

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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Charles Haddon Spurgeon

C. H. Spurgeon was born June 19, 1834, at Kelvedon, Essex, England. His parents were Congregationalists, his father and grandfather both ministers. Mr. Spurgeon was very early impressed with things divine, and was converted to Christ at the age of 15 while listening to an uneducated Primitive Methodist layman, speaking to a small group, roughly comment upon Isaiah 45:22: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Immediately after he was saved, Spurgeon began to work for the Master. But it was a few months later before he was baptized. Being born into a Congregationalist family, it took him a brief period to see his way clear as to the sacred ordinance. But when he was enabled to be fully assured that immersion was Bible baptism, he went to a Baptist church and was baptized. Mr. Spurgeon said, "According to my reading of Holy Scripture, the believer in Christ should be buried with Him in baptism, and so enter upon his open Christian

life." "I became a Baptist through reading the New Testament — especially in the Greek — and was strengthened in my resolve by a perusal of the Church of England Catechism, which declared as necessary to baptism, repentance and the forsaking of sin."

Spurgeon's godly mother later said to him, "Ah, Charles! I often prayed the Lord to make you a Christian, but I never asked that you become a Baptist."

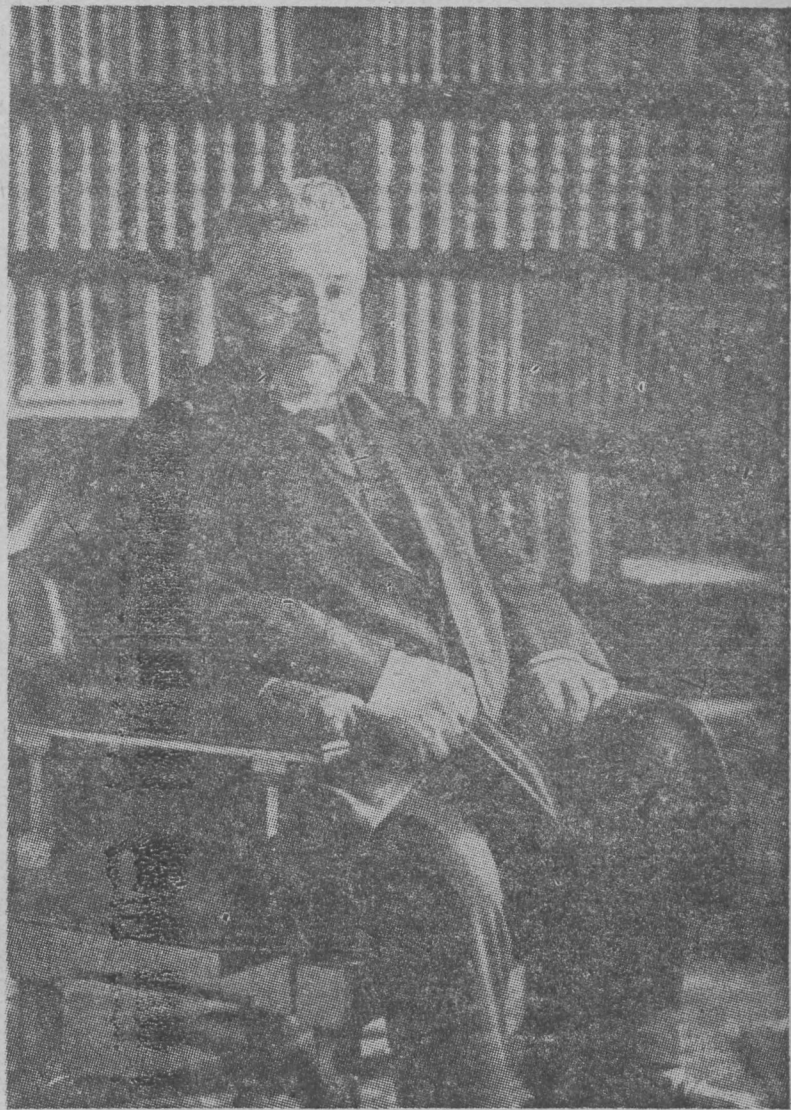
Spurgeon could not resist the temptation to reply, "Ah, mother! The Lord has answered your prayer with His usual bounty, and given you exceeding abundantly above what you asked or thought."

In 1851, at the age of almost seventeen, Mr. Spurgeon preached his first sermon to a group of farmers and their wives, gathered in a small cottage. His text was I Peter 2:7 — "Unto you therefore which believe he is precious."

From then on, Mr. Spurgeon never ceased to preach "Christ, and Him crucified," except when

the afflictions he had to endure were too sore for him to speak or write. From "The Boy Preacher" in the villages, he became "The Boy Preacher" in the great city of London. He was called as pastor of the New Park Street Baptist Church in 1854, after having pastored a church at Waterbeach, his very first pastorate. This London church was the church that in years past had for its pastor such spiritual giants as Benjamin Keach, John Gill, and John Rippon.

Once he had begun his ministry in London, it never ceased to prosper. The church was a praying church, and undoubtedly God had prepared the church and the minister for each other. Immediately the crowds began to flock to hear the young minister, and though some perhaps came out of curiosity, their hearts were captured by the Christ the young man preached. The conversions were quite numerous, though Mr. Spurgeon used none of the tactics of our moderns. His were conversions, not "decisions." He plainly (Continued on page 3, column 1)



C. H. Spurgeon

Just Between The Editor And All Of Our Readers

As the majority of our readersI have carefully studied our situation and thus I present you with these facts (nor fancies) so that when you pray, you will know our circumstances. Need I say more? If I told you that three of our creditors have stated that they would only go along with us until March 10, would this call forth more action on your part?

I know that all of our readers are not poor. I know that all are not out of work. I know that many of you want this paper to be kept in the mails until Jesus comes in the air. I know that we are giving you the Truth of God's book every week—Truth which is seldom preached today and which is needed so badly.

Knowing how pressing the needs are and realizing that it is NOW or NEVER, I am calling upon all of our friends to pray and give most generously during the next two weeks especially. (Continued on page 8, column 4)

\$5000.00 NEEDED NOW

I have just gone over our accounts and I find that to pay the bank what we have borrowed, pay our creditors for paper and materials delivered and put \$500.00 into paper for the month of March will require \$5,000.00.

FOR SUCH AS I

He saves from shame and loss.
For such as I,
A sinner vile,
His work upon the cross;
And such as I,
With all my sins,
And such as I,
With conscience stained,
His blood gives rest and peace;
And such as I,
With crimson guilt,
Can find in Him release.
For such as I,
Unrighteous man,
He died to justify;
For such as I,
Unholy man,
He lives to sanctify.

JOHN R. RICE REVIEWED

(3rd Installment)

In the last installment, attention was called to two of the reasons Mr. Rice gives as to why Calvinism is supposedly "appealing" to people. We shall begin this installment by noticing another of these reasons.

6. Mr. Rice says, "Calvinism especially appeals to those who think that hyper-Calvinism is the only answer to Arminianism."

Mr. Rice makes it very clear that when he refers to Arminianism he has reference to what is truly hyper-Arminianism. He does not indicate that Arminianism is any more than the teaching that people are saved or kept saved by their works, which is actually hyper-Arminianism. So far as Mr. Rice's use of the term is concerned, it is not used to indicate one's position as to election, de-

(Continued on page 2, Column 1)

Important Announcement About Mexican Missions

To answer the inquiries that have come from our readers, we wish to state that no longer is THE BAPTIST EXAMINER connected in any way with the Mexican Mission work of Central Baptist Church of Little Rock, Arkansas.

Among other truths, we have always emphasized the doctrine of election as one of the great and cardinal truths of the Bible. And this, we expect to continue to do. Both Brother Moser and M. L., Jr. thought we placed undue emphasis upon it, and because of our stand on election and our opposition to Arminianism, they claimed it placed a hardship upon them, since many of their supporters did not believe in election. In fact, they say that they have lost support from both churches and individuals, because they were seemingly linked with us. It is true that we of Calvary Baptist Church operated the pa-

per and they of Central Baptist Church operated the mission work, yet because their mission news was printed in our paper, some who were Arminian in their theology and practice did not care to support their mission program, as they had in the past.

In the Bible Conference at Little Rock this past November, there were two different groups present—Calvinists and Arminians. Many of the speakers were either tintured with Arminianism or else were lined up with groups that were Arminian. Some of the messages preached were definitely Arminian. Bro. Moser, Sr. said that he did not like for us to refer to those brethren as Arminian heretics, but rather he would say they were just not good Calvinists. My personal conviction is that if a man is not a good Calvinist, he is an Arminian, and therefore a heretic.

There were a good many undertones in this conference. Some of the brethren murmured against Bob and me for our Calvinistic position, while our friends murmured against the Arminians who were on the program.

This conference taught us afresh that you can not mix the (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"BREAD CORN"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

"If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution."—Ex. 22:6.

It might be well at the very beginning to say that the word "corn" as used in the Bible does not refer to the corn that we grow today. In fact, the corn that we grow today was unknown in Bible times. The word "corn" as used, not only in this verse, but throughout the Word of God, has to do with small grain such as wheat, barley, or rye.

In view of this fact, let me remind you at the very outset that corn is food. Take for example the children of Israel. When famine came to the land of Palestine and

they had nothing wherewith to eat, it was then that Jacob sent his sons down into Egypt that they might buy corn, in order that they might eat and live, and not die. When those ten sons of Jacob went down into Egypt to buy grain, they did so in order that they might get food for their bodies. Notice:

"And Joseph's ten brethren went down to buy corn in Egypt"—Gen. 42:3.

The verses following tell us the reason that these brothers did so, and that was because of the famine that was present then in the land of Canaan; and in order to save their animals and themselves, it was necessary that they buy grain, or corn, for food.

I will give you another illustra-

tion that you might see that "corn" represents food. If you will go to the Old Testament and read the book of Ruth, you will find that when Ruth and Naomi, her mother-in-law, came out of the land of Moab, back to Bethlehem, Ruth went out into the field of Boaz to glean. The Word of God says that it was at the time of the barley harvest. She went over the field and picked up handfuls of grain that had been dropped carelessly perhaps by the reapers. Maybe she saw some grain standing in the corner that they had not reaped and she gathered that. When night-time came, she threshed her grain and was ready to start back to the city to her mother-in-law. The (Continued on page 6, column 1)

TO AVOID CRITICISM

Corpses are seldom criticized, even by those were their enemies in life. When one dies, enemies and friends alike usually join in to offer some sort of praise and commendation.

This teaches us that the best way to avoid criticism is to keep your mouth shut. Then nobody that is doing wrong will have a bad word for you. But just as sure as you open your mouth for the truth and the right, then the "knocks" begin to be pounded down upon you.

No one ever criticizes a graveyard or a corpse. So if you want to avoid criticism, make like a dead man.

The Baptist Examiner

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Editor

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Examiner Editorials

By Bob L. Ross

Rice Reviewed

(Continued from page one)

pravity, the atonement, or effectual calling. So we must discard the traditional, historic and accepted meaning of "Arminianism," if we are to follow the thinking of Mr. Rice. With him, the term "Arminian" is primarily used to designate the doctrine that a child of God can lose his salvation or is kept by works.

