

# 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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## BAPTISTS AND ROMAN CATHOLICS

by J. B. Gambrell  
(Now with the Lord)

If everything that is Baptist is taken from any one of the Protestant Pedo-Baptist bodies, what remains will be Catholic. If everything that is Catholic is taken away, what is left will be Baptist.

For instance, immersion is Baptist because of Christ's command. Sprinkling and pouring for baptism are Catholic and rest on the primary assumption of the Catholic hierarchy that Scriptural institutions may be changed by human authority.

Proxy religion is Catholic. Individualism in religion is Baptist.

Baptismal regeneration is Catholic. Regeneration by the Spirit

is Baptist.

The sacramental view of the ordinances is Catholic. The symbolic view is Baptist.

Salvation by works is Catholic. Salvation by grace is Baptist.

The independence of local churches is Baptist. The overhead control of local churches is Catholic.

The equality of all ministers is Baptist. Orders in the ministry is Catholic.

The democracy of churches is Baptist. Hierarchical control of churches is Catholic, and on and on, we might go.

All these statements are susceptible of the clearest proof. Indeed, the great founders of the Protestant churches avowed their adherence to the structural principles of Romanism as to the change of baptism to sprinkling and pouring.

Baptists stand in historic and irreconcilable opposition to the primary Romish affirmation and cannot modify their position to accommodate those who hold the same affirmative principle in other ecclesiastical bodies. The supreme undelimited authority of Jesus Christ is the true and unbending organizing principle of every Baptist church. This principle stands as an impassable barrier between Baptists and other bodies. Baptists never did symbolize with other bodies built of human wisdom, contravening divine wisdom and the authority of Jesus Christ. They never can.

(Continued on page 8, column 4)

## Hundreds Of New Subscribers!

We extend a welcome to the hundreds of new readers that have recently been added to our mailing list, and we thank each of our readers who have sent us donor subscriptions for these people. Both the mailing list and the response of our readers continue to mount, and we are looking forward to the future with great expectancy for God's blessings upon the paper.

Now is a good time to get TBE into the hands of other people. The great sermons by Spurgeon on the theme of Sovereignty will no doubt be the means of helping many hundreds of souls see the truths of God's grace. Oh, that many hundreds and thousands of others, not now getting TBE, might be added to our mailing list and receive the blessings from these messages! You can help reach many of those who need these truths. Won't you help do so?

And with Pendleton's articles being published, what better time than now to send TBE to those who need to learn more as to the Bible's teaching on various church truths? Some one wrote to say that the Bible had nothing to say about "church truth." Ah, how people do need to know what God says! Many "despise the church of God," "the pillar and the ground of the truth," and embrace the heresies that do away with or make light of plain, clear Bible doctrines. But we must not throw in the towel, we must not betray God for the approbation of others. Won't you determine to stay true to God's Word on church truth, and help us get this truth to others?

Remember, there is a special rate for those who send in donor subscriptions: \$1.50 each. Also, churches get the rate of \$1.00 per year for 15 or more subscriptions. Surely, you can and will send TBE to some one who needs God's Word and blessing. Act now, and do so.

## F. B. MEYER'S ANSWER

It is not often that one who holds to the Arminian or hyper-Arminian idea of free-will will face the question of Paul, "Who maketh thee to differ from another?" He does not want to acknowledge that his position makes man the one who makes himself differ. Therefore, instead of facing the question, the advocate of free-will will avoid it.

However, of recent date, the Baptist Bible Tribune reprinted an article from the late F. B. Meyer in which Mr. Meyer faced this question. Here is what he said:

"Why souls differ thus is an enquiry which probably will never be solved in this life."

So Mr. Meyer takes the position that this is an unknown matter. But no man can read Paul's queries in I Corinthians 4 and come out with this conclusion. Paul says:

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Corinthians 4:7).

By these queries, Paul is somewhat shaming the Corinthians for their self-righteousness. He asks them who made them to differ, and what they have that they did not receive. In other words, he is reminding them that they are what they are by the grace of God (I Cor. 15:10).

Mr. Meyer had earlier in his article tried to illustrate how men are made to differ. He said—

"The sun that melts wax hardens clay; but the difference between these two results is due, not to any variability in the sun's nature, but to the trend and direction which each substance supplies."

What's wrong with this illustration? Simply this: mankind is one in nature, not two. There are not some men who are wax, and others who are clay, but all are "dead in trespasses and in sins." Mr. Meyer's illustration is logically a denial that all men are depraved, spiritually dead, separated from the life of God.

The person who believes in the elective grace of God, that grace graciously makes us to differ, has no problem at all with Paul's query, "Who maketh thee to differ from another?" The believer in sovereign grace answers, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

I challenge any believer in free-will to face Paul's question and come out with anything but sal-

vation by grace or salvation by the will of man.

### THE ANSWER OF A "HOLINESS" PAPER TO THE SAME QUERY

In the Herald of Holiness of November 20, 1957, a reader asked the question, "Why is it more difficult for some people to get saved than others?"

The answer given was—

"There might be many things which make it more difficult for some to get saved than others. One person might naturally be more stubborn than another and, because of this, it would not be easy to yield to God. Again, a person's background might be such as to make it harder for him to decide to follow Christ. Further, one's associates might hold him back more than those of another person."

Basically, the reader's question is the question of Paul, "Who maketh thee to differ from another?" Why are some people saved, while others remain lost? Why do some come to Christ, while others drift, yea, run further away from Him?

Notice the "Holiness" paper gives three reasons: (1) one is more stubborn than another, (2) different backgrounds, (3) the character of one's associates.

So the "Holiness" answer precedents the whole matter upon (Continued on page 8, column 3)

## John R. Rice Reviewed

(4th Installment)

Chapter one of Mr. Rice's presentations is entitled, "John Calvin's Theory of Predestination." Mr. Rice immediately acknowledges that God is somewhat sovereign. He grants that God does have His hand on a few things in this world. He says, "Most great bodies of Christians, not strictly Calvinists, or not Calvinists at all, agree that God has His controlling hand on the affairs of men." He also acknowledges that God knows things beforehand. He states: "They believe that God has known ahead of time who will come to love and trust Him..."

Well, if there is nothing else in Mr. Rice's first article to make us a bit happy, at least we should be happy that he grants that God at least, to some extent, has His hand upon things in the world. If Mr. Rice will let God do this, then we certainly cannot but love this much of his doctrine. But this is as far as Mr. Rice indicates that he will permit God to go. Beyond this, old Dame Fortune and Lord Free-will sit high upon the throne. Why a man is saved is not due to the sovereign, constraining, effectual grace of God, but his majesty, Free-Will, rules in this regard. Grace can go no further than old Dagon Free-Will permits. In this territory, it is (Continued on page 2, column 2)

## THE MILLENNIUM

By ROY MASON  
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Satan got hold of this earth when he led Adam and Eve into sin. He has had his ruinous hand in human affairs ever since, producing wars and violence and rebellion against God. He is the present "god of this age" and "prince of this world." God ordained a plan in eternity whereby Satan would be circumvented and the earth be wrested from his grasp. That plan involved the coming of God the Son into human form—His death—His resurrection—His ascension—His intercessory work—His calling out of a "people for His name," and His glorious return. During this present age Satan is dominant, under God, in world affairs. Society becomes ever more putrid. As the age nears its climax and close, Satan speeds up his work. He shall make one supreme try for world supremacy by raising up the most remarkable man of all time — the Anti-Christ. Anti-Christ shall get possession of the world, but he will reduce it to a shamble such that Jesus said "except those days were shortened there should no flesh be saved."

At the present time, while Satan rules in the councils of world leaders, Christ continues to call out of the world the people who shall rule under Him during the age that is ahead. These people will be called up out of the world before the "Great Tribulation" under Anti-Christ's reign. All

shall appear before Christ's judgment of works and shall receive their appointments for the new age, such that when Christ makes His visible appearing He will have a full-fledged government ready for the taking over of this earth.

### The Millennium A Necessity

The A-millennialist is most unscriptural. An earthly reign is absolutely essential if the full effects of the fall of man are to be overcome. Should God just salvage believers from this earth, then burn it up, as many assume, then Satan would triumph. That would mean that the earth would never be brought back to the perfection that it enjoyed before Satan got in his work. God will not permit that. He will overcome Satan to the extent that this earth shall be a complete success. Read Romans 8:18-23, and see how "the creation itself shall be delivered."

Christ shall return with his people. Anti-Christ and his minister of religion — the False Prophet, shall be defeated and cast into hell. Militarism shall be destroyed through the destruction of Anti-Christ's armies. Satan shall be arrested and jailed for a thousand years. The nations shall be judged. Christ and His forces shall begin the reconstruction of this devastated earth. The reign of Christ shall go on until the whole earth shall be completely brought under His sway. "The knowledge of the glory of the Lord shall cover the earth, even as the waters cover the sea." HOW COMPLETE WILL CHRIST'S CONQUERING REIGN BE? See I Cor. 15:25.

### What Will Happen When Christ Has Completely Conquered The World?

When this has come to pass, His mediatorial reign will have come to an end. He can say, "Father, I have conquered this rebellious province of earth, and have brought it back into subjection to you." THEN WHAT? Christ's Millennial reign will be over, and He will turn the Kingdom over to God the Father (I Cor. 15:24). (Continued on page 8, column 4)

## The Baptist Examiner Pulpit

### "Bed Too Short --- Cover Too Narrow"

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

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." —Isa. 28:20.

As I have said many times, my rest at night is very broken, and I do not sleep well. I nearly always try to get some verse of Scripture in my mind and think about it when I am awake. One night recently I awakened suddenly, more or less startled, thinking of this passage of Scripture, which speaks about the bed being too short and the covering too narrow. As I lay there and meditated upon this Scripture, I began to think about what kind of an experience this would be. I thought of that individual lying down in a bed that was too short,

and as soon as he lay down, because the bed was too short, he "cracked" his head on the headboard. Then when he moved down so that his head was comfortable, his feet extended over the footboard. Then I could see that fellow turn around to angle himself crosswise, with his feet in one corner and his head in the opposite corner. Certainly he was in quite a predicament.

Then I began to think about that cover. It was so narrow that he couldn't wrap himself in it. I could see him as he turned over on one side and the cover wouldn't cover him, and he was uncomfortable. Then he would turn on the other side and he was uncomfortable in that direction. The cover was too narrow.

