look in his eye, and I just closed up. I realized that I was talking to an individual that was unapproachable to the truth as though I was talking to a wall of a building. Talk about the necessity of regeneration or the new birth, I tell you, it has to take place, because every sinner is absolutely blind to spiritual truth until the Holy Spirit begins to work within him.

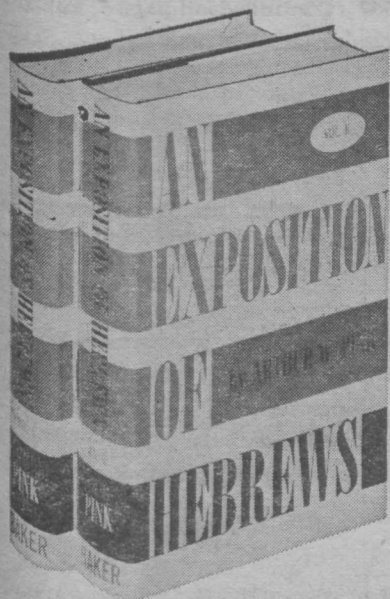
The Word of God goes so far as to say that a sinner cannot please God until he has been regenerated. Listen:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh CANNOT PLEASE GOD."—Rom. 8:7, 8.

I would ask every unsaved person here to ponder this question: Have you ever pleased God? If all you have is the flesh that you are walking around in day by day, you have never pleased God one single time. I tell you, it is a most important thing that a man experience the new birth, that he be regenerated, for unless he is regenerated, he will not please God one single moment of his life.

In order that you might realize how important it is that you be regenerated, I turn to God's Word to show you how alienated you are from the Lord. Listen:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and WITHOUT GOD in the world."—(Continued on page 6, column 3)



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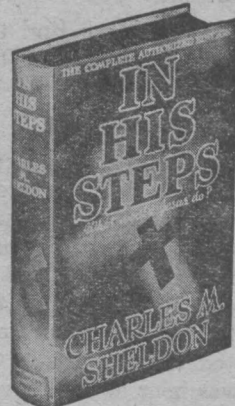
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PAGE FIVE



## Old Landmarkism

(Continued from page 3)

because they take their families three times a month to such meetings, where the collection is never missed, and only once to their own. There are many places where they would cease preaching altogether for want of congregations and support were it not for the attendance and contributions of Baptists. It is a great thing to be consistent Baptists — like John Clark, Holmes, and those early Baptists of New England were. Who dare, before God, to charge them with inconstancy or inconsistency?

They were committed to prison. Mr. John Spur, then a member of the Baptist church at Newport, was present and relates:

"Mr. Cotton, in his sermon, immediately before the Court gave their sentence against Mr. Clark, Holmes, and Crandel, affirmed, that denying infant baptism would overthrow all, and this was a capital offense; and therefore they were soul-murderers."

They were fined, Mr. Clark twenty pounds, Holmes thirty pounds, and Crandel five pounds, and to remain in prison until their fines be either paid or security given, or else to be "well whipped." Friends, without Mr. Clark's knowledge, paid his fine. When Mr. Holmes was brought forth to receive his stripes, he desired of the magistrates permission to speak, which was refused him, and they (Flint and Norvel) said to the executioner: "Fellow, do thine office."

"He, having removed so much of his garments as would hinder the effect of the scourge, and having fastened him to the post, (This was planted on Boston Commons — the soil of liberty!) seized a three-corded whip, and laid on the blows in a most unmerciful manner. Stroke followed stroke as rapidly as was consistent with effective execution, each blow leaving its crimson furrow, or its long blue wale on the sufferer's quivering flesh. The only pause which occurred was when the executioner ceased for a moment in order to spit in his hands, so as to take a firmer hold of the handle of the whip to render the strokes more severe. This he did three times."

—Barrow.

Ninety stripes! The blood flowed down, filled, and overflowed his shoes and bathed the ground. For weeks after he could only rest upon his knees and elbows. So lacerated was his body, he could not suffer it to touch the bed.

When released from the post, his brother Spur took him by the hand, and with a joyful countenance, said, "Praised be the Lord!" and walked with him to the prison. For this grievous offense he was arrested and fined by the Pedobaptist Court "forty shillings, or to be whipped."