Mr. Rice's purpose in so representing Arminianism is evidently to clear the way for his presentation of principles which are in reality nothing more nor less than what is classified as traditional Arminianism by honest, candid theologians. It seems to be the man's purpose to lead the reader into believing that the principles he sets forth are in no wise the same as those set forth by traditional Arminianism. So the man sets out to remove the stigma of the term "Arminian," and at the same time represents true Calvinism by the terms "extreme Calvinism" and "hyper-Calvinism" and intermingles the three.

Mr. Rice may be described as a "theological fence-straddler." He approves of true, traditional Arminianism as being Scriptural until it gets to the fifth point. Then he swings his leg over to the Calvinistic side of the fence. In other words, Rice believes in conditional election, a universal atonement, "free-will," and conditional or resistable grace, all being on the Arminian side; whereas on the Calvinistic side, he holds to eternal security. And because Mr. Rice believes the doctrine of security, he says he is not Arminian. Well, we do not charge that Mr. Rice is Arminian on the fifth point; but does he object to our classifying his other views as Arminian? Or would he have us say that he is a Calvinist as to the atonement, election, depravity, and effectual calling by irresistible grace? We know of no other term by which to properly designate one's views, except "Arminian" and "Calvinist." Of course, one may go beyond the traditional systems, and if so, it is proper to designate his views as being "hyper."

Mr. Rice is like Mr. Graham. Mr. Graham does not want to be called "fundamentalist" or "modernist." But Mr. Rice has insisted that Mr. Graham is a fundamentalist. Mr. Graham says, No, I am neither; don't call me a fundamentalist and don't call me a modernist. Mr. Graham no doubt looks upon "fundamentalists" such as Rice as "hyper-fundamentalists," therefore does not want to be classified with Rice & Co. as a fundamentalist. Yes, Mr. Graham professes to believe the "fundamentals," the same as Mr. Rice, but doesn't want to be called "fundamental-

ist."

But Mr. Rice has insisted that Mr. Graham is a "fundamentalist," and we likewise insist that according to the accepted traditional usage of the term "Arminian," Mr. Rice is on the Arminian side, except for one point, eternal security. Mr. Rice may think that he has found a comfortable resting place on the fence between Arminianism and Calvinism, but it does not take a theologian to see that he is fence-straddling.

There is no middle ground between Calvinism and Arminianism. You can go beyond them, but there is a point that marks the dividing line. This point boils down to Paul's question, "Who maketh thee to differ from another?" If you believe that God alone does this, then you are on the Calvinistic side of the fence, though you may not be a true, sound Calvinist; if you say that man's "free-will" makes the deciding choice, then you are on the Arminian side, though you may not be a true, sound Arminian.

Are You Receiving Two Papers?

If you are mistakenly getting two copies of this paper, would you please let us know? Often people get their names on our mailing list more than once, and if this is the case with you, we will appreciate your letting us know.

ian. Mr. Rice is a pretty good Arminian on this dividing point. He teaches that "no man is ever saved without a definite act of the will, a deliberate choice to accept and trust Jesus Christ. You see, you must open the door." (From a sermon, "Who is that Knocking at My Door" by John R. Rice, in August 9, 1957 "Sword of the Lord.")

Quoting again from this sermon, we read, "The Lord Jesus insists that you must open the door."

Again, "What He wants is that decision, that choice in your heart."

This is far on the Arminian side of the fence; in fact, I could give a number of quotations from Arminius to show that Mr. Rice goes beyond James Arminius himself. Arminius taught no such doctrine as this. Let us just read one statement from him:

"In his lapsed and sinful state, man is not capable, of and by himself, either to think, to will, or to do that which is really good; but it is necessary for him to be regenerated and renewed in his intellect, affections or will, and in all his powers, by God in Christ through the Holy Spirit, that he may be qualified to understand, esteem, consider, will, and perform whatever is truly good. When he is made a partaker of this regeneration or renova-

tion, I consider that, since he is delivered from sin, he is capable of thinking, willing and doing that which is good, but yet not without the continued aids of Divine Grace." (Vol. I, pages 252, 253, "Writings of James Arminius.")

I doubt very seriously if Mr. Rice would subscribe to this doctrine relative to man's will. This is more like Calvinism than Riceism. Nowhere can Rice find his doctrine in the writings of Arminius, for Arminius was much nearer to the truth than Mr. Rice. Arminius has been grossly slandered by those who impute grossly unscriptural doctrines to him. He was much nearer to the truth than many who abhor the term "Arminian," yet are really hyper-Arminian themselves.

7. Mr. Rice grossly misrepresents two great Calvinists of ages gone by, George Whitefield (1714-1770) and Charles Haddon Spurgeon (1834-1892).

I quote from his first article:

"I am convinced that Whitefield and Spurgeon were both influenced by the pressure of Arminian theology in their day, to call themselves Calvinists, although neither was hyper-Calvinistic in actual practice and emphasis."

Notice again how Mr. Rice uses the term "hyper-Calvinistic." Of course, neither Whitefield nor C. H. Spurgeon were hyper-Calvinistic! But if Mr. Rice means that they were not Calvinistic, then he exposes himself as being in need of historical facts and information.

But actually, if we are to judge this statement in the light of Mr. Rice's use of the terms "Calvinist" and "hyper-Calvinist," we must conclude that Mr. Rice is saying that these two men were not Calvinists, but only called themselves Calvinists. We have before noticed how Rice uses these terms to apply to the same doctrine. So in this statement, he evidently uses the term "hyper-Calvinistic" as he uses it throughout his article, referring to one and the same doctrine as Calvinism. If this be true, then we are tempted to ask, in the words of Augustus Toplady, did ever "such low, whining cant ooze from the pen of meanness?"

As for Mr. Whitefield, he was one of the strongest exponents of Calvinistic principles that ever lived. His strong love for these truths finally led to a separation with the Arminian, John Wesley, and Whitefield became the outstanding leader of the movement called "Calvinistic Methodism." Mr. Toplady, who lived at the same period of time as Whitefield, regarded him as "the Apostle of the British empire," and said that Whitefield "cannot but stand highest on the modern list of Christian ministers." At the same time, Mr. Toplady had an opposite opinion of Mr. Wesley, the man who advocated Arminian views. Mr. Toplady said of him: "I believe him to be the most rancorous hater of the gospel-system that ever appeared in this island. I except not Pelagius himself." Toplady further said that he held it as much his "duty to pray for his (Wesley's) conversion as to expose the futility of his railings against the truths of the gospel," for Mr. Toplady did not have much hope that Mr. Wesley was truly a saved man.

I have in my library a volume of sermons by Mr. Whitefield, and it might help to further show

"I Should Like To Know"

1. I have been unable to learn just what the name "Landmark Baptist" means and what special doctrines they hold. Would appreciate some enlightenment on this subject.

The expression "Landmark Baptist" was first applied as a term of reproach. J. R. Graves asked J. M. Pendleton to write an article on the question, "Ought Baptists to recognize Pedobaptist preachers as gospel ministers?" and the article was published in tract form under the title, "An Old Landmark Reset." Graves says, "This calm discussion, which had an immense circulation in the South, was reviewed by many of the leading writers, North and South, and they, by way of reproach, called all Baptists 'Old Landmarkers' who accepted his (Pendleton's) conclusions, and the impression was sought to be made that Brother Pendleton and myself were aiming at dividing the denomination and starting a new sect."

Later, Graves brought out a book entitled "Old Landmarkism—What Is It?" In this book, he simply set forth the "ancient landmarks" held by Baptists, such as the church a visible assembly, the ordinances are church ordinances, baptism by immersion by the proper authority, "close" communion, and non-unionism, etc. The "liberal" Baptists of that time used the term "Landmarker" to brand anyone who believed these truths.

Today, there are some churches, mostly in the southwest, that wear this name, "Landmark Baptist." Whether or not they believe what was first dubbed as "Old Landmarkism," we are not prepared to say, but it is our impression that they do. As to salvation, however, they are Arminian, except for security.

2. What is the origin of the term, "The Five Points of Calvinism?"

Contrary to what many folk believe, this expression was not used until many years after Calvin's death. And actually, the use of the expression was due to the opposition of Arminians. The Arminians published five articles remonstrative of the doctrines taught by Calvinists. The five Arminian articles singled out the doctrines of predestination, redemption, depravity, grace, and perseverance. The publication of these articles of the "Remonstrants," as the Arminians called themselves, gave occasion for the Synod of Dort in 1619. At this Synod, the Calvinists set forth their views in opposition to the five articles of the Remonstrants. Thus, the "five points" soon became a common expression on both sides, and the expression, "The Five Points of Calvinism," has lived until this day. Understand, no Calvinist ever singled

Mr. Rice's misrepresentation of the man if I give a few brief quotations from him. On page 181, speaking of conversion, Whitefield says: "I would as soon go to yonder church-yard, and attempt to raise the dead carcasses, with a 'Come forth,' as to preach to dead souls, did I not hope for some superior power to make the word effectual to the designed end. I should only be like a sounding brass for any saving purpose, or as a tinkling cymbal. Neither is this change to be wrought by the power of our own free-will. This an idol every where set up, but we dare not fall down and worship it."

Again, "We are all Arminians by nature; and therefore, no wonder so many natural men embrace that scheme. (p. 184). Later in this same volume of sermons, Mr. Whitefield represents Arminianism in the same class as infidelity, referring both to Satan (p. 188).

On page 204, Mr. Whitefield refers to God's elective grace: "All that we receive in time, all the (Continued on page 5, column 2)

out these five points and named them "Calvinism," but the Arminians centered their opposition upon them in particular. Neither in the writings of Calvin nor any other man before the Remonstrants, will one find such an outline or such expressions as later used. Thus, the off-repeated charge that Calvin developed "The Five Points of Calvinism" is groundless. He taught the same truths, yes; but so did scores of others before him. Had the Arminians not singled out these five doctrines and opposed them, there would have never been such an expression as "The Five Points of Calvinism."

3. When Jesus arose from the tomb, was His body raised a spiritual body or did that happen when He ascended? If when He arose it was a spiritual body, why were the prints of the nails and the spear still on His body?

We do not know the nature of a spiritual body. That is visible is evident from the fact that Moses and Elijah had such bodies on the mount of transfiguration and Christ had a body when He arose. As for the nail-prints, your question seems to be based upon the idea that a spiritual body can not bear the scars suffered in a human body. But this idea is, to say the least, without any definite proof. Christ's body was a spiritual body, yet it had scars. Why? we do not know, except to say that God has a purpose for such. Whether we will have such scars is a matter for the speculators to discuss.

4. We have joined a small group of believers in a Bible study period. After joining, we discovered that the group is predominately Plymouth Brethren. In their creedal statement, they claimed to be Calvinistic, but the leader is such a free-willer that it shows in practically every statement he makes. We are well-grounded in the Faith, having once been in the error of Arminianism but rescued by the grace of God, so we know they cannot shake our faith, but is it right to be in with such a group? Can we hope to show them the way? We do enjoy studying the Word of God with them and giving our views.

If it were us, we would come out and be separate. In no way would we want to lend our influence or support to such a movement as Plymouth Brethrenism.

5. Is there a Scripture verse that says something like, "What is not of God is of the devil?"

Not that we know of. You may be thinking of I John 2:15-17; Romans 14:23; Matt. 12:30; John 8:44; or some similar verse.—B. L. R.