Then I began to think about that fellow when he got up the next morning. Suppose he were a guest: usually you greet your guest, "Did you sleep well last night?" I wonder what that poor fellow would say. He wouldn't want to offend his host. What would he say when he got up the next morning, relative to that bed that was too short and the cover that was too narrow, the night before?

Well, I suppose if he were a Scotchman, he would say, "Hoot mon, lady, the bed has shrunk!" and if he were an Englishman, he would say, "The Henglishman and the Hamerican's ideas of beds are different." I am sure if he were an Irishman that he (Continued on page 6, column 1)



# The Baptist Examiner

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## Examiner Editorials

By Bob L. Ross

### Revival Of Calvinism?

Somewhat we cannot help sensing that God is raising up a new generation to stand for the glorious doctrines that exalt the Trinity in salvation. Throughout the history of Christianity God has permitted seasons of Arminian and semi-Pelagian domination over the pulpit and pew. These seasons have led to spiritual downgrade in the churches. Then God raised up another generation, a generation that exalted the sovereignty of God, the righteousness of Christ, and the invincible power of the Holy Spirit. Thus a spiritual refreshment came to the churches.

We are now ready for such a refreshment. Arminianism has held sway in the pulpits for almost half a century now, and spiritual lethargy and worldliness dominate in the churches.

We have been encouraged to see how God has laid His hand upon many young men in the past few years, yea, even in the past few months. He has taught these men the great truths of grace, and they are burdened for the progress of these truths. We sincerely pray that this might be the first fruits of a new generation of preachers who will exalt our Triune God in salvation.

\* \* \*

### No More Four-Page Papers

In cutting down THE BAPTIST EXAMINER to four pages in the March 1 issue, we sought to save a few dollars on the printing bill, in order to help relieve the present financial crisis. Of course, it would have been only a few dollars that would have been saved, but even this turned out to be a loss. We were unable to print the paper on the big press, and therefore had to use a smaller press which took much more time, in addition to the fact that TBE then had to be folded.

So we feel definitely that there will be no more four-page papers since the cost of printing such a paper is, in our shop, more expensive than printing an eight-page paper. In fact, instead of cutting to four pages, we are considering enlarging the paper to sixteen pages, taking advertisements to cover cost. To us this seems to be a wise course at this time. It will not only give us

needed finances, but it will also give our readers a larger paper.

THE BAPTIST EXAMINER is one of the very few papers that does not at present take advertisements. In the past we have gone along without them. But now we feel that it would be best to take them, increasing the paper to sixteen pages. Write us if you wish to express your opinion.



### Rice Reviewed

(Continued from page one)

not of God that showeth mercy, but of Free-Will that willeth; it is not of Him that hath compassion, but it is of Free-Will that runneth. Although the Psalmist had before declared that God's people would be willing in the day of His power (Psalm 110:3), we are now to believe that in salvation Free-Will sits higher than that power spoken of by the Psalmist, and determines whether or not God shall save anyone.

Let us hear Mr. Rice tell us of the glorious sovereignty of his majesty, Lord Free Will. From his book, *When Skeletons Come out of Their Closets*, page 145, we read:

"You are an absolute dictator in the realm of your own heart. If you want Jesus you can have Him, but if you do not want Him then you will ignore every honest preacher who tries to keep you out of Hell. If you do not want Jesus, you will offend and drive away the blessed Holy Spirit who pleads with you today. If you do not want Jesus you may, like Pilate, ignore the pleadings of your wife, who is distressed about your soul. You may utterly disregard the prayers of a mother, the tears of a friend. You are the boss! No one in the world can settle this but you. And you can settle it exactly as you want to. You are inside the palace of your heart on the throne. Christ is at the door like a beggar, pleading, pleading to come in, to be your Saviour, to have His rightful place in your life. I say, you are the boss now; you have the last word now. Your decision is final." (Emphasis supplied).

So king Free Will is on the throne. He sits in his palace. He is a dictator in salvation! Jesus, a poor beggar, is at the door, helpless to enter. Christ is subject to the sovereign, Lord Free Will. Ah, old Dagon, thou dost still have thy worshippers!

Yet the Son says, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will."—John 5:21.

Now, we must notice Mr. Rice's first chapter.

8. Mr. Rice, in this chapter, is supposedly giving John Calvin's position on predestination, but in the course of it all, he only gives two short quotations from Mr. Calvin.

Mr. Rice takes up all of the space on two pages (except for the advertisements) to present

Calvin's position, yet the only quotations he gives from Calvin consist of 10 brief lines. Mr. Rice does not refer us to what pages in Calvin's *Institutes* we may find these two brief quotations, though he does refer to the book and chapter. We are not taking time to search them out to check on the authenticity of them, but will proceed upon the supposition that they are bonafide quotations from Calvin. We are not so concerned with whether they are Calvin's or not, but we are disappointed with this man's giving only these two brief quotations from Calvin to supposedly show Calvin's position. Oh, Mr. Rice is very eloquent and outspoken to tell us what Calvin "meant," etc., but strangely enough the man does not give us the words of Calvin himself. But in even giving us the two short quotations, the man has done better than a certain ranter from Colorado who recently, in a "Baptist" paper, tried to tell us what Calvin and Augustine believed without giving a word from either!

When one sets out to give another man's views, the wise and proper thing to do is to fully represent the man, quoting from him to conclusively show the man's true position. This Mr. Rice has not done, so the title of his first chapter is a misnomer. It should be entitled, "John R. Rice's Representation of what John Calvin Believed." No one would ever know that Mr. Rice is speaking of the position of Calvin if Mr. Rice did not tell him so. It is no wonder that the man must say, "Some reader unacquainted with this subject and unfamiliar with Calvin's doctrines may believe that we have overstated the doctrine."

We also raise this question with regard to Mr. Rice's first chapter: Why does he give John Calvin's views (?) and then endeavor to refute them, when he has stated that the purpose for his articles is to show the "errors of hyper-Calvinism"? Mr. Rice should be giving the views of some recognized hyper-Calvinist rather than the views of John Calvin. It is not Calvinism that Mr. Rice says he is correcting, it is hyper-Calvinism. So why drag in and try to correct the views of Calvin? If I were trying to show the errors of ultra-dispensationalism, would it be proper for me to quote the views of a man who was not an ultra-dispensationalist and then begin to correct his views? Would this be the way to show the errors of ultra-dispensationalism? No, and neither is it right for Mr. Rice to drag in John Calvin and object to his views, if Mr. Rice is dealing with hyper-Calvinism. If he thinks Calvinism is wrong, then he is at liberty to endeavor to show that it is wrong; but why make such a hodge-podge of the matter? Why confuse Calvinism with hyper-Calvinism? Why not stick to the stated proposition, that of showing the "errors of hyper-Calvinism"?

Frankly, it would be hard for a man to even try to confuse matters any worse than Mr. Rice has done. It is to be doubted if a moron could confuse things as badly as Mr. Rice. Here he is supposedly dealing with the "errors of hyper-Calvinism"; yet he comes forth quoting Calvinists and trying to refute Calvinism, making a literal labyrinth of bungling confusion. Poor man, poor man.

9. Mr. Rice states that the doctrine of Calvinism is a sectarian doctrine not held by Bible-believing Christians.

Note this quotation:

"Hyper-Calvinism is a distinctly sectarian teaching, held by a few who follow a particular man-made creed. It is not held by Bible-believing Christians in various denominations, but only by the followers of John Calvin."

So again Mr. Rice slanderously brands Calvinists, this time, in so many words, as idolaters and infidels. They do not believe the Bible; they follow a man-made creed. They are guilty of idolatry, for they follow the doctrines of a man, John Calvin, and dis-

## "I Should Like To Know"

What is the "New Testament church?"

The Greek word for church is "ecclesia." It is used in the New Testament over one hundred times. It is used both in the singular (church) and the plural (churches).

The word is used to designate four different assemblies. (1) Stephen uses the word when referring to Israel in the wilderness (Acts 7:38). (2) Luke uses the word in describing the governmental body of the Greeks in Ephesus (Acts 19:39). All the verses of Acts 19 in which "ecclesia" is used, refer to the Greek body. It is true that it was not a regular assembly of the body, but the word "ecclesia" has reference to this body, not the mob itself. The body had been unlawfully called together to condemn Gaius and Aristarchus (Acts 19:29, 32, 39). (3) The word is used to designate a body of assembling Christians, as "the church at Corinth," or, in the plural, "the churches of Galatia." (4) The word is used to refer to the assembly of the saints in Heaven (Heb. 12:23).

regard the Bible, the Word of God.

Did ever such slander creep from the pit? Shall the beast himself utter such blasphemy as this? Did the great accuser of the brethren ever set forth such a vile accusation against Bible-believing Christian people?

But here is another of his slanders: He says that the doctrine of Calvinism "is not an evangelical doctrine found by honest Bible believers of all faiths or most faiths in the Bible."

All right, then, if it is not found by honest Bible-believers, it must be found by dishonest persons only. Though Calvinists believe that they find their faith in the Bible, they are not honest Bible-believers, according to Rice. So Calvinists believe as they do simply because they are sectarians who would rather follow a man-made creed than the Bible.

Now why does this author have to stoop to such ungodly judging of the hearts and motives of others? Why can't he confine himself to using the Word of God to judge their doctrines, if he thinks their doctrines are wrong? No, he is not satisfied to do this. He must enter into the inner chamber of the heart and there pass judgment upon godly people who have studied God's Word and have Bible ground for believing as they do. Mr. Rice is not satisfied to judge the doctrine by using the Bible, he must pour forth his "humble judgment" as to why people believe as they do.

Of course, the man is possessed of the usual double-talk of those who judge the motives and hearts of others. He says in another place, "I do not say that these hyper-Calvinists are dishonest; I do not say that they do not intend to follow the Scriptures. But I do say that they have a sectarian spirit. They are influenced by a human creed, and have a sectarian and biased viewpoint."

But Mr. Rice's double-talk does not atone for his passing such judgment—judgment he has no business exercising.

I say this man has acted in a most unethical manner. He not only has confused and misrepresented the doctrine he is supposedly refuting (hyper-Calvinism), but he has passed unscriptural judgment upon honest, Bible-believing Calvinists. In this respect, we wish to recommend to Mr. Rice that he read a certain commentary on Matthew in which it is said: "One is not to pass judgment on people's motives and hearts, since one does not know them" (*The King of the Jews* by John R. Rice, page 114).