John Hazel, another of Mr. Holmes' brethren, above three-score, and infirm, had traveled nearly fifty miles to see his beloved brother, also gave him his hand, and said, "Blessed be God." He was likewise arrested, thrown into prison, and fined forty shillings, or to receive ten strokes with a three-corded whip, equal to thirty stripes.

This was the fellowship Protestants had for Baptists in that age.

How Baptists regarded Pedobaptists may be learned from Dr. John Clark's charge to his church. Says C. E. Barrow, of Newport, R.I.:

"He also charges the people to steer clear of both Scylla and Charybdis, — of the opinion of those, on the one hand, who destroyed the purity and spirituality of the church by uniting it with the civil power, and by introducing into it unregenerate material by infant baptism; and of the opinion of those, on the other hand, who denied that there were any visible churches. He would have them avoid both extremes, — not turn to the left side in a visible way of worship, indeed, but such as was neither appointed by Christ, nor yet practiced by those who first trusted in him; nor to the right in no visible way of worship or order at all, either pretending . . . that the church is now in the wilderness, or that the time of its recovery is not yet," etc. — *Semi-centennial Discourse*, p. 22.

Thus John Clark warned his people against the false order and worship of Pedobaptists on the one hand, and the no order and anarchy of Roger Williams and his party — the Seekers — on the other.

Those who would pursue the sickening details of Baptist suffering at the hands of Pedobaptists for the next centuries, I refer to the *History of Baptists*, by Backus, two volumes.

The only instance of affiliation I find for one hundred years after, was the case of a "liberal" Baptist, who invited Bro. P. Robbins to preach to his people. This he did January 6th, 1742, and for this act Mr. Robbins was promptly tried and excluded from his Consociation as a disorderly person.

One hundred and twenty-seven years after this, we find the Baptists in New England still fined and imprisoned, and the objects of the most disgraceful indignities.

This is related by Backus:

"For two young ministers were called to preach in Pepperell, near forty miles north-westward of Boston, to whom six persons offered themselves as candidates for baptism. Therefore, on June 26th they met in a field by a river side, where prayers were made, and a sermon begun, when the chief officers of the town, with many followers, came and interrupted their worship . . . A dog was carried into the river and plunged in, in evident contempt of our sentiments. A gentleman of the town then invited the Baptists to go and hold their meetings at his house, which was near another river. They accepted it, and so went through with their worship — at the close of which a man was hired, with a bowl of liquor, to go into the river and dip another two or three times over, when also two or three dogs more were plunged; after which three officers of the town came into the house where the Baptist ministers were, and advised them to immediately depart out of that town for their own safety." — *Backus*, vol. 2, p. 221.

They left, agreeing to meet the candidates at a distant place of water, where the baptism did take place. This was near Boston, in the year 1778; and it is worthy of note that the first meet-

(Continued on page 7, column 4)

## "Regeneration"

(Continued from page five)

Eph. 2:12.

"Having the understanding darkened, being ALIENATED from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

Beloved, you are an alien to God until you are regenerated.

Go back with me to that day long ago when God brought Adam and Eve out to the edge of the garden, pointed them away from the gate of that garden, and waved them goodbye as they went down the road away from the Garden of Eden. They were alienated from the Garden of Eden. What was true of Adam and Eve that day, has been true of every sinner from that time down to this, for you are alienated from God until the day comes that God regenerates you, and makes you alive.

I want to emphasize the fact that man can't save himself. If I believed there was any hope for man to come to God in himself, then I would say, let's have music that is appealing and attractive to the flesh, and let's have a message that is attractive to the flesh, and let's have our techniques patterned in such a way, that they will appeal to the flesh of man. But beloved, the Word of God doesn't teach us thus. Rather, it teaches us that men are so far from God, that the only way they can be saved is to be regenerated by the power of God.

David said:

"Behold, I was shapen in iniquity; and in sin did my mother CONCEIVE ME." — Ps. 51:5.

Every once in a while I take a moment's time to offer an explanation as to this passage of Scripture. People say that David was making an apology because he was born out of wedlock. I couldn't begin to tell you how many people have cited that to me, and have said that David was born out of wedlock. Not so, beloved. David is just simply saying what is true of you and me, and every individual, that was ever born into this world, whether in wedlock or out of wedlock — David is simply saying that we are shapen in iniquity, and in sin were we conceived. That means with a sinful nature. You don't have to say that you have been a sinner from the time that you were born, but you can go back nine months before your birth, to the hour when you were conceived, and you can say from the very hour of your conception, you have been a sinner.