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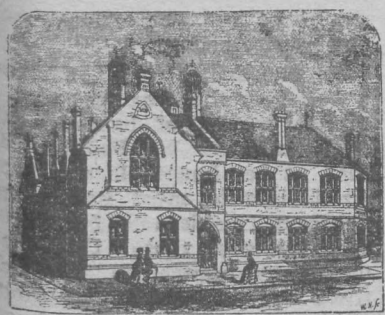
Charles Haddon Spurgeon

(Continued from page one)
ly preached the Word, pressing the Law and the Gospel upon his hearers — the Law to convict and break the hardened, and the Gospel to heal the broken.

With the great increase in membership and attendance came need for more space. In 1854, the church took steps toward this end, and in 1861, an enormous, beautiful tabernacle was completed. It was called "Metropolitan Tabernacle." Here Spurgeon preached until his death in 1892.

In 1856, Mr. Spurgeon was married to Miss Susan Thompson, who proved to be a God-send in the young minister's ever busy life. Mrs. Spurgeon gracefully and lovingly attended to her husband in his afflictions, and later, Mr. Spurgeon was called upon to do likewise for his wife, as she became an invalid. Two sons — twins — were born to this godly home, Charles and Thomas, and both of them became Baptist ministers of great usefulness.

In 1856, beginning with one student, Spurgeon began what developed into the Pastors' College, Mr. George Rogers was the teacher, and Mr. T. W. Medhurst the young student-minister.



The Pastors' College.

Soon there were eight others, then twenty, and soon nearly one hundred men were enrolled in The Pastors' College. Mr. Spurgeon was very careful about the faculty and students that came into the College. The theological views were Calvinistic, after the Puritanic fashion. It was not an interdenominational school, but Baptist. Spurgeon said, "We know nothing of new ologies; we stand by the old ways . . . Believing that the Puritanic school embodied more of gospel truth in it than any other since the days of the apostles, we continue in the same line of things; and, by God's help, hope to have a share in that revival of Evangelical doctrine which is as sure to come as the Lord Himself." "We confine our college to Baptists; and in order not to be harassed with endless controversies, we invite those only who hold those views of divine truth which are popularly known as Calvinistic . . . Latitudinarianism with its infidelity, and Unsectarianism with its intolerance, are neither of them friends of ours: we delight in the man who believes, and therefore speaks."

In 1856, Mr. Spurgeon's sermons began to be published each week, first under the heading, "The New Park Street Pulpit," later, "The Metropolitan Tabernacle Pulpit." In "The Sword and Trowel" for February, 1897, five years after Spurgeon's death, a report was given, stating that the 2,500th published sermon had been reached. Hundreds of thousands of his sermons were reprinted — printed in pamphlet form, in newspapers, magazines, with many of them translated into other tongues. Through his great sermons, Spurgeon continues his ministry on earth, though he is "absent in body." It can be said of him in a very real sense, "he being dead yet speaketh." People today still read his messages and are blessed by the Christ-centered spiritual food Mr. Spurgeon set upon the Gospel-table.

Though outstanding as a preacher, Mr. Spurgeon was also blessed with the mind of a theologian.

Spurgeon's Sermons on Sovereignty

by Charles Haddon Spurgeon

1834-1892

Editor's Note: In the year 1861, the church of which Mr. Spurgeon was pastor, completed its tremendous new structure, the Metropolitan Tabernacle. The first sermon by Mr. Spurgeon, in this new building, was preached on Monday afternoon, March 25th. A few days later in this new building, on Thursday, April 11th, Mr. Spurgeon had what we today would call a Bible Conference. The theme of the conference was, "Exposition of the Doctrines of Grace." The speakers and their subjects were as follows: Election by John Bloomfield, Human Depravity by Evan Probert, Particular Redemption by James A. Spurgeon, Mr. Spurgeon's brother, Effectual Calling by James Smith, and the Final Preservation of Believers in Christ Jesus by William O'Neil. Mr. Spurgeon, as pastor of the church, was the "Master of Ceremonies," and he gave a very lengthy introductory message; in fact, the message, printed in fine, small type, covers about seven pages in Volume VII of The New Park Street and Metropolitan Tabernacle Pulpit.

The main body of this message is as follows. But first, this word by way of explanation: Mr. Spurgeon used lengthy paragraphs, and to make this message and those that follow easier for the modern reader, we are taking the liberty of making new paragraphs when possible. Other than this minor variation, there are no changes made in these messages. Even on the minor points of interpretation and the use of terms with which this paper might not be in full agreement (for instance, the use of the term "Sabbath" for Sunday or Lord's Day), there has been no alteration. We are simply letting Mr. Spurgeon speak his own mind on these great subjects that relate to God's Sovereignty.

MISREPRESENTATIONS OF TRUE CALVINISM CLEARED AWAY

There is nothing upon which men need to be more instructed than upon the question of what Calvinism really is. The most infamous allegations have been brought against us, and sometimes, I must fear, by men who knew them to be utterly untrue; and, to this day, there are many of our opponents, who, when they run short of matter, invent and make for themselves a man of straw, call that John Calvin, and then shoot all their arrows at it. We are not come here to defend your man of straw—shoot at it or burn it as you will, and, if it suit your convenience, still oppose doctrines which were never taught, and rail at fictions which, save in your brain, were never in existence. We come here to state what our views really are, and we trust that any who do not agree with us will do us the justice of not misrepresenting us. If they can disprove our doctrines, let them state them fairly and then overthrow them, but why should they first caricature our opinions and then afterwards attempt to put them down?

Among the gross falsehoods which have been uttered against the Calvinists proper, is the wicked calumny that we hold the damnation of little infants. A baser lie was never uttered. There may have existed somewhere, in some corner of the earth, a miscreant who would dare to say that there were infants in hell, but I have never met with him, nor have I met with a man who ever saw such a person. We say, with regard to infants, Scripture saith but very little, and therefore, where Scripture is confessedly scant, it is for no man to determine dogmatically. But I think I speak for the entire body, or certainly with exceedingly few exceptions, and those unknown to me, when I say, we hold that all infants are elect of God and are therefore saved, and we look to this as being the means by which Christ shall see of the travail of his soul to a great degree, and we do sometimes hope that thus the multitude of the saved shall be made to exceed the multitude of the lost. Whatever views our friends may hold upon the point, they are not necessarily connected with Calvinistic doctrine. I believe that the Lord Jesus, who said, "Of such is the kingdom of heaven," doth daily and constantly receive into his loving arms those tender ones who are only shown, and then snatched away to heaven. Our hymns are no ill witness to our faith on this point, and one of them runs thus:

"Millions of infant souls compose
The family above."

Toplady, one of the keenest of Calvinists, was of this number. "In my remarks," says he, "on Dr. Nowell, I testified my firm belief that the souls of all departed infants are with God in glory; that in the decree of predestination to life, God hath included all whom he decreed to take away in infancy, and that the decree of reprobation hath nothing to do with them." Nay, he proceeds farther, and asks, with reason, how the anti-Calvinistic system of conditional salvation and election, or good works foreseen, will suit with the salvation of infants? It is plain that Arminians and Pelagians must introduce a new principle of election; and in so far as the salvation of infants is concerned, become Calvinists. Is it not an argument in behalf of Calvinism, that its principle is uniform throughout, and that no change is needed on the ground on which man is saved, whether young or old?

John Newton, of London, the friend of Cowper, noted for his Calvinism, holds that the children in heaven exceed its adult inhabitants in all their multitudinous array. Gill, a very champion of Calvinism, held the doctrine, that all dying in infancy are saved. An intelligent modern writer, (Dr. Russell, of Dundee), also a Calvinist, maintains the same views; and when it is considered that nearly one-half of the human race die in early years, it is easy to see what a vast accession must be daily and hourly making to the blessed population of heaven.

A more common charge, brought by more decent people,—for I must say that the last charge is never brought, except by disreputable persons,—a more common charge is, that we hold clear fatalism. Now, there may be Calvinists who are fatalists, but Calvinism and fatalism are two distinct things. Do not most Christians hold the doctrine of the providence of God? Do not all Christians, do not all believers in a God hold the doctrine of his foreknowledge? All the difficulties which are laid against the doctrine of predestination might, with equal force, be laid against that of Divine foreknowledge. We believe that God hath predestinated all things from the beginning, but there is a difference between the predestination of an intelligent, all-wise, all-bounteous God, and that blind fatalism which simply says, "It is because it is to be." Between the predestination of Scripture and the fate of the Koran, every sensible man must perceive a difference of the most essential character. We do not deny that the thing is so ordained that it must be, but why is it to be, but that the Father, God, whose name is love, ordained it; not because of any necessity in circumstances that such and such a thing should take place. Though the wheels of providence revolve with rigid exactness, yet not without purpose and wisdom. The wheels are full of eyes,

and everything ordained is so ordained that it shall conduce to the grandest of all ends, the glory of God, and next to that the good of His creatures.

But we are next met by some who tell us that we preach the wicked and horrible doctrine of sovereign and unmerited reprobation. "Oh," say they, "you teach that men are damned because God made them to be damned, and that they go to hell, not because of sin, not because of unbelief, but because of some dark decree with which God has stamped their destiny." Brethren, this is an unfair charge again. Election does not involve reprobation. There may be some who hold unconditional reprobation. I stand not here as their defender, let them defend themselves as best they can; I hold God's election, but I testify just as clearly that if any man be lost he is lost for sin; and this has been the uniform statement of Calvinistic ministers. I might refer you to our standards, such as "The Westminster Assembly's Catechism," and to all our Confessions, for they all distinctly state that man is lost for sin, and that there is no punishment put on any man except that which he richly and righteously deserves. If any of you have ever uttered that libel against us, do it not again, for we are as guiltless of that as you are yourselves. I am speaking personally—and I think in this I would command the suffrages of my brethren—I do know that the appointment of God extendeth to all things; but I stand not in this pulpit, nor in any other, to lay the damnation of any man anywhere but upon himself. If he be lost, damnation is all of men; but, if he be saved, still salvation is all of God.

To state this important point yet more clearly and explicitly, I shall quote at large from an able Presbyterian divine:

"The pious Methodist is taught that the Calvinist represents God as creating men in order to destroy them. He is taught that Calvinists hold that men are lost, not because they sin, but because they are non-elected. Believing this to be a true statement, it is not wonderful that the Methodist stops short, and declares himself, if not an Arminian, at least an Anti-Predestinarian. But no statement can be more scandalously untrue. It is the uniform doctrine of Calvinism, that God creates all for His own glory; that He is infinitely righteous and benignant, and that where men perish it is only for their sins."

"In speaking of suffering, whether in this world or in the world to come; whether it respects angels or men, the Westminster standards (which may be considered as the most authoritative modern statement of the system) invariably connect the punishment with previous sin, and sin only. 'As for those wicked and ungodly men whom God as a righteous judge FOR FORMER SINS doth blind and harden, from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption make occasion of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves even under those means which God useth for the softening of others.' The Larger Catechism, speaking of the unsaved among angels and men, says, 'God according to his Sovereign power and the unsearchable counsel of His own will (whereby He extendeth or withholdeth favour as He pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of His justice.' Again, 'the end of God appointing this day (of the last judgment) is for the manifestation of the glory of His mercy, in the eternal salvation of the elect, and of His justice in the damnation of the reprobate who are wicked and disobedient.'"