10. Mr. Rice takes a great deal (Continued on page 3, column 1)

The word is also used in the generic sense, of no church in particular, but referring to the church as an institution (I Timothy 3:15).

Now, if these usages of the word "ecclesia" are carefully considered, it will be seen that the word is never used in any way so as to indicate that the body it refers to is anything more or less than an assembling body. Israel in the wilderness was an assembling body; the Greek governmental body at Ephesus was an assembling body; the church at Corinth was an assembling body, the churches of Galatia were assembling bodies; the saints in Heaven will be an assembled body; and the word used in the generic sense naturally refers to nothing but an assembling body.

As for the fourth numbered use of the word, if some wish to argue that Hebrews 12:23 refers to saints in Heaven now, not future, this still does not divert the meaning of "ecclesia" from that of an assembly. The saints that are in Heaven are certainly assembled, and the continual accessions to that ecclesia do not change its nature any more than accessions to individual churches on earth change their nature. If Hebrews 12:23 has a reference to the present, then it still refers to an assembly.

The word "ecclesia" always refers to an assembled or assembling body, never to anything else. That is the meaning of the word—a called out assembly—and that is the way it is used in the Bible. Never is the word used to include all the saved of all time, unless Hebrews 12:23 is considered to be speaking prospectively, that is, of the future.

So the word "ecclesia" cannot rightfully be applied to all the saved, but only to the saved that assemble together. So the expression "New Testament Church" (ecclesia), can only be applied to an assembly of saints that is patterned after the churches of the New Testament, having been saved and baptized, now working under the commission, preaching, teaching, and administering the ordinances. (Matthew 28:19, 20). Such churches have had a perpetuity from Christ (Matt. 16:18, Eph. 3:21) and a study of history and Bible doctrines will reveal that sound Baptist churches of today are the present-day expressions of the church Christ built.

I suggest that you read Bro. Mason's book, "The Church That Jesus Built," for a more thorough study of this subject. This book is available from us for only \$1.00. It gives abundant historical and doctrinal proof of what has just been stated.—B.L.R.

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## DIVINE SOVEREIGNTY

by Charles Haddon Spurgeon

1834--1892

Delivered May 4, 1856

At New Park Street Baptist Church, Southwark, London, England

"Is it not lawful for me to do what I will with mine own?" (Matthew 20:15).

The householder says, "Is it not lawful for me to do what I will with mine own?" and even so does the God of Heaven and earth ask this question of you this morning, "Is it not lawful for me to do what I will with mine own?"

There is no attribute of God more comforting to His children than the doctrine of Divine Sovereignty. Under the most adverse circumstances, in the most severe troubles, they believe that Sovereignty hath ordained their afflictions, that Sovereignty overrules them, and that Sovereignty will sanctify them all. There is nothing for which the children of God ought more earnestly to contend than the dominion of their Master over all creation—the kingship of God over all the works of His own hands—the throne of God, and His right to sit upon that throne.

On the other hand, there is no doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet most certain doctrine of the Sovereignty of the infinite Jehovah. Men will allow God to be everywhere except upon His throne. They will allow Him to be in His workshop to fashion worlds and to make stars. They will allow Him to be in His almonry to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and bear up the pillars thereof, or light the lamps of Heaven, or rule the waves of the ever-moving ocean; but when God ascends His throne, His creatures then gnash their teeth; and when we proclaim an enthroned God, and His right to do as He wills with His own, to dispose of His creatures as He thinks well, without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. They love Him anywhere better than they do when He sits with His sceptre in His hand and His crown upon His head. But it is God upon the throne that we love to preach. It is God upon His throne whom we trust. It is God upon His throne of whom we have been singing this morning; and it is God upon His throne of whom we shall speak in this discourse. I shall dwell only, however, upon one portion of God's Sovereignty, and that is God's Sovereignty in the distribution of His gifts. In this respect I believe He has a right to do as He wills with His own, and that He exercises that right.

We must assume, before we commence our discourse, one thing certain, namely, that all blessings are gifts and that we have no claim to them by our own merit. This I think every considerate mind will grant. And this being admitted, we shall endeavor to show that He has a right, seeing they are His own to do what He wills with them—to withhold them wholly if He pleaseth—to distribute them all if He chooseth—to give to some and not to others—to give to none or to give to all, just as seemeth good in His sight. "Is it not lawful for me to do what I will with mine own?"

We shall divide God's gifts into five classes. First, we shall have gifts *temporal*; second, gifts *saving*; third, gifts *honourable*; fourth, gifts *useful*; and fifth, gifts *comfortable*. Of all these we shall say, "Is it not lawful for me to do what I will with mine own?"

I. In the first place then, we notice *Gifts Temporal*. It is an indisputable fact that God hath not, in temporal matters, given to every man alike; that He hath not distributed to all His creatures the same amount of happiness or the same standing in creation. There is a difference.

Mark what a difference there is in *men* personally (for we shall consider men chiefly); one that is born like Saul, a head and shoulders taller than the rest—another shall live all his life a Zaccheus—a man short of stature. One has a muscular frame and a share of beauty—another is weak, and far from having anything styled comeliness. How many do we find whose eyes have never rejoiced in the sunlight, whose ears have never listened to the charms of music, and whose lips have never moved to sounds intelligible or harmonious. Walk through the earth and you will find men superior to yourself in vigour, health, and fashion, and others who are your inferiors in the very same respects. Some here are preferred far above their fellows in their outward appearance, and some sink low in the scale and have nothing about them that can make them glory in the flesh. Why hath God given to one man beauty and to another none? to one all his senses, and to another but a portion? Why, in some, hath He quickened the sense of apprehension, while others are obliged to bear about them a dull and stubborn body? We reply, let men say what they will, that no answer can be given except this, "Even so, Father, for so it seemed good in thy sight." The old Pharisees asked, "Did this man sin or his parents, that he was born blind?" We know that there was neither sin in parents nor child, that he was born blind, or that others have suffered similar distresses, but that God has done as it has pleased Him in the distribution of His earthly benefits, and thus hath said to the world, "Is it not lawful for me to do what I will with mine own?"

Mark, also, in the distribution of *mental* gifts, what a difference exists. All men are not like Socrates; there are but few Platos; we can discover but here and there a Bacon; we shall but every now and then converse with a Sir Isaac Newton. Some have stupendous intellects wherewith they can unravel secrets—fathom the depths of oceans—measure mountains—dissect the sunbeams, and weigh the stars. Others have but shallow minds. You may educate and educate, but can never make them great. You cannot improve what is not there. They have not genius, and you cannot impart it. Anybody may see that there is an inherent difference in men from their very birth. Some, with a little education do surpass those who have been elaborately trained. There are two boys, educated it may be in the same school, by the same master, and they shall apply themselves to their studies with the same diligence, but yet one shall far outstrip his fellow. Why is this? Because God hath asserted His sovereignty over the intellect as well as the body God hath not made us all alike, but diversified His gifts. One man is as eloquent as Whitefield; another stammers if he but speaks three words of his mother tongue. What makes these various differences between man and man? We answer, we must refer it all to the Sovereignty of God, who does as He wills with His own.

Note, again, what are the differences of *men's conditions* in this world. Mighty minds are from time to time discovered in

men whose limbs are wearing the chains of slavery, and whose backs are laid bare to the whip—they have black skins, but are in mind vastly superior to their brutal masters. So, too, in England; we find wise men often poor, and rich men not seldom ignorant and vain. One comes into the world to be arrayed at once in the imperial purple—another shall never wear aught but the humble garb of a peasant. One has a palace to dwell in and a bed of down for his repose, while another finds but a hard resting place, and shall never have a more sumptuous covering than the thatch of his own cottage. If we ask the reason for this, the reply still is, "Even so, Father, for so it seemed good in thy sight."

So, in other ways you will observe in passing through life how sovereignty displays itself. To one man God giveth a long life and uniform health, so that he scarcely knows what it is to have a day's sickness, while another totters through the world and finds a grave at almost every step, feeling a thousand deaths in fearing one. One man, even in extreme old age, like Moses, has his eye undimmed; and though his hair is grey, he stands as firmly on his feet as when a young man in his father's house. Whence, again, we ask, is this difference? And the only adequate answer is, it is the effect of Jehovah's Sovereignty. You find, too, that some men are cut off in the prime of their life—the very midst of their days—while others live beyond their threescore years and ten. One departs before he has reached the first stage of existence, and another has his life lengthened out until it becomes quite a burden; we must, I conceive, necessarily trace the cause of all these differences in life to the fact of God's Sovereignty. He is Ruler and King, and shall He not do as He wills with His own?

We pass from this point—but before we do we must stop to improve it just a moment. O thou who art gifted with a noble frame, a comely body, boast not thyself therein, for thy gifts come from God. O glory not, for if thou gloriest thou becomest uncomely in a moment. The flowers boast not of their beauty, nor do the birds sing of their plumage. Be ye not vain ye daughters of beauty; be not exalted ye sons of comeliness; and O ye men of might and intellect, remember, that all you have is bestowed by a Sovereign Lord: He did create; He can destroy. There are not many steps between the mightiest intellect and the helpless idiot—deep thought verges on insanity. Thy brain may at any moment, be smitten, and thou be doomed henceforth to live a madman. Boast not thyself of all that thou knowest, for even the little knowledge thou hast has been given thee. Therefore, I say, exalt not thyself above measure, but use for God what God has given thee, for it is a royal gift, and thou shouldst not lay it aside. But if the Sovereign Lord has given thee one talent, and no more, lay it not up in a napkin, but use it well, and then it may be that He will give thee more. Bless God that thou hast more than others, and thank Him also that He has given thee less than others, for thou hast less to carry on thy shoulders; and the lighter thy burden the less cause wilt thou have to groan as thou travellest on towards the better land. Bless God then if thou possessest less than thy fellows, and see His goodness in withholding as well as in giving.

II. So far most men probably have gone with us; but when we come to the second point, *Gifts Saving*, there will be a large number who will go from us because they cannot receive our doctrine. When we apply this truth regarding the Divine Sovereignty to man's salvation, then we find men standing up to defend their poor fellow creatures whom they conceive to be injured by God's predestination.