Can you read a verse like this, and then say that a man doesn't have to be regenerated? I tell you, there is a necessity for man's regeneration.

Listen again:

"The heart is deceitful above all things, and DESPERATELY WICKED: who can know it?" — Jer. 17:9.

The word "desperately" means "incurably." In other words, the heart is incurably wicked.

We are living in a great day so far as cures are concerned. We have cures for most everything today. It looks like there is some kind of a cure invented all the time. There are vaccines of all types, penicillin, sulfa drugs, and wonder drugs of all kinds. I am sure you have been much concerned about this heart transplant in Africa, how that science has said, we have conquered heart trouble with the heart transplant. It may not work correctly for a few times, but ultimately they will get everything working and coordinated together, that they will have conquered the matter of heart condition and heart disease.

The next step is to conquer

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PAGE SIX

## How Often You Have Needed Cards Like These -- But Didn't Have Them

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death—to keep man from dying —to keep him alive. That is what I want; I wish that science would hurry up. I don't want to grow old; I want to live forever. I want to be like Ponce de Leon who looked the world over for that fountain of youth, that he might bathe in it and thus be able to live forever. However, in 1571, they buried him. The only thing I know he did, was that in his search for the fountain of youth, he discovered Florida, but other than that, he died.

I am saying to you, the heart is incurably wicked. It is deceitful—so much so that you don't know how bad off you are. Science may be able to make the old heart beat a little longer, and may be able to keep the breath flowing a little longer, but spiritually speaking, you are in a bad condition. You are so bad off that you have to be born again before you can be saved.

Notice again:

"And you hath he quickened, who were DEAD IN TRESPASSES AND SINS." — Eph. 2:1.

If you are saved, you were dead before you were saved. If you are not saved, you are still dead. I don't mean, beloved, that they have you on ice, but I mean that you are DEAD! I have said, and I repeat it this morning, every unsaved person spiritually is in the same position as a corpse. A corpse could get out of the casket and walk out of the building, unaided and unassisted, just as easily as an unsaved man could save himself apart from the work of the Spirit of God.

Some years ago, I had a funeral, and the father of the girl who had died was very much torn up. In fact, he almost lost his mind as a result of it. When I finished preaching the sermon, I started down the aisle. The father got up, went over to the casket, and said, "Come on, let's go." But, beloved she didn't do it. She didn't get up to follow him. Instead they had to push her out in the casket. I'll say to you, if that girl could have gotten out of that casket and walked down the aisle, as he seemingly thought she ought to—if she could have done that, then, sinner friends, you could save yourself. But until she could walk out with her father, you could never save yourself apart from the regenerating work of the Lord.

## II WHAT IS REGENERATION?

Regeneration isn't reformation. Ninety-five per cent of the churches in America, if they were to use the word "regeneration," would confuse it with reformation, and they would tell you that all a man needs to do, is to change his way of living, and everything will be all right. Beloved, you might just as well white-wash a pump with the expectancy of killing the typhoid germs within the well, as to talk about a man being saved on the basis of reformation.

Suppose the mainspring in your watch is broken and you decide that you are going to do something about it. So you polish the case. You polish it, and polish it, until it is shining, but that watch still isn't going to run. Then you say, "I am going to buy a new crystal." You buy a new one—one of those thick unbreakable crystals. You have the case polished and a brand new crystal, but still it doesn't run. So you say, "I believe I'll get some new hands." You put those hands on the watch, and still it doesn't run.

I say to you, regeneration is not reformation. As that watch needed a new mainspring, so what you need is for God to work within your life.

Regeneration is not religion. Many people have in mind that if reformation won't work, that regeneration is surely to come by religion.

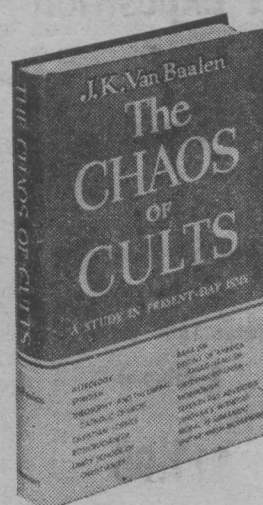
A fellow recently was so pleased when he talked to me, and told me that his little girl was going to be sprinkled on Easter Sunday. He was so happy at the prospect. How his feathers dropped when I told him that he might just as well take a poodle dog, and sprinkle some water on it, as to sprinkle some water on his daughter that Sunday. He thought I was joking at first, but when I made him see that I was serious about it, he became furiously angry at the fact that I would ridicule religion. He said, "Religion is the greatest thing in the world."