"This is no more than what the Methodist and all other Evangelical bodies acknowledge—that where men perish it is in consequence of their sin. If it be asked, why sin which destroys, is permitted to enter the world, that is a question which bears not only on the Calvinist, but equally on all other parties. They are as much concerned and bound to answer it as he; nay, the question is not confined to Christians. All who believe in the existence of God—in His righteous character and perfect providence, are equally under obligation to answer it. Whatever may be the reply of others, that of the Calvinist may be regarded as given in the statement of the Confession of Faith, which declares that God's providence extendeth itself even to the first fall, and other sins of angels and men, etc; 'yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.'"

"It is difficult to see what more could be said upon the subject; and if such be the undoubted sentiments of Calvinists, then what misrepresentation can be more gross than that which describes them as holding that sinners perish irrespective of their sin, or that God is the author of their sin? What is the declaration of Calvin? 'Every soul departs (at death) to that place which it has prepared for itself while in this world.'"

"It is hard to be charged with holding as sacred truth what one abhors as horrid blasphemy, and yet this is the treatment which has been perseveringly meted out to Calvinists in spite of the most solemn and indignant disclaimers. Against nothing have they more stoutly protested than the thought that the infinitely holy, and righteous, and amiable Jehovah is the author of sin; and yet how often do the supporters of rival systems charge them with this as an article of faith?"

A yet further charge against us is, that we dare not preach the gospel to the unregenerate, that, in fact, our theology is so narrow and cramped that we cannot preach to sinners. Gentlemen, if you dare to say this, I would take you to any library in the world where the old Puritan fathers are stored up, and I would let you take down any one volume and tell me if you ever read more telling exhortations and addresses to sinners in any of your own books. Did not Bunyan plead with sinners, and whoever classed him with any but the Calvinists? Did not Charnock, Goodwin, and Howe agonize for souls, and what were they but Calvinists? Did not Jonathan Edwards preach to sinners, and who more clear and explicit on these doctrinal matters. The works of our innumerable divines teem with passionate appeals to the unconverted. Oh, sirs, if I should begin the list, time should fail me. It is an indisputable fact that we have laboured more than they all for the winning of souls. Was George Whitefield any the less seraphic? Did his eyes weep the fewer tears or his bowels move with the less compassion because he believed in God's electing love and preached the sovereignty of the Most High? It is an unfounded calumny. Our souls are not stony; our bowels are not withdrawn from the compassion which we ought to feel for our fellow-men; we can hold all our views firmly, and yet can weep as Christ did over a Jerusalem which was certainly to be destroyed.

Again, I must say, I am not defending certain brethren who have exaggerated Calvinism. I speak of Calvinism proper, not that which has run to seed, and outgrown its beauty and verdure. I

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Spurgeon's Sermons On Sovereignty

(Continued from page three)

speak of it as I find it in Calvin's Institutes, and especially in his Expositions. I have read them carefully. I take not my views of Calvinism from common repute but from his books. Nor do I, in thus speaking, even vindicate Calvinism as if I cared for the name, but I mean that glorious system which teaches that salvation is of grace from first to last. And again, then, I say it is an utterly unfounded charge that we dare not preach to sinners.

And then further, that I may clear up these points and leave the less rubbish for my brethren to wheel away, we have sometimes heard it said, but those who say it ought to go to school to read the first book of history, that we who hold Calvinistic views are the enemies of revivals. Why, sirs, in the history of the church, with but few exceptions, you could not find a revival at all that was not produced by the orthodox faith. What was that great work which was done by Augustine, when the church suddenly woke up from the pestiferous and deadly sleep into which Pelagian doctrine had cast it? What was the Reformation itself but the waking up of men's minds to those old truths? However far modern Lutherans may have turned aside from their ancient doctrines, and I must confess some of them would not agree with what I now say, yet, at any rate, Luther and Calvin had no dispute about Predestination. Their views were identical, and Luther, "On the bondage of the will," is as strong a book upon the free grace of God as Calvin himself could have written. Hear that great thunderer while he cries in that book, "Let the Christian reader know, then, that God foresees nothing in a contingent manner; but that he foresees, proposes, and acts, from His eternal and unchangeable will. This is the thunder stroke which breaks and overturns Free Will."

Need I mention to you better names than Huss, Jerome of Prague, Farrel, John Knox, Wickliffe, Wishart, and Bradford? Need I do more than say that these held the same views, and that in their day anything like an Arminian revival was utterly unheard of and undreamed of.

And then, to come to more modern times, there is the great exception, that wondrous revival under Mr. Wesley, in which the Wesleyan Methodists had so large a share; but permit me to say, that the strength of the doctrine of Wesleyan Methodism lay in its Calvinism. The great body of the Methodists disclaimed Pelagianism, in whole and in part. They contended for man's entire depravity, the necessity of the direct agency of the Holy Spirit, and that the first step in the change proceeds not from the sinner, but from God. They denied at the time that they were Pelagians. Does not the Methodist hold as firmly as ever we do, that man is saved by the operation of the Holy Ghost, and the Holy Ghost only? And are not many of Mr. Wesley's sermons full of that great truth, that the Holy Ghost is necessary to regeneration? Whatever mistakes he may have made, he continually preached the absolute necessity of the new birth by the Holy Ghost, and there are some other points of exceedingly close agreement; for instance, even that of human inability. It matters not how some may abuse us, when we say man could not of himself repent or believe; yet, the old Arminian standards said the same. True, they affirm that God has given grace to every man, but they do not dispute the fact, that apart from that grace there was no ability in man to do that which was good in his own salvation.

And then, let me say, if you turn to the continent of America, how gross the falsehood, that Calvinistic doctrine is unfavourable to revivals. Look at that wondrous shaking under Jonathan Edwards, and others which we might quote. Or turn to Scotland—what shall we say of M'Cheyne? What shall we say of those renowned Calvinists, Chalmers, Wardlaw, and before them Livingstone, Haldane, Erskine, and the like? What shall we say of the men of their school, but that, while they held and preached unflinchingly the great truths which we would propound today, yet God owned their Word, and multitudes were saved. And if it were not perhaps too much like boasting of one's own work under God, I might say, personally I have never found the preaching of these doctrines lull this Church to sleep, but ever while they have loved to maintain these truths, they have agonized for the souls of men, and the 1600 or more whom I have myself baptized, upon profession of their faith, are living testimonies that these old truths in modern times have not lost their power to promote a revival of religion.

I have thus cleared away these allegations at the outset; I shall now need a few minutes more to say, with regard to the Calvinistic system, that there are some things to be said in its favour, to which of course I attach but little comparative importance, but they ought not to be ignored. It is a fact that the system of doctrines called the Calvinistic, is so exceedingly simple and so readily learned, that as a system of Divinity it is more easily taught and more easily grasped by unlettered minds than any other. The poor have the Gospel preached to them in a style which assists their memories and commends itself to their judgments. It is a system which was practically acknowledged on high philosophic grounds by such men as Bacon, Leibnitz, and Newton, and yet it can charm the soul of a child and expand the intellect of a peasant.

And then it has another virtue. I take it that the last is no mean one, but it has another—that when it is preached there is a something in it which excites thought. A man may hear sermons upon the other theory which shall glance over him as the swallow's wing gently sweeps the brook, but these old doctrines either make a man so angry that he goes home and cannot sleep for very hatred, or else they bring him down into lowliness of thought, feeling the immensity of the things which he has heard. Either way it excites and stirs him up not temporarily, but in a most lasting manner. These doctrines haunt him, he kicks against the pricks, and full often the word forces a way into his soul. And I think this is no small thing for any doctrine to do, in an age given to slumber, and with human hearts so indifferent to the truth of God. I know that many men have gained more good by being made angry under a sermon than by being pleased by it, for being angry they have turned the truth over and over again and at last, the truth has burned its way right into their hearts. They have played with edge-tools, but they have cut themselves at last.

It has this singular virtue also—it is so coherent in all its parts. You cannot vanquish a Calvinist. You may think you can, but you cannot. The stones of the great doctrines so fit into each other, that the more pressure there is applied to remove them the more strenuously do they adhere. And you may mark, that you cannot receive one of these doctrines without believing all. Hold for instance that man is utterly depraved, and you draw the inference then that certainly if God has such a creature to deal with salvation must come from God alone, and if from Him, the offended one, to an offending creature, then He has a right to give or withhold His mercy as He wills; you are thus forced upon election, and when you have gotten that you have all: the others must follow. Some by putting the strain upon their judgments may manage to hold two or three points and not the rest, but sound logic I take it

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Charles Haddon Spurgeon

(Continued from page three)

logian, and fathomed deep theology as easily as a Gill or an Owen. Actually, his sermons are as full of theology as anyone's Body of Divinity or Systematic Theology. But it is in plain, simple language, set forth in a straight-forward, to the point, common-sense manner. Mr. Spurgeon's theology flowed from his experience with God and His Word. His spiritual life and his theology were one and the same—two, yet one. He believed that the Lord alone was his Saviour, and thus could see nothing but Calvinism as the truth. He said, "I ascribe my change wholly to God." "If anyone should ask me what I mean by a Calvinist, I should reply, 'He is one who says, Salvation is of the Lord.' I cannot find in Scripture any other doctrine than this. It is the essence of the Bible. 'He only is my rock and my salvation.' Tell me anything contrary to this truth, and it will be heresy, and I shall find its essence here, that it has departed from this great, this fundamental rock-truth, 'God is my rock and my salvation.'"

Though often railed upon by Arminians as a hyper-Calvinist, his doctrine and practice gave the lie to the slander. He freely preached the Gospel to all, but he knew that the purpose of his preaching was to call out the elect, through the Spirit's power going before and accompanying the Word. Once he said, "If, indeed, I believed there was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be saved, and I do not care to preach. But now I know that a countless number must be saved; I am confident

Why The Word "Calvinist"?

We use the word simply for shortness of expression, and because the enemies of free grace will then be quite sure of what we mean. It is our firm belief, that what is commonly called Calvinism, is neither more nor less than the good old gospel of the Puritans, the Martyrs, the Apostles, and of our Lord Jesus Christ.

—C. H. Spurgeon
New Park Street Pulpit,
Vol. I (see preface.)

that Christ 'shall see his seed, he shall prolong his days.' I know that, if there is much to dispirit me in my ministry, and I see but little of its effects, yet He shall keep all whom the Father has given to Him; and this makes me preach. I come into this chapel tonight with assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call someone by the use of the ministry, so why not by me?"

On the other hand, a few hyper-Calvinists denounced Spurgeon as an Arminian because he followed in the path of John the Baptist and the Apostles, using the Law, exhortations, promises—God's appointed means—to warn sinners to "flee from the wrath to come." But Mr. Spurgeon knew well that God had ordained the means as well as the end, and the jeers of neither the "freewill" loving Arminians, nor the anti-Gospel hyper-Calvinists moved him from his Calvinistic ground.