But I never heard of men standing up for the Devil; and yet I think if any of God's creatures have a right to complain of His dealings it is the *fallen angels*. For their sin they were hurled from Heaven at once, and we read not that any message of mercy was ever sent to them. Once cast out, their doom was sealed; while men were respited, redemption sent into their world, and a large number of them chosen to eternal life. Why not quarrel with Sovereignty in the one case as well as the other? We say that God has elected a people out of the human race, and His right to do this is denied. But I ask, why not equally dispute the fact that God has chosen men and not fallen angels, or His justice in such a choice? If salvation be a matter of right, surely the angels had as much claim to mercy as men. Were they not seated in more than equal dignity? Did they sin more? We think not. Adam's sin was so wilful and complete, that we cannot suppose a greater sin than that which he committed. Would not the angels who were thrust out of Heaven been of greater service to their Maker if restored, than we can ever be? Had we been the judges in this matter we might have given deliverance to angels but not to men. Admire then, Divine Sovereignty and love, that whereas the angels were broken into shivers, God hath raised an elect number of the race of men to set them among princes, through the merits of Jesus Christ our Lord.

Note again, the Divine Sovereignty, in that *God chose the Israelitish race and left the Gentiles for years in darkness*. Why was Israel instructed and saved, while Syria was left to perish in idolatry? Was the one race purer in its origin and better in its character than the other? Did not the Israelites take unto themselves false gods a thousand times, and provoke the true God to anger and loathing? Why then, should they be favoured above their fellows? Why did the sun of Heaven shine upon them while all around the nations were left in darkness, and were sinking into Hell by myriads? Why? The only answer that can be given is this, that God is a Sovereign, and "will have mercy upon whom he will have mercy, and whom he will he hardeneth."

So now, also, why is it that *God hath sent His Word to us while a multitude of people are still without His Word*? Why do we each come up to God's tabernacle, Sabbath after Sabbath, privileged to listen to the voice of the minister of Jesus, while other nations have not been visited thereby? Could not God have caused the light to shine in the darkness there as well as here? Could not He, if He had pleased, have sent forth messengers swift as the light to proclaim His gospel over the whole earth? He could have done it if He would. Since we know that He has not done it, we bow in meekness, confessing His right to do as He wills with His own.

But let me drive the doctrine home once more. Behold how God displays His Sovereignty in this fact, that *out of the same congregation, those who hear the same minister, and listen to the same truth, the one is taken and the other left*. Why is it that one of my hearers shall sit in yonder pew, and her sister by her side, and yet that the effect of the preaching shall be different upon each? They have been nursed on the same knee, rocked in the same cradle, educated under the same auspices, they hear the same minister, with the same attention—why is it that one shall be saved? (Continued on page four)



CHARLES H. SPURGEON

### Rice Reviewed

(Continued from page two)  
of space to endeavor to get people to believe that Calvinism is not believed in different denominations.

He teaches that it does not "cut across" all evangelical denominations, and that "almost no Baptists believe" it.

We must grant to Mr. Rice that the majority of professing Christendom is not now, in this day, Calvinistic. Even those who belong to churches that have Calvinistic confessions or creeds are usually weak Calvinists or not Calvinists at all.

But this can also be said of most people with regard to the other important doctrines of the Bible, even salvation itself. Also, for instance, the majority of professing Christendom is wrong on baptism. Would Mr. Rice have us adopt the conclusion that baptism by immersion is therefore wrong? Even some Baptist people do not see anything wrong with sprinkling and pouring, but does this mean that these people are right and the historic Baptist position is wrong? And what about the other doctrines? Is it wrong to disbelieve modernism simply because most of the major denominations have gone or are going modernistic? Are we to judge matters by the crowd? Is it right for us to depart from the faith of our fathers simply because everybody else, seemingly, is doing so?

You see, Mr. Rice's argument is not at all of any strength on this point. He thinks that because many modern people are not Calvinists, Calvinism is therefore not an evangelical doctrine. But if this manner of argument is conclusive, then it won't be long until every doctrine of God's Word must be abandoned.

But what is the historic position of the various denominations as to Calvinism? Is it confined to one group? Is it a "sectarian" doctrine? No, in no wise. The Reformers, Luther, Wycliffe, Knox, Calvin, Zwingli, the founders of the Church of England—all generally agreed on the doctrine of the Sovereignty of God. Calvinistic Methodism believed it. The Puritans and Pilgrims were Calvinists. Furthermore, Baptist progenitors held to this doctrine long before Calvin was ever born. Confessions of Presbyterians, Episcopalians, Baptists, Lutherans, as well as others, could here be quoted to show that the historic position of the major denominations is decidedly Calvinistic.

But since Mr. Rice has involved our own particular denomination, we shall only take space to show that Baptists through the years have taken the Calvinistic position. Therefore, we quote the following confessions of faith that Baptists and their progenitors have set forth in time past, showing that the great masses of Baptists have always believed this doctrine:

"God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition," (Continued on page 4, column 3)



## Spurgeon's Sermons on Sovereignty

(Continued from page three)

and the other left? Far be it from us to weave any excuse for man who is damned: we know of none; but also, far be it from us to take glory from God. We assert that God makes the difference—that the saved sister will not have to thank herself but her God. There shall even be two men given to drunkenness. Some word spoken shall pierce one of them through, but the other shall sit unmoved, although they shall, in all respects, be equally the same both in constitution and education. What is the reason? You will reply, perhaps, because the one accepts and the other rejects the message of the gospel. But must you not come back to the question, who made the one accept it, and who made the other reject it? I dare you to say that the man made himself to differ. You must admit in your conscience that it is God alone to whom this power belongs.

But those who dislike this doctrine are nevertheless up in arms against us; and they say, how can God justly make such a difference between the members of His family? Suppose a father should have a certain number of children, and He should give to one all his favors, and consign the others to misery—should we not say that he was a very unkind and cruel father? I answer, yes. But the cases are not the same. You have not a father to deal with, but a judge. You say all men are God's children; I demand of you to prove that. I never read it in my Bible. I dare not say, "Our father which art in heaven" till I am regenerated. I cannot rejoice in the fatherhood of God towards me till I know that I am one with Him, and a joint heir with Christ. I dare not claim the fatherhood of God as an unregenerated man. It is not father and child—for the child has a claim upon its father—but it is King and subject; and not even so high a relation as that, for there is a claim between subject and King. A creature—a sinful creature, can have no claim upon God; for that would be to make salvation of works and not of grace. If men merit salvation, then to save them is only the payment of a debt, and He gives them nothing more than He ought to give them. But we assert that grace must be distinguished if it be grace at all.

Oh, but some say is it not written that "He giveth to every man a measure of grace to profit withal?" If you are like to repeat that wonderful quotation so often hurled at my head, you are very welcome, for it is no quotation from Scripture, unless it be an Arminian edition. The only passage at all like it refers to the spiritual gifts of the saints and the saints only. But I say, granted your supposition, that a measure of grace is given to every man to profit withal, yet He hath given to some a measure of particular grace to make that profit. For what do you mean by grace, which I put out, to profit? I can understand a man's improvement in the use of grace, but grace improved and made use of by the power of man I cannot understand. Grace is not a thing which I use; grace is something which uses me.

But people talk of grace sometimes as if it were something they could use, and not an influence having power over them. Grace is something not which I improve, but which improves me, employs me, works on me; and let people talk as they will about universal grace, it is all nonsense, there is no such thing, nor can there be. They may talk correctly of universal blessings, because we see that the natural gifts of God are scattered everywhere, more or less, and men may receive or reject them. It is not so, however, with grace. Men cannot take the grace of God and employ it in turning themselves from darkness to light. The light does not come to the darkness and say, use me; but the light comes and drives the darkness away. Life does not come to the dead man and say, use me, and be restored to life; but it comes with a power of its own and restores to life. The spiritual influence does not come to the dry bones and say, use this power and clothe yourselves with flesh; but it comes and clothes them with flesh, and the work is done. Grace is a thing which comes and exercises an influence on us.

"The sovereign will of God alone  
Creates us heirs of grace;  
Born in the image of His Son,  
A new-created race."

And we say to all of you who gnash your teeth at this doctrine, whether you know it or not, you have a vast deal of enmity towards God in your hearts; for until you can be brought to know this doctrine, there is something which you have not yet discovered, which makes you opposed to the idea of God absolute, God unbounded, God unfettered, God unchanging, and God having a free will, which you are so fond of proving that the creature possesses. I am persuaded that the Sovereignty of God must be held by us if we would be in a healthy state of mind. "Salvation is of the Lord alone." Then give all the glory to His holy name, to whom all glory belongs.

III. We now come, in the third place, to notice the differences which God often makes in His church in *Honourable Gifts*. There is a difference made between God's own children—when they are His children.

Note what I mean: One hath the honourable gift of knowledge, another knows but little. I meet, every now and then, with a dear Christian brother with whom I could talk for a month, and learn something from him every day. He has had deep experience—he has seen the deep things of God—his whole life has been a perpetual study wherever he has been. He seems to have gathered thoughts, not from books merely, but from men, from God, from his own heart. He knows all the intricacies and windings of Christian experience: he understands the heights, the depths, the lengths, and the breaths of the love of Christ, which passeth knowledge. He has gained a grand idea, an intimate knowledge of the system of grace, and can vindicate the dealings of the Lord with His people.

Then you meet with another who has passed through many troubles, but he has no deep acquaintance with Christian experience. He never learned a single secret by all his troubles. He just floundered out of one trouble into another, but never stopped to pick up any of the jewels that lay in the mire—never tried to discover the precious jewels that lay in his afflictions. He knows very little more of the heights and depths of the Saviour's love than when he first came into the world. You may converse with such a man as long as you like, but you will get nothing from him. If you ask why is it, I answer, there is a Sovereignty of God in giving knowledge to some and not to others.

I was walking the other day with an aged Christian, who told me how he had profited by my ministry. There is nothing humbles me like that thought of yon old man deriving experience in the things of God, receiving instruction in the ways of the Lord from a mere babe in grace. But I expect that when I am an old man, if I should live to be such, that some babe in grace will instruct me. God sometimes shutteth the mouth of the old man and openeth the mouth of the child. Why should we be a teacher to him? (Continued on page five)

## Rice Reviewed

(Continued from page three)  
faith, or holiness that He foresaw in them, but of His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice." — *The Waldensian Confession* (1120 A. D.).