I say, beloved, regeneration is not religion. Listen:

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but A NEW CREATURE." — Gal. 6:15.

Notice, this says that you are

(Continued on page 7, column 1)



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## My Faith

BY VINCENT LOREN

I need not worry, I need not fear;  
The Lord my God is very near.  
He holds my hand and makes me glad;  
He wipes my tears when I am sad.

He fills my heart with love and peace,  
And all my troubles begin to cease.  
He points his finger to show the way;  
And from this path I will not stray!

## "Regeneration"

(Continued from page 6)

not saved on the basis of whether you are circumcized or uncircumcized. In other words, circumcision was the sealing act of religion for the Jews. Paul says that circumcision or uncircumcision avails nothing, that you have to be a new creature—you have to possess regeneration.

Therefore, before I say what regeneration is, I'll say that regeneration is not reformation, and it is not religion.

### III

#### WHAT REGENERATION IS.

Regeneration is a creative act of the Holy Spirit. We read:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

"Therefore if any man be in Christ, he is a NEW CREATURE."—II Cor. 5:17.

"For we are his workmanship, CREATED IN CHRIST JESUS unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

"And that ye put on the new man, which after God is CREATED IN RIGHTEOUSNESS and true holiness."—Eph. 4:24.

Here are four Scriptures which show us the truth that regeneration is the creative act of the Holy Spirit.

Regeneration is the act whereby we become partakers of the divine nature, for something of God comes in you, the day you are regenerated. Listen:

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

Beloved, the day you are saved, you partake of divine nature, for something of God comes to rest within you.

That is why it is when God saves you, you are saved forever, because you have something of God inside of you. If I were to be lost after having been saved, there would be something of God that would go to Hell, because I have partaken of the divine nature.

I tell you, beloved, regeneration is the experience whereby we partake of the divine nature of God.

Listen again:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory."—Col. 1:27.

If you are regenerated, do you realize that Christ is inside of you? I think how many times we embarrass the Lord Jesus Christ by the way in which we live, when He is in us, yet we do things we had ought not to do. How many times we put the Son of God, our Saviour, to embarrassment by what we do since He is in us!

God's Word says:

"He that HATH THE SON hath life; and he that hath not the Son of God hath not life."—I John 5:12.

If you are regenerated—if you have life, you have the Son, I say then, regeneration is a creative act of the Holy Spirit, and

it is that act whereby we become partakers of the divine nature of God.

Also, regeneration is that act which comes to pass through the Word of God. Listen:

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever."—I Pet. 1:23.

How are we born again? How are we regenerated? It is the Word of God that the Holy Spirit uses. I say to you, I don't believe any man is ever born again until he hears the Word of God.

A church in Florida excluded a man sometime ago because that man taught that you have to hear the Word of God to be saved. This man's son called me up and asked what I thought about it. I told him I would count it a pleasure to be excluded from a church on that basis, for I believe the same thing—that a man has to hear the Word of God in order to be saved. If you don't believe this, that is Hardshellism of the worst kind, for the Hardshells say that God saves you by the work of the Holy Spirit, apart from the Word of God. Beloved, the Bible says that we are born again "by the word of God, which liveth and abideth for ever."

The sad thing is, too many people have never yet come to realize that there is a lot of difference between regeneration and salvation. They fail to see that there is a world of difference between being born again, and being saved. Regeneration is the act of God that puts you in a position for Jesus Christ to save you. Regeneration is the act of God whereby he takes you as a dead sinner, and makes you alive, so you can believe to be saved. Look at the contrast as to salvation and regeneration.

The jailer said, "What must I do to be saved?" Paul said:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

Jesus said to Nicodemus:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:8.

Man can be saved by faith in the Lord Jesus Christ, but how can you be born again? I can't tell you. Nobody can tell you. It is the act of God, and I can't tell you a bit more than I can tell you how the wind blows. It is as mysterious as the blowing of the wind.