Not only was Mr. Spurgeon a theologian, he was a gifted writer. For twenty-seven years (1865-1892), he edited *The Sword and Trowel*, a monthly magazine. Probably his most outstanding literary piece was his exposition of the book of Psalms, entitled, *The Treasury of David*. Being a lover of proverbs, as well as a genius at composing them, he gathered together and composed several hundred quaint sayings, and published them under the title, *The Salt Cellars*, in two volumes. Another expository work was *The Gospel of Matthew*, which was not completely finished when he died. However, the man had so well-covered the book

Distinctive Principles Of Baptists

By The Late J. M. Pendleton
Author of Church Manual, Christian Doctrines, etc.

I. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

Section IV

The argument from household baptisms in favor of infant baptism is invalid.

I will refer to these baptisms as they are recorded in the Scriptures. In the tenth chapter of the Acts of the Apostles there is an account of Peter's visit to Cornelius. He began at Caesarea to preach to Gentiles as he had before preached to Jews. He carried into effect the Great Commission in precisely the same way. The Holy Spirit accompanied the Word preached, and Gentile believers for the first time "spoke with tongues and magnified God." Then said Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Here was a household baptism,

in his sermons that the work was completed with comments gathered from the printed sermons. His devotional book, *Morning and Evening*, was originally published in separate volumes, but is now available in one, being the most outstanding volume of its nature on the market today. Scores of other volumes, pamphlets, and tracts came from his pen, so many that it would tire your patience to say a word about them all. But we do wish to list these other books that are among his outstanding works: *Lectures To My Students*, *Commenting and Commentaries*, *My Sermon Notes*, *All of Grace*, *The Saint and the Saviour*, *John Ploughman's Talk*, *John Ploughman's Pictures*, *The Checkbook of the Bank of Faith*, *Flashes of Thought*, *Sermons in Candles*, *The Soul Winner*, *Barbed Arrows*, *Feathers for Arrows*.

Of course, scores of his sermons were gathered together and published, and we do not mention these, they are so numerous.

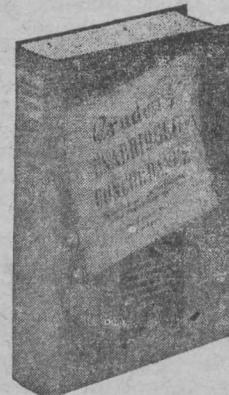
As we think upon the matchless gifts and miraculous labors of this great man, we are inclined to think of him as being super-human, if not angelic or even divine. But it wasn't either of these. Mr. Spurgeon is simply a testimony to the Sovereign God who can do what He will with His own.

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but there are things said of the subjects of this baptism that could not be true of speechless infants. One fact, however, settles the whole matter. In the second verse of the chapter it is said that Cornelius "feared God with all his house." Can infants fear God?

The baptism of Lydia and her household at Philippi is next in order. The narrative, as given in Acts 16:13, 14, 15, is as follows:

"And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us."

No one denies that Lydia was a believer; she was therefore a proper subject of baptism. But it is inferred by Pedobaptists that, as her household was baptized, infants must have been baptized. This does not follow, for the very good reason that there are many households in which there are no infants. The probability—and it amounts almost to a certainty—is that Lydia had neither husband nor children. She was engaged in secular business—was "a seller of purple, of the city of Thyatira," which was a considerable distance from Philippi. If she had a husband and infant children, is it not reasonable to suppose that her husband would have taken on himself the business in which she was engaged, letting her remain at home with the infant children? She evidently had no husband with her; for we cannot believe that she violated conjugal propriety so far as to reduce her husband to a cipher by saying "my house." Nor can we believe that the sacred historian would have spoken of "the house of Lydia," in verse 40, if she had a husband. The most reasonable inference is that her household consisted of persons in her employ, that they as well as Lydia became Christian converts, and that they were the "brethren" whom Paul and Silas "comforted" when, having been released from prison, they "entered into the house of Lydia."

Enough has been said to invalidate Pedobaptist objections to the Baptist explanation of this narrative, and nothing more can be required. Pedobaptists affirm that Lydia had infant children. Their argument rests for its basis on this view. On them devolves the burden of proof. They must prove that she had infant children. This they have never done—this they can never do. The narrative therefore furnishes no argument in favor of infant baptism.

The same chapter (Acts 16) contains an account of the baptism of the jailer and his household. Here it is necessary to say but little; for every one can see that there were no infants in the jailer's family. Paul and Silas "spoke unto him the word of the Lord, and to all that were in his house." It is also said that the jailer rejoiced, "believing in God with all his house." Surely the word of the Lord was not spoken to infants; surely infants are incapable of believing. It is worthy of notice that this record shows how Paul understood the Commandment (Continued on page 5, column 1)

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Distinctive Principles

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mission of Christ. He first spoke the Word of the Lord, and when that Word was believed, but not till then, was there an administration of baptism.

It is only necessary to refer to the household of Cripus (Acts 18:8) to show what has just been shown—namely, that a man's house as well as himself may believe on the Lord. It is not said in so many words that the family of Cripus was baptized, but it is said that he "believed on the Lord with all his house." No doubt the family was baptized, but faith in Christ preceded the baptism.

In I Corinthians 1:16, Paul says, "And I baptized also the household of Stephanas." Will any one infer that there were infants in this family? This inference cannot be drawn, in view of what the same apostle says in the same epistle (16:15): "Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Infants could not addict themselves to the ministry of the saints. It follows that there were no infants in the family of Stephanas.

I am aware that to invalidate this conclusion an argument from chronology has been used. It has been urged that, although infants were baptized in the family of Stephanas when Paul planted the church at Corinth, sufficient time elapsed between their baptism and the date of Paul's First Epistle to the church to justify the declaration, "They have addicted themselves to the ministry of the saints." This argument avails nothing in view of the fact that the most liberal chronology allows only a few years to have intervened between the planting of the church and the date of the Epistle.

Reference has now been made to all the household baptisms mentioned in the New Testament, and there is no proof that there was an infant in any of them. On the other hand, facts and circumstances are related which render it a moral certainty that there were no infants in those baptized families. It will not do to say that ordinarily there are

infants in households; it must be shown that it is universally the case. Then the household argument will avail Pedobaptists—not till then.

But it cannot be said of all households that there are infants in them. Many a Baptist minister in the United States has baptized more households than are referred to in the New Testament, and no infants in them. It is said that more than thirty entire household baptisms have occurred in connection with American Baptist missionary operations among the Karens in Burmah. In view of such considerations as have now been presented, the reasonings of Pedobaptists from household baptisms are utterly inconclusive. They cannot satisfy a logical mind.

Rice Reviewed

(Continued from page two)

streams that come to our souls, are but so many streams flowing from that inexhaustible fountain, God's electing, God's sovereign, God distinguishing, God's everlasting love."

And across the page on 205, we read, "Glory be to God, our salvation depends not upon our own free will, but upon God's free grace!"

Now I will put this blessed volume aside, and take up some of Mr. Spurgeon's sermons. Did Mr. Spurgeon just "call" himself a Calvinist, or was he actually, in faith, practice, and emphasis, Calvinistic? Let us hear the man speak for himself:

"I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing less. I do not believe we can preach the gospel, if we do not preach justification by faith, without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor do I think we can preach the gospel, unless we base it upon the special and particular redemption of His elect and chosen people."

Spurgeon's Sermons On Sovereignty

(Continued from page four)

requires a man to hold the whole or reject the whole; the doctrines stand like soldiers in a square, presenting on every side a line of defense which is hazardous to attack, but easy to maintain. And mark you, in these times when error is so rife and neology strives to be so rampant, it is no little thing to put into the hands of a young man a weapon which can slay his foe, which he can easily learn to handle, which he may grasp tenaciously, wield readily, and carry without fatigue; a weapon, I may add, which no rust can corrode and no blows can break, trenchant, and well annealed, a true Jerusalem blade of a temper fit for deeds of renown. The coherency of the parts, though it be of course but a trifle in comparison with other things, is not unimportant.

And then, I add,—but this is the point my brethren will take up—it has this excellency, that it is scriptural, and that it is consistent with the experience of believers. Men generally grow more Calvinistic as they advance in years. Is not a sign that the doctrine is right. As they are growing riper for heaven, as they are getting nearer to the rest that remaineth for the people of God, the soul longs to feed on the finest of the wheat, and abhors chaff and husks.

And then, I add,—and, in so doing, I would refute a calumny that has sometimes been urged,—this glorious truth has this excellency, that it produces the holiest of men. We can look back through all our annals, and say, to those who oppose us, you can mention no names of men more holy, more devoted, more loving, more generous than those which we can mention. The saints of our calendar, though uncanonized by Rome, rank first in the book of life. The name of Puritan needs only to be heard to constrain our reverence. Holiness has reached a height among them which is rare indeed, and well it might for they loved and lived the truth. And if you say that our doctrine is inimical to human liberty, we point you to Oliver Cromwell and to his brave Ironsides, Calvinists to a man. If you say, it leads to inaction, we point you to the Pilgrim Fathers and the wildernesses they subdued. We can put our finger upon every spot of land, the wide world o'er, and say, "Here was something done by a man who believed in God's decrees; and, inasmuch as he did this, it is proof it did not make him inactive, it did not lull him to sloth."

The better way, however, of proving this point is for each of us who hold these truths, to be more prayerful, more watchful, more holy, more active than we have ever been before, and by so doing, we shall put to silence the gainsaying of foolish men. A living argument, is an argument which tells upon every man; we cannot deny what we see and feel. Be it ours, if aspersed and calumniated, to disprove it by a blameless life, and it shall yet come to pass, that our Church and its sentiments too shall come forth "Fair as the moon, clear as the sun, and terrible as an army with banners."

(Taken from Volume 7, pages 300-304 of The New Park Street and Metropolitan Tabernacle Pulpit.)

ple which Christ wrought out upon the cross; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation after having once believed in Jesus. Such a gospel I abhor." (From Spurgeon's Autobiography, Vol. I, page 172).

We can hardly understand how Mr. Rice can read such statements as these and keep from blushing when he says, "I am convinced" that Spurgeon only "called" himself a Calvinist! Again I say, no one is fooled by such misrepresentation but the ignorant, uninformed, or prejudiced person. Honest people, even those who differ with the Calvinism of Spurgeon, will no doubt look upon such misrepresentation as this with utter contempt and disgust.

Hear, O heaven, and give ear, O earth! Spurgeon was not a Calvinist, he only "called" himself one! His "emphasis" was not Calvinistic, neither was his "practice!"

Mr. Rice says that he is "convinced" of this. But we have reasons for being convinced otherwise. For instance, in the year 1861, Mr. Spurgeon had in his church what we today would call a Bible Conference. The theme was, "Exposition of the Doctrines of Grace." In this "Bible Conference," there were five different speakers, and the subjects were these: Election, Human Depravity, Particular Redemption, Effectual Calling, The Final Perseverance of Believers in Christ Jesus. Mr. Spurgeon gave a lengthy introduction to the conference, and spoke briefly two times later. The main portion of the introduction is printed in this issue of TBE, and the entire record of this conference may be found in Volume 7 of The New Park Street and Metropolitan Tabernacle Pulpit, pages 297-328. If this conference doesn't reveal that Mr. Spurgeon "emphasized" Calvinism and "practiced" it, then what does it reveal? that he only "called" himself a Calvinist?