"We believe that, before the world began, God did elect a certain number of men unto everlasting salvation, whom He did predestinate to the adoption of children by Jesus Christ, of His own free grace, and according to the good pleasure of His will; and that, in pursuance of this gracious design, He did contrive and make a covenant of grace and peace with His Son Jesus Christ, on the behalf of those persons, wherein a Saviour was appointed, and all spiritual blessings provided for them; and also that their persons, with all their grace and glory, were put into the hands of Christ, and made His care and charge."—Article II of a

### DID YOU ANSWER

the appeal of Bro. I S Hardtufule, as it appeared in his column of last week? Our "dere old Baptist jernel" needs your help today as it may never need it again.

#### Confession of Particular Baptists of England.

"Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or fore-ordained to Eternal Life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice."—*The London Confession* (1689 A.D.), and the *Philadelphia Confession* (1742 A.D.), Chapter II.

"We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free-agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands the utmost diligence." — *The New Hampshire Confession* (1833 A.D.), Article IX.

"Those who truly obey the gospel were chosen in Christ before the foundation of the world by Him who sees the end from the beginning, and in consequence of God's purpose and grace they are regenerated by the Holy Spirit, without whose influence none would ever repent and believe." *The Confession of the First Baptist Church in America*, pastored by John Clarke, Article V.

Because many modern Baptists have departed from this truth does not make it wrong, nor does it nullify it as a historic doctrine of Baptists in general. Modern Baptists have departed from many of the truths held dear by Baptists in time past and by many Baptists today. Our moderns have departed from the pattern of New Testament mission work; they have by their actions denied church independence; and many of the seminaries are neo-orthodox, and though they are called Baptist, they are anything but Baptist.

But Broadus, Boyce, B. H. Carroll, men who founded Southern Baptist seminaries, were all Calvinists as to election. T. T. Eaton, long-time editor of the *Western*

## Distinctive Principles Of Baptists

By The Late J. M. Pendleton

Author of Church Manual, Christian Doctrines, etc.

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

#### Section V

Certain passages in the New Testament supposed by some Pedobaptists to refer to infant baptism shown to have no such reference.

Conspicuous among these passages is what Paul says in Romans 11 of the "good olive tree" and of the "wild olive tree." It is assumed that by the "good olive tree" is meant the "Jewish church-state." This assumption requires another — namely, that the "wild olive tree" denotes a "Gentile church-state"; but from the latter view the most earnest Pedobaptist recoils. The truth is there is no reference by the apostle to any "church-state," whether among Jews or Gentiles. Paul teaches in substance what we learn from other parts of the New Testament—that the Jews enjoyed great privileges, which they abuse; in consequence of which abuse, the privileges were taken from them and given to the Gentiles. This is the teaching of Christ; for He said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (*Matthew* 21:43).

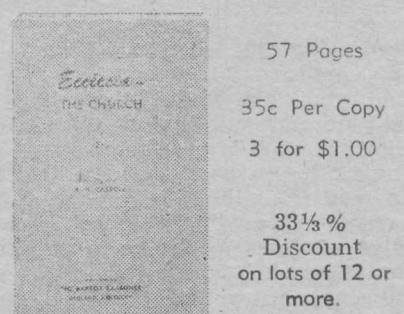
Why this kingdom was taken from the Jews we may learn from *John* 11:1: "He came unto his own and his own received him not." They rejected the Messiah who came in fulfillment of their own prophecies, and thus they surrendered the vantage-ground which they had occupied for centuries; and the blessings of the gospel which they refused to accept were offered to, and accepted by, the Gentiles. In this way what Paul elsewhere calls "the blessing of Abraham" was

Recorder, the greatest Baptist paper of his day, stood for Calvinistic truth, too. H. B. Taylor, J. R. Graves, J. M. Pendleton, S. F. Ford, Alvah Hovey, A. H. Strong, R. A. Venable, E. C. Dargan, and other great American Baptist preachers and leaders were Calvinistic. In England, Benjamin Keach, John Gill, John Bunyan, John Rippon, Abraham Booth, Alexander Carson, William Kiffin, Andrew Fuller, William Carey, C. H. Spurgeon, Archibald Brown, John Clifford, and other such Baptists were Calvinists. Spurgeon's Pastors' College sent forth scores of young men who were thoroughly Calvinistic.

But Mr. Rice says that Baptists do not believe in Calvinism. Of course, he cannot possibly mean Baptists of days gone by; he means the modern Baptists who have strayed away from their own statements of faith, the faith of their fathers. He refers in his article to Southern Baptists, American Baptists, and other (Continued on page 5, column 3)

### ECCLESIA—THE CHURCH

By the late B. H. Carroll



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seen to "come on the Gentiles through Jesus Christ" (*Galatians* 3:14). The promise of the Spirit was received through faith; for it was by faith that the Gentiles were brought into union with Christ. We see, therefore, the force of Paul's language addressed to a Gentile believer in Romans 11:19, 20: "Thou wilt say then, The branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith." The reference to faith shows that there is no allusion to infants, who cannot believe. So it appears that the imagery of "the olive tree" affords neither aid nor comfort to the cause of infant baptism.

Pedobaptists appeal with great confidence to *1 Corinthians* 7:14 in support of their views. The words are these: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." It will be seen on examination that there is not in this language the remotest reference to infant baptism. What are the facts in the case? Simply these: The question was agitated at Corinth whether believing husbands and wives should not separate themselves from their unbelieving partners. The idea was entertained—by some, at least—that an unbeliever was "unclean" to a believer, even as, under the Mosaic dispensation, a Gentile was "unclean" to a Jew. Paul corrects this false impression by showing that the unbelieving husband is sanctified—or, rather, has been sanctified—by the wife. The perfect tense is used—a fact ignored by Conant and Davidson in their revisions, but fully recognized by Noyes. Without entering into a critical discussion of the word "sanctified," I avail myself of the fact that the sanctification was such as to justify the continuance of the marriage relation between the believing and the unbelieving partner: "else"—that is, if the sanctification did not remove the supposed "uncleaness" from unbelieving parents — "were your children unclean, but now are they holy." As the verb translated "were" is in the present tense, it should be rendered "are": "else your children are unclean, but now are they holy." The pronoun "your" deserves special notice. The apostles does not say *their* children—that is, the children of the believing and the unbelieving partner—but *your* children, the children of the parents who were members of the Corinthian church. It follows that the passage under review is intensely strong against infant baptism. It shows that the children of the members of the church sustained the same relation to the church that unbelieving husbands and wives did, and that if believing husbands and wives abandoned their unbelieving partners, then believing parents might, with the same propriety, separate themselves from their children.

Perhaps the exposition of this passage given by a well-known Pedobaptist will be more satisfactory than mine. Albert Barnes says: "There is not one word about baptism here; not one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptized, but it was whether there should be a separation between man and wife where the one was a Christian and the other not. Paul states that if such a separation should take place, it would imply that the marriage was improper; and of course the children must be regarded as unclean." (*Barnes Notes On First Corinthians*, page 133).

Thus it appears that this passage—so often made the basis of Pedobaptist argument — affords no support to the theory or the practice of infant baptism.



## Spurgeon's Sermons on Sovereignty

(Continued from page four)

dreds who are, in some respects, far more able to teach us? The only answer we can find is in the Divine Sovereignty, and we must bow before it, for has He not a right to do as He wills with His own? Instead of being envious of those who have the gift of knowledge, we should seek to gain the same, if possible. Instead of sitting down and murmuring that we have not more knowledge, we should remember that the foot cannot say to the head, nor the head to the foot, I have no need of thee, for God hath given us talents as it hath pleased Him.

Note, again, when speaking of honourable gifts. Not only knowledge, but office is an honourable gift. There is nothing more honourable to a man than the office of a deacon or a minister. We magnify our office, though we would not magnify ourselves. We hold there is nothing can dignify a man more than being appointed to an office in a Christian church. I would rather be a deacon of a church than Lord Mayor of London. To be a minister of Christ is in my estimation an infinitely higher honour than the world can bestow. My pulpit is to me more desirable than a throne, and my congregation is an empire more than large enough; an empire before which the empires of the earth dwindle into nothing in everlasting importance. Why does God give to one man a special call by the Holy Ghost, to be a minister, and pass by another? There is another man more gifted, perhaps, but we dare not put him in a pulpit, because he has not had a special call. So with the deaconship; the man whom some would perhaps think most suitable for the office is passed by, and another chosen. There is a manifestation of God's Sovereignty in the appointment to office—in putting David on a throne, in making Moses the leader of the children of Israel through the wilderness, in choosing Daniel to stand among princes, in electing Paul to be the minister to the Gentiles, and Peter to be the Apostle of the Circumcision. And you who have not the gift of honourable office, must learn the great truth contained in the question of the Master, "Is it not lawful for me to do what I will with mine own?"

There is another honourable gift, the gift of *utterance*. Eloquence hath more power over men than all else besides. If a man would have power over the multitude, he must seek to touch their hearts, and chain their ears. There are some men who are like vessels full of knowledge to the brim, but having no means of giving it forth to the world. They are rich in all gems of learning, but know not how to set them in the golden ring of eloquence. They can collect the choicest of flowers, but know not how to tie them up in a sweet garland to present them to the admirer's eye. How is this? We say again, the Sovereignty of God is here displayed in the distribution of gifts honourable. Learn here, O Christian man, if you have gifts, to cast the honour of them at the Saviour's feet, and if you possess them not, learn not to murmur; remember that God is equally as kind when he keepeth back as when He distributeth His favours. If any among you be exalted, let him not be puffed up; if any be lowly, let him not be despised; for God giveth to every vessel His measure of grace. Serve Him after your measure, and adore the King of Heaven who doth as He pleaseth.

IV. We notice in the fourth place, the gift of *Usefulness*. I have often done wrong in finding fault with brother ministers for not being useful; I have said you might have been as useful as I have been had you been in earnest. But surely there are others even more earnest, and more efficient: others labouring as constantly, but with far less effect. And, therefore, let me retract my accusation, and in lieu thereof assert that the gift of usefulness is the result of God's Sovereignty. It is not in man to be useful, but in God to make him useful. We may labour ourselves with all our might, but God alone can make us useful. We can put every stitch of canvass when the wind blows, but we cannot make the wind blow.