I say to you, beloved, what the religious world needs, is to realize that there is a tremendous difference between being born again, and being saved. God gives us a new birth. He regenerates us in order that we might believe and repent unto salvation. The best part of it all is this: God never begins to work on one to regenerate him, but that He ultimately brings him to salvation. As I have said repeatedly, if it were necessary, God would go to Hell in order to save one of His elect. He would never let one that He starts to regenerate go to Hell.

#### CONCLUSION

All born again ones will be

saved.

In the book of Daniel, we read where God turned Nebuchadnezzar out into the fields, and made a beast out of him for seven years. God let him go for seven years as a beast, but eventually that man was saved, because he was one of God's elect. He became one of God's own regenerated ones.

Nebuchadnezzar came to the place where he said, "Your God is a revealer of secrets." Later, he said, "Your God is a God of gods." Finally, he came to the place that he said, "I extol and bless the God of Heaven."

I say to you, everyone that God starts to work with, will ultimately be saved. Everyone that He regenerates, He is going to save. God saved Nicodemus, and God saved Nebuchadnezzar.

The Philippian jailer was one of God's elect. The night before he was saved, he hurriedly, carelessly and brutally pushed those prisoners inside that jail and slammed the door. Paul and Silas went into that jail that night with their backs bleeding. Along about the midnight hour, it was God's time for that jailer to be saved.

When God made this world, He put those rocks down beneath the jail, and timed them to the extent that it was set to go off at the midnight hour, of that night when Paul and Silas were in jail. That night, at the midnight hour, the rocks gave way. God in Heaven planned this before the foundation of the world. He laid those rocks down, and planned it so they would slide that night, so that there would be an earthquake. It was God Almighty's hour for this man, the Philippian jailer, to be saved.

Beloved, God is able to make an earthquake in order to get one of His elect saved, just like God turned Nebuchadnezzar out as a beast for seven years in order that he might be saved.

Look at Abraham. Over there in the land of Ur of the Chaldees, Abraham was doubtlessly a priest in a heathen temple. At least he was a heathen, and an idolater. The Word of God tells us how God sent him all the way over from Ur of the Chaldees, to Haran. When he got there, his father died, and he built a cemetery and buried him. Then he went on down to the land of Canaan and stayed there a while. A famine came, and he went on down to Egypt. He gathered some wealth while there, and then came on back to the land of Canaan. One night he took a walk with God. God said, "Abraham, count the stars." He said, "Lord, there are too many; I can't." God said:

"So shall thy seed be."—Gen. 15:5.

God didn't mean the Jews are going to be uncountable, for you can count every Jew in the world. The book of Galatians says when He talks about the seed, He was talking about the Lord Jesus Christ. (Read Gal. 3:16). Abraham saw the truth that night. He had been walking with God all the way from Ur of the Chaldees to Haran, to Canaan, down to Egypt, all the way back out of Egypt up into Canaan. You say, "Was he regenerated?" I think so. I think God began to work with him back there in the land of the Ur of the Chaldees, but he wasn't saved until God's time came when he saw the truth as to Jesus. Every little star twinkled and said, "Have faith in Jesus," and the Word of God says that Abraham believed. Listen:

"And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15:6.

I tell you, beloved, God won't let one of His elect go to Hell.

I look at that man we read about in the 8th chapter of Acts (Continued on page 8, column 3)

## Old Landmarkism

(Continued from page 6)

inghouse Baptists built in Boston was nailed up, and they forbidden to worship in it.

If there can be any doubt in the mind of anyone how the "fathers" of New England Baptists regarded the Puritan Pedobaptists of their day (1770), I copy this from Backus. These Puritans declared to the Court that—

"Some [Baptists] have had the affrontery to say that the standing ministry [Congregationalists] is corrupt; ministers themselves unconverted; the churches impure and unholy, admitting unconverted and unsanctified persons into their communion."—Vol. 2, p. 158.

Can any one believe that Baptists would believe this, which they most undoubtedly did, and then, before the world, by affiliating acts recognize these unconverted ministers, and these impure and unholy sects as Scriptural churches, and in every way equal to their own? They certainly did not do it. And are not these charges as true today with respect to all Pedobaptist societies as they were then? And if we walk in the "paths our fathers trod," what ought to be our testimony?