Also, in 1859, when the church Spurgeon pastored began to build the Metropolitan Tabernacle, Mr. Spurgeon deposited a copy of the strongly Calvinistic Philadelphia Confession of Faith in the cornerstone, thus signifying his Calvinistic stand. Then he said, "As for our faith, as a church, you have heard about that already. We believe in the five great points commonly known as Calvinistic . . . Against all comers, especially against all lovers of Arminianism, we defend and maintain pure gospel truth." (See Spurgeon's Autobiography, chapter 54).

Not only did Mr. Spurgeon deposit a copy of the Philadelphia Confession in the cornerstone of the Tabernacle, but he himself brought out an edition of the confession and scattered it throughout England. We have just recently published several of the articles of this confession in TBE, and all of those who read them realize that they are Calvinistic to the very core.

To show further that Mr. Spurgeon was Calvinistic in "emphasis" and "practice," I call attention to the fact that he preached scores of sermons on the

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EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: "THE CLEANSING BLOOD OF CHRIST"
Text: I John 1:7; Scripture reading: I John 1:2-2

INTRODUCTION: We are living in an age when all dogmatic preaching is to be forgotten. But where shall we turn? It is divine dogma or doubt! What more dogmatic and positive than 1 John 1:7? Away with all dogma means away with this! There are those who dissolve everything into the gas of interpretation. "That's your interpretation!" they shout. But 1 John 1:7 stands on its own foundation. "The blood of Jesus Christ cleanseth us from all sin," regardless of your interpretation.

I. WE HAVE A PRICE—

"The blood of Jesus Christ. . ."

A. Examine a theory. Some theologians say, "Man sold himself to Satan; the blood of Christ is the ransom Satan demanded of Christ." More Shakespeare than Scripture here (pound of flesh, etc.). Indeed no Scripture for this. Blood of Christ not paid to any person, but to honor the Law of God broken by man. Illustration: Soldier lays down life on battlefield for price of freedom. Whom did he pay? No one. Paid to law of love and liberty. Policeman sheds his life blood for our protection. Price of preservation. Whom did he pay? No one. Paid to the principle of law and order.

B. Examine the truth. Christ bought us, who believe, by His blood. Acts 20:28—"purchased." Eph. 1:7—"redemption" means to pay a ransom and to loose from slavery and debt. 1 Pet. 1:18-19—"redeemed not with silver and gold. Gold! They pave the streets with that in the new Jerusalem and count it as the dust underfoot (Rev. 21:21). Rev. 5:9—"redeemed to God" by the Lamb's blood from all nations. We cannot offer dirty green pannies (counterfeit slugs of our own design and making) of our own goodness, righteousness, merit, when the price is already paid in full! by pure, precious, gold red coins of Christ's blood.

II. WE HAVE A PERSON—

"Jesus Christ."

Virtue and value of blood shed depends on person who shed it. Who is He? Only a man no better than Cain or Abel? Heb. 12:24 says Christ's blood speaks better things than that of Abel's! If only a man. He could not shed His blood a ransom for anyone (Ps. 49:7).

A.—The blood of a Servant. It was "Jesus" blood. His human name of lowliness and yet Saviourhood (Matt. 1:21). Human blood. Christ was human (John 1:1 and 14). The "Son of Man" (Luke 19:10). "The Man Christ Jesus, who gave Himself a ransom for all" (1 Tim. 2:5-6). Yet sinless blood (Luke 1:35-holy). "In Him is no sin" (1 John 3:5).

B.—The blood of a Sacrifice. Jesus, sacrificial name. To save He had to suffer (Matt. 1:21; 26:28). Himself the sacrifice (Heb. 9:26).

C.—The blood of a Sovereign. "Christ," Messiah, Anointed One. In Old Testament (see Rom. 15:4) prophets (1 Kings 19:16); priests (Ex. 30:30), and potentates or kings (2 Sam. 2:4) were anointed. Christ the true Prophet, Priest and Potentate. Prophet (Deut. 18:18-19; John 5:46); Priest (Heb. 3:1); King (1 Tim. 1:17). Is He not worthy of our full confidence and trust?

III. WE HAVE A POWER—

"The blood of Jesus Christ cleanseth us from all sin."

A.—Continual. "Cleanseth." Always cleansing; Present cleansing, perpetual cleansing, perfect cleansing. Always cleansed from sin. Always pure in Christ (Matt. 5:8). Always saved! (Rom. 5:8-11).

B.—Complete. "Cleanseth from all sin." Past, present, future. All sin. Greatest sins! Murder, adultery, blasphemy. Gone—John 1:29. Hence we are "justified," right with God (Rom. 5:9), have "peace with God" (Rom. 5:1; Col. 1:20); are "made nigh" to God (Eph. 2:13), have "boldness to enter into the holiest" presence of God in Heaven by prayer and at death (Heb. 10:19); are "sanctified," set apart or separated to God by that blood (Heb. 13; 12), and overcome Satan by the "blood of the Lamb" (Rev. 12:11). How more effective than blood of bulls and goats of Old Testament! Those sacrifices could never "take away" sins (Heb. 10:4). Sins then were merely "blotted out," but blot or stain remained (Isa. 44:22). In New Testament sins are "put away" (Heb. 9:26) and cleansed.

Be assured, you must "eat" Christ's flesh, "drink" His blood or no life in you (John 6:53-56). No mercy for those trampling Christ's blood underfoot (Heb. 10:28-29). Only the blood-washed in Heaven (Rev. 7:9-14). Now—put all your hope in Christ's blood to save you and Jesus Christ is your Mercy Seat, or Propitiation (Rom. 3:25). You can never go to hell trusting in the blood of Christ! Amen.

tenets of Calvinism, and one can with Puritan authors, and he hardly read a single one of his could readily quote from them messages without finding an expression of his Calvinistic doctrine. It must indeed be a tedious task for Mr. Rice to find a sermon or a portion of a sermon from Spurgeon that he can use in his publication. In fact, some months ago we called attention to how Mr. Rice distorted one of Spurgeon's sermons ("Heaven and Hell") to get rid of a reference made to the limited atonement. Rice added words to Mr. Spurgeon's statement, completely changing the meaning thereof. Incidentally, the man has never offered an explanation for this act.

But in a recent article, a statement by Mr. Rice perhaps reveals to us the true reason for his distorting this sermon. He says: "There rises in my heart a holy indignation when I face that man-made term 'limited atonement.'" Could this be a hint as to why Mr. Rice distorted Mr. Spurgeon's plain clear reference to the limited atonement?

Spurgeon's love and praise for the Puritans also certainly reveals that he was Calvinistic. He had a library literally packed

THE BAPTIST EXAMINER

PAGE FIVE

MARCH 8, 1958

None Like Him

Is there any like Him
My wondrous God?
So holy, so mighty, so true?

Who loves as He loves,
And knows as He knows,
Having made all the eye can view?

Is there any like Him
Who could give as He gave
His dear Son, a payment for sin?

Then raise Him to life,
And bless His dear saints
Thru' Christ Jesus dwelling within?

Lo! How could there be?
There is none as He
Who holds our breath in His hand!

Who bringeth to pass
Every promise He made;
For all that is, was planned!
—One of His very own,
all because of Him.

"Bread Corn"

(Continued from page one)

amount of grain that she had was approximately a bushel, and the Word of God says that she took it home to be food for her and Naomi.

Well, beloved, I cite these two instances—the instance of Joseph's brothers coming to Egypt buying grain, and this instance in the book of Ruth—in order that I might say to you that corn is spoken of from the stand point of food.

What was true of the physical body is likewise true so far as the soul is concerned. If the word "corn" as used in the Bible, refers to food for our bodies, how much more is it truly symbolic of spiritual food. In the book of John we find a rather remarkable passage of Scripture in this respect:

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

When this verse speaks about that grain of wheat falling into the ground, it is talking about the Lord Jesus Christ. He thus died for our sins to bring forth much fruit thereby.

So I say that if corn is thought of as food for the body, it is also symbolic of spiritual food.

I

LET'S NOTICE SOME OF THE PROCESSES THROUGH WHICH CORN PASSES.

"Bread corn is BRUISED; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen."—Isa 28:28.

Now, beloved, in order that grain might become bread, it has to be bruised. Did you ever think of the processes through which grain passes before it becomes bread? It has to be thrown down upon the ground and covered over. It has to rot within the soil in order that new life might be grown from the grain. After it has grown, it has to be cut down, and after it has been threshed, it has to be ground fine and white. Then it has to go into the oven and be subjected to the fiery process of the oven, in order that it might become bread. No wonder that Isaiah spoke of bread corn being bruised.

Well, beloved, may I remind you that our perfect "bread corn," the Lord Jesus Christ, passed through the spiritual counterpart of every one of those experiences in order that He might become food for our souls. May I remind you that as the grain is cut down, the Lord Jesus Christ had to be cut off for His people. May I remind you also that as the grain had to be ground and sifted fine, so the soul of my Lord was sorely tested here within this world, especially when He came to Cal-

vary. I insist, beloved, that no flour was ever any finer or any whiter than was the character of the Lord Jesus Christ when He came to Calvary.

We read concerning His character:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT."—I Pet. 1:18, 19.

If ever grain were ground fine and white, and if ever the impurities were taken from it, surely the purest, the whitest, and the finest flour would but poorly typify the character of the Lord Jesus Christ. That is what it means, when we read:

"For he hath made him, TO BE SIN FOR US, WHO KNEW NO SIN; that we might be made the righteousness of God in him."—II Cor. 5:21.

Look also at the other processes through which the grain has to pass in order that it might become food for the body. Look if you will at that flour after it has been ground and sifted and it passes through the fiery processes of the oven. Would you believe me when I tell you that unless the Lord Jesus Christ had been subjected to the fiery process of Hell, He could never have become spiritual food for us. When that grain is ground and it is put inside the oven and the fire is applied to that oven, surely it would tell us that the Lord Jesus Christ experienced the fires of Hell in order that He might become our Saviour.

Beloved, I have said it before, and I will repeat it again: If a man were to go to Hell, he would not suffer one whit more in Hell than Jesus Christ suffered on the Cross of Calvary. At Calvary Jesus Christ suffered for our sins, and the Hell that we ought to have experienced throughout eternity was poured out on him in three hours' time as he hung there on the Cross.

I would remind you that sin has to be paid for. If you go to Hell, you pay for your sins yourself in Hell. Beloved, Jesus Christ went to the Cross and all the fire of God Almighty's wrath against sin was poured out upon His Son as He hung there upon the Cross of Calvary. He suffered for our sins.

So I say that as bread corn has to be bruised and must pass through many processes, culminating with the fiery process of the oven, so, beloved, the Lord Jesus Christ had to be cut down, His soul had to be ground fine, and He had to die and suffer the fires of Hell in order that He might become bread corn for us.

There is another Scripture which tells us something of the process through which grain must pass in order that it might become food for the soul.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth

alone; but if it die, it bringeth forth much fruit."—John 12:24.

Take a grain of wheat and lay it upon your mantle and it will lay there for ten years, for fifty years, or for a hundred years and it will still be just one grain of wheat. William Jennings Bryan, during his lifetime, went to Egypt and there saw wheat which had been stored within the pyramids for three thousand years. Not one grain of that wheat had grown in all that time. Not one time had a grain of that wheat produced anything. It abode alone. William Jennings Bryan brought a handful of it back to the United States with him and sowed it, and the next year reaped bountifully from that handful of grain. I tell you, beloved, in order that there shall be fruit come from grain, it has to die, or else it abides alone. You can put one grain of wheat on your mantle and it will remain one grain of wheat for a million years, but if you take that grain of wheat and put it down into the ground it will die, and new life will come from it. Unless that grain of wheat dies it will abide alone, but if it dies, it will bring forth much fruit.