The Sovereignty of God is seen also in the *diversity of ministerial gifts*. You go to one minister and are fed with plenty of good food; another has not enough to feed a mouse; he has plenty of reproof, but no food for the child of God. Another can comfort the child of God, but he cannot reprove a backslider. He has not strength of mind enough to give those earnest home strokes which are sometimes needed. And what is the reason? God's Sovereignty. One can wield the sledge hammer but could not heal a broken heart. If he were to attempt it, you would be reminded of an elephant trying to thread a needle. Such a man can reprove, but he cannot apply oil and wine to a bruised conscience. Why? Because God hath not given to him the gift. There is another one who always preaches experimental divinity; and very rarely touches upon doctrine. Why? God hath not given him the gift of doctrine. Another is all doctrine, and cannot preach much about Jesus Christ and Him crucified. Another always preaches Jesus—blessed Jesus; men of the Hawker school—and many say, ho! they do not give us experience enough; they do not go into the deep experience of the corruption which vexes the children of God. But we do not blame them for this.

You will notice that out of the same man will at one time flow streams of living water, while at another time he will be as dry as possible. On one Sabbath you go away refreshed by the preaching, and the next you get no good. There is Divine Sovereignty in all this, and we must learn to recognize and admire it. I was preaching on one occasion last week to a large crowd of people, and in one part of the sermon the people were very much affected; I felt that the power of God was there; one poor creature absolutely shrieked out because of the wrath of God against sin; but at another time the same words might have been uttered and there might have been the same desire in the minister's heart, and yet no effect produced. We must trace, I say, Divine Sovereignty in all such cases.

We ought to recognize God's hand in everything. But the present is the most godless generation that ever trod this earth, I verily believe. In our fathers' days there was hardly a shower but they declared that God caused it to fall; and they had prayers for rain, prayers for sunshine, and prayers for harvest; as well when a haystack was on fire, as when a famine desolated the land; our forefather said, the Lord hath done it. But now our philosophers try to explain everything, and trace all phenomena to second causes. But, brethren, let it be ours to ascribe the origin and direction of all things to the Lord, and the Lord alone.

V. Lastly, *Gifts Comfortable* are of God. O, what comfortable gifts do some of us enjoy in the ordinances of God's house, and in a ministry that is enjoyable. But how many churches have not a ministry of that kind; and why then have we? Because God hath made a difference. Some here have strong faith, and can laugh at impossibilities; we can sing a song in all ill weathers—in the tempest as well as in the calm. But there is another with little faith who is in danger of tumbling down over every straw. We trace eminent faith entirely to God. One is born with a melan-

(Continued on page six)

## Rice Reviewed

(Continued from page four)

smaller Baptist groups. Certainly, on the whole, these Baptists are not Calvinists. Most of them, no doubt, hold to the Arminian view as to "free-will," election, the atonement, and effectual calling. But this is not the historic Baptist position, and I do not think Mr. Rice has done right by overlooking the fact that Baptists have overwhelmingly held to Calvinism until modern times of compromise, unionism and apostasy. Uninformed people will no doubt be misled and confused as to the true historic position of Baptists because of Mr. Rice's failure to make this clear.

11. Mr. Rice has also misrepresented Baptists with regard to the split with the "Hardshell" or "Primitive" group. Mr. Rice says, "Do Baptists believe in 'The Five Points of Calvinism'? They do not. Many years ago there was a division among Baptists in the southern United States on this subject."

But this is not true. The split was not over Calvinism, but chiefly involved the methods of doing mission work. Both parties held to the doctrine of election. The Baptist historian, W. A. Jarrell, says, "They split over 'missions, education, support of pastors, and other religious enterprises.'" *Church Perpetuity*, (page 431). Many Primitive Baptists have gone far beyond what this side of the division stood for years ago, but there are others who seem to be in close accord with the Philadelphia Confession. Extreme Primitive Baptists have brought reproach upon Calvinism, and therefore anyone who believes election is usually dubbed as a "Hardshell" by way of reproach. But there was a time when most Baptists in America were "Hardshells" in this sense.

Thus, Mr. Rice again has not represented matters correctly. Whether ignorantly or deliberately, he has used and misused anything he could get his hands on to convince his readers that Calvinism is a doctrine of the devil, not believed by humble-hearted, Bible-believing Christians.

12. Rice's boast for the soundness of interdenominational institutions as to salvation by grace is not true. The great majority of the institutions are Arminian, if not hyper-Arminian.

Rice says, "All over America, Bible institutes (he also mentioned colleges and seminaries) which are interdenominational in character, fundamental and orthodox, find certain great doctrines clearly taught in the Bible. It may be surprising to some, but the doctrine of salvation by grace, without works, and the kindred doctrine of God's faithful keeping of born again Christians and their eternal security are clearly taught in Bible institutes and undenominational seminaries over the world."

This was certainly "surprising" to your writer. In fact, I was so surprised that I wrote to some of the leading interdenominational schools, among them being Moody Bible Institute, Bob Jones University, Wheaton College, and Bible Institute of Los Angeles, in order to find out if the doctrine of eternal security is officially held. Certainly, there can be no teaching of salvation by grace if this doctrine is not believed and taught. One cannot be saved by grace, yet may lose his salvation. But do these schools stand for the doctrine of eternal security, salvation by grace? No! With but one exception, (Grace Theological Seminary), the schools that replied to my query stated that the institutions did not take an official stand on this doctrine. For instance, the president of Wheaton College replied as follows:

"The College holds no official position as such. We do adhere to the great essentials of the faith as defined in the doctrinal platform of the College. This platform is signed without mental reservation by each applicant to the faculty and staff of the Col-

## Attention, Preachers

Some time in the future, THE BAPTIST EXAMINER hopes to conduct an evangelistic campaign directed toward the salvation of lost souls. This paper is always seeking to point men to Christ, but we want to have a special effort made in this campaign.

Two things are necessary for this printed campaign: **First, we must have some evangelistic sermons; and second, we must have sinners to read them.**

Therefore, we are now calling upon our preacher brethren to write the sermons, and we shall later ask our readers to furnish the subscriptions for unsaved folk.

These sermons should be strictly directed to lost souls, with emphasis upon man's lost, condemned state, damnation to come for sin, and Christ's work as the way of salvation. God has given us the Law to condemn and the Gospel to heal, and every sermon should press upon the lost reader the fact of his condemnation, and then point him to Christ for redemption from the curse of the Law.

It will be well for preachers to keep in mind that some one else may use the same text or subject; so when you are thinking upon your message, keep this in mind and try to use a message that will perhaps not be used by another. We are not asking you to preach on some verse or theme found in some dark corner, but we don't want four or five messages on John 3:16 or Romans 3:23, etc. There are a great host of messages that are available, and we are sure that the variation will be wide.

Here are requests which we are making of you brethren who feel led to write sermons for this campaign:

1. Type your sermon, double-spacing the lines.
2. Please use some kind of outline. We do not mean by this that we want a one, two, three or A, B, C outline, but we do want some heads throughout the message. This holds the reader's attention, and is not so wearisome to read. It also helps the reader to clearly understand what you are writing about. When topics are run together, with no heading to indicate to the reader what is being discussed, then many usually get lost.
3. We are not setting a definite length for these messages, but ask that your messages be clear and to the point, not too long.
4. Please get these messages to us by May 1st at the very latest.

All of the messages that are contributed will become our property, unless a self-addressed, stamped envelope is enclosed, and the request is made that they be returned. Naturally, we reserve the right to edit these messages and to not publish any message that we do not wish to use.

The cooperation of you preacher brethren in this campaign will be deeply appreciated. May the Holy Spirit of God give you some convicting, saving messages, and may you be one of the first to get your sermon to us so that we can get all the material ready for publication. Pray with us that the Lord may bless this campaign, saving many from sin, death, hell and the judgment to come. We know that God has ordained the foolishness of preaching as the means to save them that believe. May these messages be the preaching that God uses.

—The Editors

lege before appointment is considered. Also, it is reaffirmed annually in writing as an indication of adherence to the doctrinal position of the College.

"It would be my observation that a considerable proportion of the faculty and trustees of the College hold the doctrine of the final perseverance of the saints. I think they would prefer that use of language because 'eternal security' has acquired certain connotations which can be unfortunate. There are others, I am sure, who hold a position basically Arminian.

"The students may debate the matter among themselves. Faculty members are free to teach the Bible as best they understand it."

So Wheaton takes no stand on the doctrine, and some of its faculty are basically Arminian.

The president of Bob Jones University replied to my query as follows:

"Your letter of February 3 has been received. A Bob Jones University creed is enclosed. This represents the doctrinal stand of the institution and incorporates the great fundamentals of the Faith, which are accepted by anyone who believes the Bible is the Word of God.

"God's people may differ on matters of interpretation, but there is no room for difference of interpretation on these fundamentals. Beyond the creed, Bob Jones University says, 'Whatever the Bible says is so.'"

The University's Creed had no statement as to security, and wanting to be sure that I interpreted this letter correctly, I wrote again to the president, asking him

if this meant that Bob Jones University took no official stand on the doctrine of security. He replied:

"Your letter of February 8 has been received. I appreciate your interest in getting the University's position accurate.

"I presume you wish to make some statement in your paper as to where Bob Jones University stands. I think the fairest statement which could be made would be to quote in full my letter of February 6.

"Quite frankly, I do not know how to make our position any clearer than I made it in that letter."

I will let the reader determine for himself if Bob Jones University takes a stand for eternal security. Personally, I am unable to see anything in the two letters from the president of BJU that indicates that the school takes any particular stand. The founder of the school, of course, is a Methodist, and to our knowledge has never taught the doctrine of eternal security.

So I believe you see, it is simple (Continued on page 8, column 1)

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## Spurgeon's Sermons on Sovereignty

(Continued from page five)

choly temperament, and he sees a tempest brewing even in the calm; while another is cheerful, and sees a silver lining to every cloud, however black, and he is a happy man. But why is that? Comfortable gifts come of God. And then observe that we ourselves differ at times. For a season we have blessed intercourse with Heaven, and be permitted to look within the veil? but anon, these delightful enjoyments are gone. But do we murmur on that account? May He not do as He will with His own? May He not take back what He has given? The comforts we possess were His before they were ours.

"And shouldst thou take them all away,  
Yet would I not repine,  
Before they were possessed by me  
They were entirely thine."

There is no joy of the Spirit—there is no exceeding blessed hope—no strong faith—no burning desire—no close fellowship with Christ, which is not the gift of God, and which we must trace to Him. When I am in darkness and suffer disappointment, I will look up and say, He giveth songs in the night; and when I am made to rejoice, I will say, my mountain shall stand fast forever. The Lord is a Sovereign Jehovah; and, therefore, prostrate at his feet I lie, and if I perish, I will perish there.