The Warren Association, which last year voted to exclude the church in Newport, Rhode Island, for its open communion practices, or failure to discipline its pastor and those members who practiced this disorder, is the oldest Association in New England. It was organized in 1767. Three years after, such were the intolerable oppressions of the "standing order," in selling out their lands and homes to pay the tax to support the hiring ministers of the Puritans, that the Association resolved to appeal at once to the King and Council, and appointed a committee to collect grievances. That committee of leading ministers published the following in the *Boston Post*, August 20th, 1770, and I publish it — 1, because it will give the Baptists of this age some idea of what our fathers suffered at the hands of those whom we are now taught to call "evangelical brethren," and "evangelical churches," and "evangelical ministers," and what we would suffer today had our old persecutors only the power; and, 2, how our brethren regarded them, not as "Christian brethren" certainly — which they were not — but enemies and persecutors.

"To the Baptists in the province of the Massachusetts Bay, who are, or have been, oppressed in any way on a religious account, it would be needless to tell you that you have long felt the effects of the laws by which the religion of the government in which you live is established. Your purses have felt the burden of ministerial rates; and, when these would not satisfy your enemies, your property has been taken from you and sold for less than half its value. These things you can not forget. You will, therefore, readily hear and attend when you are desired to collect your cases of suffering, and have them well attested; such as the taxes you have paid to build meeting-houses, to settle ministers and support them [i.e., for their enemies], with all the time, money, and labor you have lost in waiting on courts, feeing lawyers" etc. etc.—Backus vol. 2, p. 155.

I add but one more instance of persecution which took place twenty years after the Declaration of Independence:

"Mr. Nathan Underwood [Pedobaptist minister of Harwich] and his collector seized six men, who were Baptists, on the 1st day of December, 1795, and carried them as far as Yarmouth, where one of them was taken so ill being old and infirm before, that he saw no way to save his life but to pay the tax and cost [all Baptists were taxed to pay the salaries of Pedobaptist ministers still!]; which he did and the other five were carried to the prison at Barnstable, where they also paid the money rather than to lie in the cold winter. . . . Their collector went to the house of one of the Baptists when he was not at home, January 8th, 1796, and seized a cow for a tax to said minister; but his wife and daughter came out and took hold of the cow, and his wife promised to pay the money, if her husband would not do it, and they let the cow go, and she went to Mr. Underwood the next day and paid the tax and costs, and took his receipt therefor. Yet four days after, the woman and two daughters, one of whom was not there when the cow was taken, were seized and carried before the authorities, and fined seven dollars for talking to the collector and his aide, and, taking hold of the cow while they had her in possession, so they had to let her go."—Backus, vol. 2, p. 551.

This and scores of such like exactions and oppressions took place in New England, in the year 1796.

I close this century of bitter suffering with the letter that the Warren Association sent to the Philadelphia Association, only six years before the Declaration of Independence:

#### LETTER FROM THE WARREN ASSOCIATION, MASSACHUSETTS.

"The laws of this province was never intended to exempt the Baptists from paying toward building and repairing Presbyterian meeting-houses, and making up Presbyterian ministers salaries; for, besides other insufficiencies, they are all limited, both as to extent and duration. The first law extended only five miles round each Baptist meeting-house; those without this circle had no relief, neither had they within; for, though it exempted their polls, it left their estates to the mercy of harpies, and their estates went to wreck. The Baptists sought a better law, and, with great difficulty and waste of time and money, obtained it, but this was not universal. It extended not any parish until a Presbyterian meeting-house should be built and a Presbyterian minister settled there; in consequence of which the Baptists have never been freed from the first and great expenses of their parishes, expenses equal to the current expense of ten or twelve years. This is the present case of the people of Ashfield, which is a Baptist settlement. There were but five families of other denominations in the place when the Baptist church was constituted; but those five, and a few more, had settled an orthodox minister, as they called him; which last cost them 200 pounds. To pay for both, they laid a tax on the land; and, as the Baptists are the most numerous, the greatest part fell to their share. The Presbyterians, in April last, demanded the money. The Baptists pleaded poverty, alleging that they had been twice driven from their plantations by the Indians' last war; that they were

(Continued on page 8, column 4)



## A Pastor's Problems

(Continued from page one)

al to both pastor and church, although few churches and pastors seem to realize this. The strongest churches of this land have been built by long-time pastors because it takes a man a certain length of time to get to know people well enough to be able to help them. Then why are churches no longer known for long pastorates? Why must the pastor be as a cloud carried about the denominational skies by the unfavorable winds of disgruntled parishioners? It is because multitudes of churches are plagued with a fairly good sized group of eggheaded trouble-makers, die-hards, rule-or-ruin, uncooperative, unyielding, and undedicated church members. This demon-controlled crowd find it extremely necessary to move the preacher before he discovers their hypocrisy. When the time comes to call a pastor, these people say,

"Let's get a man who doesn't know us." But what they really need is a man who knows them, peradventure he does not know them too well to even take the church. The existence of such a group in the churches is the reason why few pastors are ever called upon to return to a former pastorate.