Beloved, if Jesus Christ had come into this world and had lived a perfect life, which He did, and had finally said to His disciples, "I am going back to Glory now," and had suddenly ascended out of their sight, Jesus Christ would have saved Himself, and every last one of us would have died and gone to a Devil's Hell. If the Son of God had come into this world and lived a perfect life without dying, none of us would be saved. The modernist would say the only way that we can be saved is by following His example. If He had lived a perfect life and had left us a marvelous example as to how we ought to live, and had left this world without dying, I say to you, every one of us would be without hope today. There wouldn't have been a person saved in all the past six thousand years of earth's history. Why? "Except a corn of wheat fall into the ground and die, it abideth alone." The only hope that we can have for a grain of wheat to produce food for the body is by that grain of wheat dying. The only hope that we can have for the Lord Jesus Christ to become our Saviour is through His death upon the Cross of Calvary. If He hadn't died, you and I could never have been saved.

II

OUR BUSINESS IS TO SHARE OUR CORN WITH OTHERS.

When we have received spiritual food for our own souls through Jesus Christ as the Corn of Life, then it is our business to share Him with others. Listen:

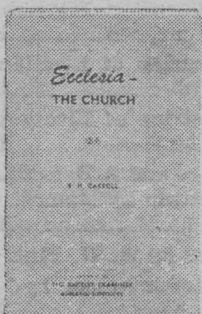
"He that WITHHOLDETH CORN, the people shall curse him; but blessing shall be upon the head of him that selleth it. The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Prov. 11:26, 30.

What does it mean? Simply this: If you are a wise man, you will seek to win people for Jesus Christ. If you fail to do so—if you withhold your corn—if you enjoy your own spiritual experience and fail to share Jesus Christ with others, people will curse you.

I know that there are a lot of people who hate me for what I

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Shor Be Blessed
If Ye'd Send In
A Few, That's
For Shor.

IV

IF CORN IS DESTROYED THEN WHAT?

What does my text mean? Here is a man who is burning off a piece of ground. The fire catches in the thorns and the weeds, and then catches in the neighbor's wheat field. He didn't intend to set fire to his neighbor's wheat field. It was just by accident that it took place. He was burning his own field and the fire accidentally got out, and caught in his neighbor's field. What does it say? The Word of God says that man who accidentally sets fire to his neighbor's wheat field so that his standing wheat or the wheat in shocks is destroyed, shall make restitution.

Now listen, if a man were to accidentally burn a neighbor's field and he had to make restitution, then may I ask how about the individual who preaches false doctrine and destroys the true message of the corn? Beloved, if a man had to make restitution if he destroyed that which was food for a man's body, how much more important is it that we preach the truth concerning God's Word, especially when we realize that the corn that we give to the world, when we preach, represents spiritual life. If a person destroys his neighbor's wheat field, which means the destruction of his food for his body, and he is held responsible for it, how much more is it true that he be held responsible for that which will feed a man's soul.

Will you believe me when I say that God does hold us responsible for that which we preach which will destroy a man's soul? Listen:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:6-9.

The man who preaches false doctrine, the man who preaches falsehood, the man who preaches contrary to this Bible, and who thereby destroys the corn that would give life to your soul, the Word of God says, let him go to Hell.

I grant you that it is a serious thing that if a man were burning off his field and were to let the fire get out of control and were thus to burn his neighbor's wheat field, such would be serious, for that would mean that the food for his body was being destroyed. He would have to make restitution. (Continued on page 7, column 2)

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SINNER--

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The Knights of Columbus, a Roman Catholic organization, has been advertising a pamphlet entitled, "Yes . . . A Priest Can Forgive Your Sins." In this pamphlet, the Roman Catholic idea of "Confession" is set forth, teaching that one may confess to a priest and be forgiven of sins. The Roman Catholics refer to some of the "church fathers" as having taught "Confession."

Well, Baptists believe and practice Confession, too. They also believe that we should confess to a priest, and that that priest can forgive sins. And the early Baptist "fathers" taught this truth, and Baptists today quote them as an authority for the practice of Confession. For instance, here is what one early Baptist "father" taught:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John 1:9).

and spread ground corn thereon; and the thing was not known."—II Sam. 17:17-19.

The Word of God says that presently Absalom's servant came and said, "Where are these men?" The woman said, "I don't know. They were here, and if you will hurry, you will be able to catch them." When the friends of Absalom had taken their departure, this woman went out and took up that cloth which was covered by ground corn and let the two men out of the well.

Now, beloved, how were their lives saved? By that ground corn that was spread out to dry on the cloth over the well. The Word of God says, "And the thing was not known." This calls to mind a New Testament Scripture:

We read: "For ye are dead, and your life is hid with Christ in God."—Col. 3:3.

Notice, the cloth covered the well and "the thing was not known." They were hid and the thing was not known.

I say to you who are saved, your life is hid with Christ in God. When I read this passage of Scripture I just pause and thank my God for the truth of security that comes out of this blessed experience when the corn acted as a cover over the well and they were hidden. Beloved, you and I are so completely hidden in the Lord Jesus Christ in God, that the Devil can't so much as put his little finger on the soul of the man who is in Christ Jesus.

I grant you that the Devil can worry our old flesh, though, and he does. I grant you that he can worry our bodies a lot, and he does; but, beloved, he can't so much as put his little finger upon that new nature which is ours in Christ, because, we, ourselves, are hid with Christ in God.

May God bless you.

FRIEND

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devil's help in swallowing that camel, otherwise we are persuaded that no one could get it down.

The person who is wrong on the return of Jesus and His personal rule and reign over this earth, is likely to be wrong on many other things. In most cases such persons don't know what the purpose of God is for this age. Most of the big denominations, if judged by their leadership, don't know the plan and purpose of God for this age, and consequently they are trying to do something that the Lord never commanded or expected. They are doomed to disappointment and defeat.

"Bread Corn"

(Continued from page six)

full and complete, for what he had done. But, beloved, that is a minor thing in comparison to a man that allows himself to be used of the Devil to preach falsehood and to bring to them that which will destroy the bread of life, and will keep them from receiving the Lord Jesus Christ as the Saviour of the soul. The Lord Jesus said, through Paul, "Let him be accursed." In other words, "Let him go to Hell."

THERE IS A SECURITY IN CORN.

Do you read the Bible in order to learn certain truths? Well, I do, and I always notice as I read the Bible, for Scriptures that present to me the truth of security. Beloved there is security in the study of corn.

Do you remember the time when David had been driven from the throne by his son Absalom? I can see him as he left the city and crossed beyond the Jordan River to rally an army, that

SPURGEON'S PRAYER

"Let me be buried somewhere in a quiet spot, where the leaves fall, and the robins play and the dewdrops gleam in the sunshine; and if there must be a line about me, let it be: Here lies the body of John Ploughman, waiting for the appearing of his Lord and Saviour, Jesus Christ."

he might regain his throne from Absalom. The Word of God tells us that while he was fleeing, he sent out two servants as spies in his behalf. These two spies entered a certain home and as they did so, they were seen. There was a woman in that home who loved David and she acted very carefully and cautiously to save the lives of those two spies, knowing that she was thus befriending David. The Word of God says that there was a courtyard, and located there in that court yard was a well. She put those two spies down inside the well and then she covered them over with a piece of cloth. On top of that cloth she put some corn. Listen:

"Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city; and a wench went and told them; and they went and told king David. Nevertheless, a lad saw them, and told Absalom; but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth,

What benefit will it be to you if you become the richest man in the world—then die and leave it all behind? One of the most im-

This same "father" also says: "My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1).

Another early Baptist "father" tells us about the priest to whom we are to confess:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16).

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2:17).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." (Hebrews 7:25-27).

So our early Baptist "fathers" practiced just as Baptists do today. They confessed their sins to

It is his word, God's precious word,
It stands forever true;
When I, the Lord, shall see the blood,
I will pass over you.

the great high priest, Jesus Christ, and were cleansed. He suffered in all points like as we, so He is able to succor us in our temptations and times of trial.

The Confession that Baptists teach and practice is more ancient than any other. The Roman Catholic "Confession," for instance, was not official doctrine until hundreds of years after Christ.

Baptist Confession is clearly taught in the writings of the Baptist "fathers," from which we have quoted. But all other "Confessions" are not found in God's Word.—BLR.

portant things in your life now is earning money. Every day you groan under your work, either mental or physical, to earn money. Suppose you were to earn enough that you could "sit back and take it easy?" Your life is so short that it will make little difference whether you are a millionaire or a pauper.

But eternity is ahead. As a babe spends a short time in the cradle, then gets up to walk through the path of life, so we, as human beings, leave the cradle of time for the great eternal beyond. What will our earthly possessions mean to us out there? Whether we are at rest with God in Heaven, or in torment with the demons in hell, of what use will our money be then?

And the pleasures of this world—how they do hold millions in the bondage of condemnation! After you have drunk the cup of pleasure, tasting the very dregs of its bottom, what will it mean to you after you once depart this life?

The bottle, the song, the dance, the dame,
The sweet delights of Pleasure's game;
May for a season give perfect delight,
But O, they will fail thee in Hell's dark night.

Flee the wrath to come! Pleasures will but damn thy soul into a deeper hell. The sweetness of sin will prove to be the bitterness of Hell. Your indulgence in time will gain for you a rich inheritance of damnation in eternity. Your wickedness in this day's light shall be the occasion of your tormenting restlessness in the coming night.

Sin for a season, thou mayst embrace,
But soon it will bring thee damned disgrace.

Think, O sinner, on eternity. You will be leaving in a little while. You dare not embark upon such a journey without being certain of reaching a glorious abiding place. Shall you go on in sin, thereby earning greater damnation in your eternal abode? Or shall you flee to Christ, the Saviour of souls?

Is there no way to awake you from your sleep, O sinner! If the flames of Hell were crackling under thy feet, would the fierce fire move thee? If the Saviour Himself were to call thee by name, would you hear Him? O hardened in heart! May God breathe upon your depraved soul and give life to thee! May He show you the follies of life and its riches and pleasures. Flee today, O condemned wretch, flee to Christ as a refuge and Saviour. Flee to Him, for He will receive you.—Anon.