But let me say, brethren, that so far from this doctrine of Divine Sovereignty making you to sit down in sloth, I hope in God it will have a tendency to humble you, and so to lead you to say, "I am unworthy of the least of all thy mercies. I feel that thou hast a right to do with me as thou wilt. If thou dost crush me, a helpless worm, thou wilt not be dishonoured; and I have no right to ask thee to have compassion upon me, save this, that I want thy mercy. Lord, if thou wilt, thou art able to pardon, and thou never gavest grace to one that wanted it more. Because I am empty, fill me with the bread of Heaven; because I am naked, clothe me with thy robe; because I am dead, give me life."

If you press that plea with all your soul and all your mind, though Jehovah is a Sovereign, He will stretch out His sceptre and save, and thou shalt live to worship Him in the beauty of holiness, loving and adoring His gracious Sovereignty. "He that believeth" is the declaration of Scripture, "and is baptized, shall be saved; but he that believeth not shall be damned." He that believeth in Christ alone, and is baptized with water in the name of the Father, the Son, and the Holy Ghost, shall be saved, but he who rejecteth Christ and believeth not in Him, shall be damned. That is the Sovereign decree and proclamation of Heaven—bow to it, acknowledge it, obey it, and God bless you.—(From *New Park Street Pulpit*, Volume II, Pages 185-192).

## "Bed—Cover"

(Continued from page one)

would say, "Be Gory, the bloom-in' bed gave me no rest." Then I thought about him religiously, as to what would he say, depending upon his religion. Suppose he were a Quaker. You know they boast of the fact that they never lose their temper, and that they never speak but in one tone of voice. If he were a Quaker, he would probably say to the lady of the house, "Thee hast misjudged my size." If he were a Christian Scientist, he would say, "This is a perfect bed. I never had a better night's sleep in my life."

Well, beloved, as I lay there thinking about this fellow, imagining what he might say, I also wondered what he would be thinking. Here he is twisting around, first one way, and then the other, cracking his head on the headboard, and with his feet stuck out over the footboard, angling himself around from one corner of the bed to the other, trying to wrap himself up in a cover that isn't big enough. I thought, what would that fellow be thinking about? What is he going to think about a host that would put him in a bed that size, and give him a covering that wasn't wide enough to cover him. About that time I went to sleep, and I never did figure out what he was thinking about.

Well, when I got up the next morning my text was still in my mind, and I said, "I guess I will have to bring a sermon to the folk about insufficient religion based on this text of Scripture."

I

## MOST FOLK HAVE AN INSUFFICIENT RELIGION.

Just like that bed and cover were insufficient, so the majority of people have an insufficient religion. I don't hesitate to say that I think that the majority of

## TBE Believes In An Infallible Bible



people of this world have that kind of religion.

Consider the individual who has REFORMED and quit his meanness and who is enjoying a reformation from his original state and from his original habits. That man certainly has an insufficient religion. That individual who has been reformed of his own will power rather than having been regenerated by the power of God—that individual certainly has an insufficient religion.

I think of the Scripture which says:

"God requireth that which is past."—Eccl. 3:15.

Suppose an individual were to live for fifty years, and then reform, and then could live perfectly for the balance of his life. Of course he can't, but we will assume he can. How about the first fifty years of his life? Something is going to have to be done about that first fifty years of his life. Even if he could change the last part of his life, and could live perfectly from the time that he professed faith in the Lord Jesus Christ, which he couldn't, then what about those first fifty years of his life when he was living in sin,

Beloved, I tell you, all the reformation in this world on your part which changes your life for the future, can never alter your life in the past. Something has to be done about the past. Either you have to pay for it in Hell, or else somebody else is going to have to pay for it. Beloved, there is only one other individual who can pay for the past, and that is the Lord Jesus Christ who died for our sins on the Cross of Calvary.

When I think of this text which declares that God requires that which is past, then I say that the man who has merely reformed without being regenerated, that man who has quit his meanness without having the Spirit of God operate within his soul, that man surely has an insufficient religion. He is in as bad a state spiritually as the man who is trying to sleep in a bed that is too short, with the cover too narrow.

II

## OUR SUFFICIENCY IS OF JESUS.

If my text of Scripture is talking about an insufficient religion, then in contrast let me tell you about ONE who is sufficient—the Lord Jesus Christ. Beloved, the Lord Jesus is the only one who is sufficient for us. He is the only

one that can satisfy when you are sick. He is the only one who can satisfy when you are in trouble. He is the only one that can satisfy you when the time comes for an operation. He is the only one who can satisfy you when you stand beside an open grave and bid a loved one good-bye. He is the only one who can satisfy you when you come down to the brink of death—when you can say, "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Beloved, I tell you, Jesus Christ is the only one who is sufficient.

A few years ago I went to see a woman who was a pillar in a Methodist church. All of her life she had spent as a servant of her church. There wasn't any individual who ever worked harder for her church than this woman. I went to see her on the eve of an operation. She was lying there in bed wringing her hands, and I said, "Certainly you are not afraid to be operated on?" She said, "Brother Gilpin, I don't know whether I have done enough yet to be saved or not." Then she launched into a detailed account of all that she had done for her church, how she had baked cakes and given them to the church, and how she had sold Larkin orders in order to raise money for the church. She told me how she had entertained preachers, and how she had gone to the church, and cleaned the building. She told me how she had tried to pray people through at an altar of prayer. She told me all that she had done, and she said, "I don't know whether I have done enough to be saved or not." Beloved, I might soon agreed with her. I knew that she hadn't done enough to be saved. I knew that she was a lost woman. I knew that if she had been saved she would have come down to the hour of her sickness, facing that operation without one bit of grief. If she had known Christ, beloved, she would have had her hand in His, and would have felt Him walking beside her. I tell you, there is only one that could give to you a sufficiency, and that is the Lord Jesus Christ.

How is He sufficient for us? He is sufficient for us because his blood paid for and washed away our sin stain. Why, beloved, my sins are washed away. All the sins

## I S HARDTUFULE

as well as the editors of The Baptist Examiner will be most disappointed if there isn't a large response to his suggestion of last week. Don't let us down, please!

in my past life, I don't have to worry about one particle, because Jesus Christ has washed away my sin. Listen;

"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"—1 Pet. 1:18, 19.

"And from Jesus Christ, who is the faithful witness, and the first-born of the dead, and the prince of the kings of the earth. Unto him that loved us, and WASHED US from our sins in his own blood."—Rev. 1:5.

Beloved, if you saved, you have had a figurative blood bath. Your sins have been washed away in the blood of the Lamb. Reformation can't put them away; baptism can't put them away; creed and ritual can't put them away. I tell you, all that a man might do and all that a church might do will never satisfy. It is only an insufficient religion. But when a man stands beside Calvary to realize that Jesus Christ has died for his sins, and to realize that his sins have been washed away in the blood of the Lamb, there is something to hold to in the hour of trial. There is something for you to grip when you are in trouble.

## Thanksgiving For The Sufferings Of Christ

By AUGUSTUS TOPLADY

O Thou who didst thy glory leave  
Apostate sinners to retrieve  
From nature's deadly fall;  
Me thou hast purchased with a price,  
Nor shall my crimes in judgment rise,  
For thou hast born them all.

Jesus was punished in my stead,  
Without the gate my Surety bled,  
To expiate my stain;  
On earth the Godhead deign'd to dwell,  
And made of infinite avail,  
The sufferings of the man.

And was He for His rebels giv'n?  
He was: th' incarnate King of heav'n  
Did for His foes expire;  
Amaz'd, O earth, the tidings hear  
He bore, that we might never bear,  
His Father's righteous ire.

Ye saints, the man of sorrows bless,  
The God for your unrighteousness  
Deputed to atone:  
Praise him till, with the heav'nly throng,  
Ye sing the never-ending song,  
And see Him on His throne.

There is a sufficiency in Jesus Christ.

Not only has He washed away our past sins, but He has clothed us in His own righteousness.

Several years ago I preached one night on being clothed in the righteousness of Jesus Christ, and a man got furiously mad. He said he didn't want to go to Heaven in another man's coat. Well, beloved, if he ever goes to Heaven, he will go there in another man's coat. He will go there clothed in the righteousness of the Lord Jesus Christ.

We read:

"For he hath made him, who knew no sin to be sin for us; that we might be made the righteousness of God in Him."—II Cor. 5:21.

What does it say? Simply this: God took my sins and put them over on Jesus Christ who didn't have any sins, and God took the righteousness of Jesus Christ and put it over on me when I didn't have any righteousness, so that I traded my sins to Jesus and in exchange got His righteousness. In other words, God looked upon Jesus Christ and saw Jesus Christ as a sinner and when He died, He died for our sins. Now God sees me not as a sinner, but He sees me clothed in the righteousness of the Lord Jesus Christ.

Isn't it wonderful to know that God treated Jesus just like Gilpin ought to have been treated, and that God treats Gilpin today just like Jesus ought to be treated? I tell you, beloved, there is no truth that blesses my soul like the truth of imputation—that my sins are imputed to Him and likewise His righteousness is imputed to me. Why is it that the religion of Jesus Christ is sufficient for us? Well, it washes away my past sins and then today it means that God clothes us with His own righteousness.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in

and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Mt. 12:43-45.

What does it mean? Just one thing. Here is an individual who has reformed. He changes his life and the unclean spirit goes out of him for a little while. In other words, he puts the Devil out, but Jesus Christ doesn't come in. Therefore, the old house in which he lives, the old body, the old tenement is empty. The unclean spirit has gone out. The Devil lets him alone for a while. He sobers up, and he stays sober. He doesn't get on a drunk for a long period of time. He quits his meanness, whatever that meanness may be. He ceases entirely from all sin, but there isn't anything on the inside. The Devil has come out, but the Lord Jesus hasn't come in.

One day the Devil looks in his old house, in which he used to live, and he sees it "empty, swept, and garnished"—all cleaned up, nothing on the inside. What is the result? The evil spirit comes back into that house, and he brings with him seven spirits worse than himself, and the word of God says that "the last state of that man is worse than the first." Beloved, he can reform, but it is an insufficient religion.

Oh, hear me when I insist upon this fact, reformation won't ever save a soul. It isn't reformation but regeneration that counts in the sight of God.

Then I think of another religion that is definitely insufficient and that is the religion that comes by an acceptance of the ordinances or a creed of the church.