The average church goes through a cycle. The first year of the new pastor's stay is usually pleasant. The second year the Devil begins to work more out in the open as the tares begin to sow "discord among brethren" (Prov. 6:19). This group begins to campaign to get the pastor voted out. This group enlarges until they vote the pastor out. The next few months after this there is trouble and crooked politics among the membership which usually results in some members going to some other church. During the time of trying to select a new pastor "one saith,

I am of Paul; another, I am of Apollos." Then there is strife and division among those who are carnal and walk as men (I Cor. 3). But finally a new pastor is secured and the whole cycle starts over again and "the latter end is worse with them than the beginning."

Now why does the average church go through such a cycle? Because the pastor becomes lazy? Maybe in some cases, but this is not the general rule. Then what is the real trouble? Usually the people get farther and farther away from the Lord, and they begin to notice the pastor's faults which have been present all along for he is just a man like anybody else. One has well said: "I have a minister. Time was when he was to me a good minister. I pronounced him great. This I did because I liked him. His sermons were wonderful — as long as I liked him. His speech was passing fair — as long as I liked him. He was a clean liver — as long as I liked him. He was a hard worker — as long as I liked him. He was the man for the job — as long as I liked him. But my minister offended me, one day. Whether he knew it or not, I do not know. He is just an ordinary one now. Since that day my minister has ceased to be a good minister. His sermons are not so wonderful — since he offended me. His speech is no account — since he offended me. His faults are more prominent — since he offended me. He is not a hard worker — since he offended me. In fact, I am trying to get him voted out — since he offended me." Most churches need a change of congregations instead of a change of pastors. —Milburn Cockrell.

## Old Landmarkism

(Continued from page 7)

but new settlers, and had cleared but a few spots of land, and had not been able to build commodious dwelling-houses. Their tyrants would not hear. Then the Baptists pleaded the ingratitude of such conduct; for they had built a fort there at their own expense, and had maintained it for two years, and so, had protected the interior Presbyterians, as well as their neighbors, who now rose against them; that the Baptists to the westward had raised money to relieve the Presbyterians who had, like them, suffered by the Indians; and that it was cruel to take from them what the Indians had left! But nothing touched the hearts of THESE CRUEL PEOPLE. Then the Baptists urged the law of the province; but were soon told that law extended to no new parish till the meeting-house and minister were paid for. Then the Baptists petitioned the General Court. Proceedings were stopped till further orders, and the poor people went home rejoicing, thinking their property safe; but had not all got home before said order came, and it was an order from the Presbyterians to proceed. Accordingly, in the month of April, they fell foul on their plantations; and not on skirts and corners, but on the cleared and improved spots; and so, have mangled their estates, and left them hardly any but a wilderness. They sold the house and garden of one man, and the young orchards, meadows, and cornfields of another; nay, they sold their dead for they sold their graveyard. The orthodox minister was one of the purchasers. These spots amounted to three hundred and ninety-five acres, and have since been valued at 363 pounds, 8s., but were sold for 35 pounds, 10s. This was the first payment. Two more are coming, which will not leave them an inch of land at this rate.

"The Baptists waited on the Assembly five times this year for relief but were not heard, under pretense they did no business there. At last the Baptists got together, about a score of the members, at Cambridge, and made their complaints known; but in general they were treated very superciliously. One of them spoke to this effect:

"The General Assembly have a right to do what they did, and, if you don't like it, you may quit the place!"

"But, alas, they must leave their all behind! THESE PRESBYTERIANS ARE NOT ONLY SUPERCILIOUS IN POWER, BUT MEAN AND CRUEL IN MASTERY. When they came together to mangle the estates of the Baptists, they diverted themselves with tears and lamentations for the oppressed. One of them, whose name is Welk, stood up to preach a mock sermon on the occasion; and, among other things, used words to this effect:

"The Baptists for refusing to pay an orthodox minister, shall be cut in pound pieces, and boiled for their fat to grease the devil's carriage," etc.