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

i jist notised by the kalendar that february had the burthdays uf 2 greet men—Lincoln and Washington. they rikolekt tu mi mind u and bro. Bob.

they say that Abe was a greet rale-slittur and he puts me in mind uf bro. Bob, who is quite a hare-splittin theolog. as shore as God razed up Elisha to take over the wurk uf Elijah, God has razed up bro. Bob to karry on when you air gone. what a greet preacher he is and wil be.

as fer Washington he wuz the greetest fiter uf them all. he never wuz liked until he died, and that wuz when they put him on the postag stamp. then they had tu lick him in the bak. he kalls our idioter tu mind, who goin on 20 yers aint ben liked yet. the fakt that u hav kept goin in spite of yore nemes long ago proved tu me that God wuz with u, and as fer yore nemes they amount tu about as much as a june frost.

wun uf yore nemes wuz at the Bible konfurence in Lexington last spring. Samanthu and me, we driv over fer wun day. when we got hoam our oldest boy what livs nerby kam in tu see us. we wuz atellin him about the konfurence and we menshuned this fast talkin northen neme uf yores. mi boy sez and u say he is a fast steedy talker. duz he tell the truth all uf the time? Befoar i kud speak Samanthu sez, No not all the time, ther jist aint that much truth.

whil hit is true u have sum nemes skattured about, u also have a passel uf friends. did u ever think uf hit this way, bro. Gilpeens, a frend is a gift u giv yore-self. i dont lik tu even think uf yore nemes. I wud druther think uf yore frends. u no the quantity uf the foakes what hates a man dont matter. hit is the quality uf the foakes what luv him that kounts. and they air yore frends bekaws u hav stood fer the truth. i no i never wud hav ben yore frend if u had ben a kompromisin ununistik Baptist.

kumin bak tu Washington, they say that feller kud throw a silver

dollar plum across the river. kourse muny went further than hit duz today. i shore wish he wud throw sum uf hit to our idioter fer TBE. wudnt hit be wonderful if all our reeders in Maine and Floridy and Illinois and out on the prairies and on the west coast wud jist throw a hole passel uf silver dollars toward our idioter.

we hav all differunt kinds uf weaks sich as eat-mor-kranberries-weak and be-kind-tu-dumb-animules weak well i hereby proclaim the weak of March 8-15 as Possum Ridge weak fer TBE. now if u like what our idioters put in TBE, then send them a letter that weak. put a dime er a quarter er a dollar er a hundred dollars or even a kopper in yore letter and rite tu our idioters and tell them u air prayin fer them. Now wont u do that bekaws this old kodger begs u to. jist dress yore letters to Possum Ridge, care TBE, Ashland, Ky., and i wil ask bro. Gilpeens and bro. Bob to specully luk out fer them. i beg u tu do this fer the sake uf our dere old Baptist jernel, and i ask u bekaws i am,

yore frend,
i s hardtufule.

Rice Reviewed

(Continued from page five)

gone from their midst, and he also knew that there were in other denominations and other lands, multitudes of believers in the truths which the Puritans taught, and for which many of them suffered even unto death." (Spurgeon's Autobiography, Vol. 4, page 296.)

It would simply be superfluous to continue to bring forth more of the vast amount of testimony to Mr. Spurgeon's Calvinism. Mr. Rice's statement is inexcusably ridiculous and utterly absurd. Mr. Spurgeon, as well as Whitefield, was thoroughly Calvinistic.

Now in closing, we wish to permit Mr. Spurgeon to speak a word to men like Mr. Rice who so unjustly misrepresent Calvinism. I am sure that the good man would say something similar, if he were living, so from sermon number 1797 of the Metropolitan Tabernacle Pulpit (also see pages 36 and 37 of Volume 7 of Spurgeon's Expository Encyclopedia),

we quote the following:

"The doctrine of election has been made into a great bugbear by its unscrupulous opponents and its injudicious friends. I have read some very wonderful sermons against this doctrine, in which the first thing that was evident was that the person speaking was totally ignorant of his subject. A little knowledge would have made our author hesitate and deliberate, and therefore it was like Saul's armour to him; he had rather proceed in his naked folly. The usual way of composing a sermon against the doctrine of grace is this,—first exaggerate and belie the doctrine, and then argue against it. If you state the sublime truth as it is found in the Bible, why, you cannot say much against it; but if you collect a number of silly expressions from hot-headed partizans, and denounce these, your task will be easier. Dress up the doctrine like a guy, and then burn it; what a wonderful deal has been done by men in burning figures of their own stuffing! Nobody ever believed the doctrine of election as I have heard it stated by Arminian controversialists. I venture to say that nobody out of Bedlam ever did believe that which has been imputed to us. Is it remarkable that we are as eager to denounce the dogmas imputed to us as ever our opponents can be? Why do they earnestly set themselves to confute what no one defends? They might as well spare themselves the trouble. Our friends abhor the doctrine as it is stated by themselves, and we are much of their mind; though the doctrine itself, as we would state it, is dear to us as life itself."

(4th installment next week)

Mexican Missions

(Continued from page one)

two systems of theology, and when Bob stopped at his home town on the way back to Ashland from the conference, he was so burdened because of the matter that he wrote the Mosers a frank but wonderfully kind letter, stating that he did not expect to attend another conference under similar conditions.

Some brethren came to the conference to learn of the Mexican mission work, because we were interested in it, but on observing the Arminian trend of the program, left the conference, definitely deciding against the Mexican mission work of the Central Baptist Church—some of them even leaving before the conference was over.

I might add that in the conference of 1956, the situation was the same. Many were the letters we received both before the conference of 1956 and afterward, because Bob and I had a part on the program. Some of our best friends had a hard time understanding how we could be on the same program with certain men who participated.

Therefore, after trying to assist in their Bible Conference for two years, and finding conditions getting worse, instead of better, when Bro. Moser and M. L., Jr., asked us to tone down our position on the doctrine of election and our opposition to Arminianism, which of course we could not, and would not do, there was only one alternative left to them, and that was to separate from us.

Personally, let me say that I know of no two finer fellows than the Mosers. Even on the doctrine of election, I am sure they are sound. There probably would be some minor points of difference in our opinions, which would be expected on the part of any individuals who might discuss any of the great truths of God's Book. They are doing a wonderful mission work in Mexico and I certainly want to see it continued. I don't know of a more Scrip-

tural foreign mission program than that of Central Baptist Church. What we are explaining in this article is not to be taken as being against either of these men or their work. Both of them have been a tremendous blessing to us, and we appreciate them greatly. But we can't see eye-to-eye with them relative to men whom we regard as Arminians.

These men that are Arminian are of the highest type personalities so far as we know. We have deep respect for them, though we cannot appreciate their theological views. These past few months have further proved that Arminianism and Calvinism are still just as irreconcilable as ever, and we do not want to be identified with those who hold the opposite view.

In one sense, we are very sorry that TBE and the Mexican work have severed relationship. We enjoyed contributing to the work, and certainly were blessed by having a part in it. At the same time, we are relieved of a great burden that has been accumulating for some months. Our conscience has not been at ease relative to the Arminians that are intermingled in connection with the work. We have known all along that this thing must come to a head some time. We only regret that the Mosers decided against our stand.

Now that we have no connection with any particular mission group, we expect to say many things about missions and mission methods in our paper, and no one can accuse us of speaking against one group or method in order to get support for another. We are free to present what we are convinced is the teaching of God's Word as to missions, without any one being able to say that we are doing it just to turn people to our own work. From this standpoint, we are glad that we are no longer connected with any mission work. For a long time we have held back, but now we will speak.

Our church has plenty of mission work, however, and we are in no wise slacking up. We have eight radio broadcasts on as many different stations, and will have a dozen or more in a short time, as contracts have already been made with other stations. We also have our paper and our tract work, which are certainly great missionary projects.

Our church needs your prayers for God's blessings, and we would also ask you to remember the work in Mexico and the various phases of other work that is being done by the Mosers and Central Baptist Church. Though we have these differences, we know that God has a purpose in them, and it will certainly work together for the good of God's people (Rom. 8:28).

Just Between . . .

(Continued from page one)

If we are to continue as in the past (and I am positive that we will by God's grace), then we must have your help TODAY. I trust that God will lay it on the hearts of both churches and individuals to give most generously. Oh that He would give us fifty \$100.00 contributions before March 10! Will you pray with me to that end, and write us today?

OUR READERS WRITE

From far and near many of our readers have written to us, and truly there never was a time when letters have meant more to us.

Our dear old friend, Bro. Carey Witt of Franklin, Kentucky says:

It does pull on my heart strings to remain loyal with the 700 who have not bowed their knee to the modern Baal of denominational domination, nor have closed their purses to your S.O.S. in the midst of a financially storm tossed sea.

I do appreciate your frank and open explanation of the facts of four present crisis and dilemma.

This is all the more poignant when we remember that this situation now confronts you after 19 years of consecutive, continuous and courageous presentation of God's eternal Truth. What a record of faithfulness to proclaiming Bible Truth! How I do thank God for raising up Bro. Bob L. Ross. It reminds me of Elisha whom God raised up to carry on for the mighty prophet who preceded him.

Who knows but what God in His infinite wisdom is simply testing and trying the faith of His saints, since that trial when it proves true to Him is 'more' precious than fine gold."

Bro. Cletus Snyder of Winston-Salem, N. C. sent, along with his offering, one of the most encouraging letters, your editor has ever read. Among other things, he said:

Your letter about your financial crisis has troubled me quite a bit. It has been on my mind all of today. From the depths of my heart I want to say that TBE means more to me than I can express in words. I look it over when it arrives even ahead of my personal mail. I hope God never allows it to cease. Truthfully I believe it to be the cause of Christ. I see so much compromise that I get sick on the stomach. Thank God, there is no compromise in the printing of TBE.

Bro. C. C. McKinnon of Missouri also encourages us by saying:

Bro. Bob, if I could find words to express what you and Bro. Gilpin have meant to me, I am sure you would shout for joy, for TBE has been such a blessing to me. I long for the day to come when I can meet you and clasp your hand.

Bro. J. H. Thompson, a layman who lives in central Kentucky, is one of our new readers. He says:

Have been a reader of TBE for only three weeks, but this is long enough to know that you are printing the Lord's message as it should be.

From far-off Louisiana, our old friend Bro. A. C. Morris writes:

Certainly would not like to see the paper discontinued, even for a period of time, or reduced in size, and I am praying that the Lord will lead you in the solution of this crisis, and thus strengthen you and Bro. Ross in the work He has called you to do.

We could give you many more of these letters if space would permit. How we thank God for them all and for the inspiration that each of them have brought, and for the offerings that have accompanied these letters. Our only complaint is that there have been all too few of these.

HOW ABOUT YOU?

Won't you write us today? Your letter may be just the encouragement we need, and certainly your offering, regardless of how large or small, will be most deeply appreciated. Several of our friends write, saying they wish they were able to pay off the entire indebtedness alone. I wish they could too. However, I call on all our friends, asking for your support just now. Our enemies are having a "field day" because of our difficulties. Those who hate the truth we stand for won't support us. May God lead hundreds of our friends to write today, and send an offering to relieve our financial pressure. Remember: what none of us can do alone, all of us together can do.

CHRIST IS OUR ALL IN ALL

'TWO-PER-MONTH' CLUB FEBRUARY

ATTENTION "Two Per Month" Club members: All members of this club that have sent in subscriptions each month from the time the club first began, may continue to send in subs at the old "sub" rate of 50c per year. This applies only to those who have not missed a single month since the club began. Others who wish use this blank to send in subs should pay the regular donor rate of \$1.50 per year. And remember, a "donor subscription" is for some one other than yourself.

All who are members of the 'Two-Per-Month' Club and all who wish to help get God's Word to others through the medium of TBE, by sending in two new subscriptions per month, may fill out the following form for the month of February:

Dear Brethren:

Here are two new subscriptions for TBE, and I am enclosing \$1.00 to cover the cost of the same. My own name and address are as follows:

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