And yet, in the face of these facts, a Puritan poetess, with the blood of Painter and Holmes flowing before her eyes, and the midwinter prisons filled with Baptists, and the tracks of others leading into the bleak wilderness, into which Christian men were driven by the Puritans, could say:

"Aye, call it holy ground,

The place where first they trod;

They have left unstained what there they found—

Freedom to worship God!"

### CONCLUSION.

Let the most prejudiced Anti-Landmark Baptist — the most "liberal" Baptist on the continent — if a Christian man, with the facts of this chapter before him, decide whether the Baptists of New England, from 1633 to 1796, regarded or treated Pedobaptist organizations as Evangelical churches, and their bloodthirsty and cormorant preachers as ministers of the gospel of love and peace. Turn back to Chapter XV and learn their decision.

### BAPTISTS OF THAT AGE WERE WHAT LANDMARK BAPTISTS ARE IN THIS.

Now notice: Before the foundation of the world God elected men to salvation. In time, He regenerates them through the power of the Holy Spirit, and the Word of God. Every one that He begins to work in, sees the truth that Jesus Christ has died for his sins, and he comes to a saving knowledge of the Son of God, and is saved. There's many a person who is a member of a Baptist Church, who perhaps is one of the elect, and perhaps has been regenerated, but he is still in his sins, and has never yet seen the truth that Jesus Christ died to pay for all of his sins. I say to you, no man that God has begun to work with, will ever die and go to Hell, but will ultimately come to a saving knowledge of Jesus Christ.

I thank God for this truth. I praise Him this morning. It strengthens me and encourages me as I think about it, just to know that those whom God chose before the foundation of the world—those whom God begins to work in, will never go to Hell, because the Bible says:

"Being confident of this very thing, that he which hath begun a good work in you will perform (finish) it until the day of Jesus Christ."—Phil. 1:6.

Thank God, He is going to finish what He began!

May God bless you!

## A Tramp's Lecture

(Continued from page one)

and dirt could not obscure. "Gentlemen," he said, "I look tonight at myself, and it seems to me I look upon the picture of my blighted manhood. This bloated face was once as handsome as yours. This shambling figure once walked as proudly as yours, for I was a man in the world of men. I, too, once had a home, and friends, and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine. I had children as sweet and pure as the flowers of spring and saw them fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, but I put out the holy fire and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star but I broke and bruised their beautiful forms and strangled them that I might hear them no more. Today I am a husband without a child, a tramp without a home, and a man in whom every impulse is dead. All have been swallowed up in the maelstrom of drink." — The Chronicle.

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## "Regeneration"

(Continued from page seven)

— the Ethiopian eunuch, who went up to Jerusalem to worship. He had gone there to worship, but he didn't find what he was looking for, so he started back. He had his Bible, which was the roll of Isaiah, and as he was riding along, he was reading. He didn't know he was going to be saved that day, but there is not a doubt in my mind but what God had already begun to work in him.

Some few days before, God said to a Baptist preacher who was holding a revival meeting in Samaria, "It is time to close the meeting." I suspect Philip questioned the matter as to whether he ought to close the meeting. But the Lord said, "Philip, close the meeting, and go south." Philip started south. Philip didn't know why he was to go south, nor where in the south he was to go, but God said to go, and he did. When he got down into the south country, in Palestine, he met this Ethiopian eunuch who had been to Jerusalem to worship and didn't find what he came for. But just as he got out there in the wilderness, there came Philip, the Baptist preacher.

Wouldn't it have been awful if one of them had gotten there first, and passed by? Wouldn't that have been a terrible thing? Beloved, that is not the way God does things. God times His trains, so they run on time. They are never late, nor ahead of time, but always run on time. Philip got there exactly the same time as this Ethiopian eunuch. You know the story of how he was saved, and was baptized, and went home. I tell you, God is going to save every one of His elect, who was chosen to salvation before the foundation of the world, and everyone whom He regenerates, and begins the work of grace in, is going to ultimately believe on Jesus Christ and be saved.

THE BAPTIST EXAMINER

MARCH 30, 1968

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