I know a woman who can recite the Westminster Catechism from beginning to end, but, beloved, she is as ignorant of the grace of God as it is possible for a human being to be.

I know another individual who can tell you everything that the Episcopal Church stands for in detail, yet is absolutely a stranger to God Almighty's saving grace.

Each of those individuals have religion. They have gotten a good case of religion, but that is all they have. They know churches; they know what their church stands for. They know about the doctrine of baptism and they know about the ordinances, but they do not know the Lord Jesus Christ as Saviour. Listen to me, if there is one individual who is devoid of the Spirit of God more than any other, it is that individual who has religion, and doesn't have salvation.

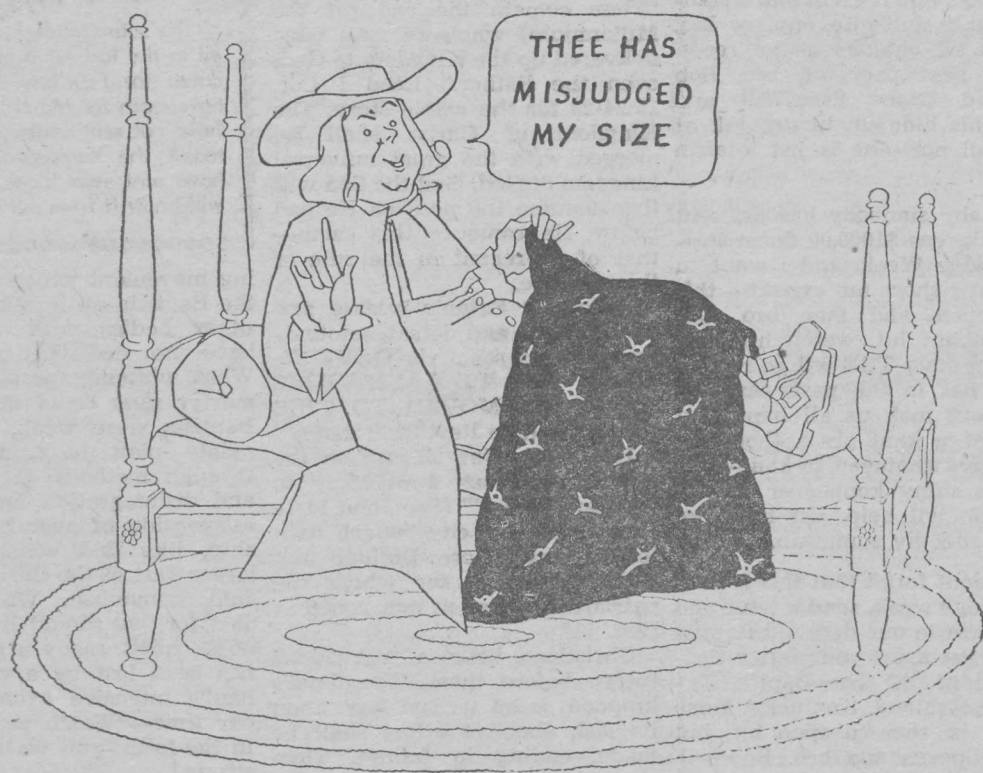
Every once in a while I meet with somebody who says, "Brother Gilpin, I am doing the best I can. I am striving to the best of my ability, but I am afraid that I might lose my religion." Do (Continued on page 7, column 1)

## BAPTIST YOUTH WITNESS

The regular youth feature, which usually appears on page 6 of TBE, is being omitted to make space available for the publication of Spurgeon's sermons. When these sermons have all been published, then BAPTIST YOUTH WITNESS will once again appear in TBE.



## BED TOO SHORT — COVER TOO NARROW



## "Bed—Cover"

(Continued from page six)

You know what I always say to that individual? I say, "I wish you would lose your religion. The best thing that could ever happen to you is to lose every bit of your religion, and get salvation in Jesus Christ, because you don't lose that. Whenever you get Jesus Christ as a Saviour within your heart, you are saved for time and for eternity."

Beloved, that individual who is depending upon religion, whether it be the religion that grows out of baptism, whether it be a religion that grows out of a strict observance of church ritual, whether it be a religion that grows out of religious works—regardless and irrespective of what kind it may be, the individual who is depending upon religion has nothing else but an insufficient religion.

You know how uncomfortable it would be to sleep on a bed that was too short and you couldn't stretch out. You know how uncomfortable it would be to try to sleep with a covering that was too narrow. Beloved, I say to you, the individual who is depending upon religion and does not know Jesus Christ as a Saviour is in a worse state spiritually than the man who sleeps on a bed too short and tries to wrap himself in a cover too narrow.

Do you know when an insufficient religion will prove its faultiness most. As long as the sun is shining brightly, as long as you have money in your pocket, as long as you are well and able to walk about, as long as there is not a cloud in the sky, as long as the hearse is not stopping at your door, for you, or for one of your loved ones, that insufficient religion will appear to be all right; but when you need it most, is the time when an insufficient religion fails you greatest.

You come down to the time when you are sick, and an insufficient religion is a mighty poor pillow to put your head on.

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You come down to the time when you get a pain in your side and the doctor is going to have to operate on you and you will want something more than religion when you crawl upon that cart to be taken to the operating room. It doesn't make any difference what your condition is, you are going to feel that in the sight of God your religion is spiritually worthless.

I tell you, beloved, all that will help in the hour of trial is Jesus Christ as your Saviour. The majority of people who walk the streets today have an insufficient religion, and the thing that they need to do is to get rid of that religion which is as worthless and as useless to them as a "bed too short and a cover too narrow" when they are trying to get a good night's sleep.

The Lord Jesus Christ also is sufficient for us in that He charges no more sin to us after we are saved.

Listen:  
"Blessed is the man to whom the Lord will not IMPUTE SIN."  
—Rom. 4:8.

That word "impute" means "charge," and it says that blessed, or happy, is the man that God won't charge with sin.

Who is it that God won't charge with sin? Is there anybody that He won't charge with sin? Thank God, there is. He won't charge me with sin, and He won't charge you with sin, if you are a believer. God won't charge one single sin to the believer because He has already imputed or charged, the believer's sins to the Lord Jesus Christ.

Beloved, that is why we have a sufficiency in Him. That is why in Him you can lie down and

## THE WISE FOX

In the depths of a forest, there lived two foxes who never had a cross word with each other. At length one of them said to the other: "Let us quarrel." "Very well," said the other, "as you please, dear brother; but how shall we set about it?" "Oh," said the first, "it cannot be difficult; two-legged people fall out, and why should not we?" They tried in all sorts of ways, but could not succeed, because one would always give way to the other. At last one of them brought two stones. "There," said he, "you say they are yours, and I will say they are mine, and then we will quarrel, and fight with each other. Now, I will begin: Those stones are mine!" "Very well," said the other, "you are welcome to them." "But we shall never quarrel in this way," said the first: "don't you know it takes two to make a quarrel?"

If we all this year would do as the wise fox did, what peace, love, and harmony would prevail! Be as wise as the fox.—Fireside News.

sleep. The bed isn't too short and the cover isn't too narrow. Beloved, there is comfort for you in Jesus Christ if you are saved. Why? Because God has washed away your sins in His blood, you are clothed in His righteousness so that God sees you clothed in the righteousness of His Son, and furthermore, God won't ever charge one single sin to you.

## III

## GOD PRONOUNCES A WOE UPON THAT MAN WHO PREACHES AN INSUFFICIENT RELIGION.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, LET HIM BE ACCURSED."—Gal. 1:9.

Do you realize that the majority of preachers in this world are preaching a religion that is definitely insufficient? Well, God says woe to the man who preaches a false, insufficient religion. Let him be accursed. Let him go to Hell.

I think of the individuals who fail to preach Jesus, who preach baptism, who preach church membership, who preach reformation, who say that all you have to do is to join the church, and do the best you can, and just before you die confess your sins and you will go to Heaven. The Word of God says, "woe" to the man that preaches a religion like that. The only religion that will stand the test is a religion that is based on Jesus Christ. There is a sufficiency there. There is a

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## Our Columns Are Open To Anyone Misrepresented

The Baptist Examiner is a paper that not only seeks to declare the whole counsel of God, earnestly contending for the Faith, but it marks those, as the Bible commands, that set forth doctrines contrary to the Faith, (Rom. 16:17), and is set for the defense of the Faith offensively and defensively (Jude 3). Not only does it declare the Gospel and other doctrines, but it calls attention to the errors and departures by Philetus, Hymenaeus, Alexander, Diotrophes, Phygellus, Hermogenes, & Co.

Some of the followers of such as these of whom we speak, and even some of these themselves, often accuse us of misrepresenting them. Well, be it known unto all these men and their followers and defenders that these columns are open to any and all whom we have misrepresented in any way. Some of these men who have accused us of misrepresenting them have already, for a good while now, had our invitation to clarify the misrepresentation of which we are accused of setting forth. But none of them, or their defenders, have responded to do so.

It is evident to us that it is much easier to stand aloof and cry, "Misrepresentation!" than to show that there really has been any misrepresentation.

It is not the purpose of this paper to misrepresent anyone in any manner. We feel it our obligation to God and to Christian

people to set forth what we believe to be true and to expose what we believe to be erroneous and harmful. In fulfilling what we feel to be our obligation in this regard, it may be that we have misrepresented somebody. If so, we are unaware of it and will gladly retract any such misrepresentation. Frankly, we feel that this is the only policy that is ethical in journalism. We only wish that there were other editors who had the same policy concerning this matter. Certainly, there are a number of publications in which we would like to set some matters straight that have been warped and twisted.

This paper is not open to the debate of doctrinal views, but it is definitely open to anyone who wishes to clarify any of his views that have not been properly represented.—BLR.

## MANY HAVE FOUND

Truths—but not the truth.

Forms—but without spiritual power.

A ministry—but not according to the Gospel.

A profession—but with no possession.

A dogma—but with no living faith.

comfort there. You can find rest just like you can rest on a bed that is long enough and with a covering that is wide enough for the wrapping of your body. But woe to the man who preaches any other kind. I tell you, beloved, the only hope we have is that which comes through the gift of Jesus Christ, God's Son, to us.

## CONCLUSION

A short time ago a Methodist friend called up and said that he had a goose for me for New Year's Day. I thanked him and told him that I would be right out to get it. Now, beloved, when I went out to get that goose, he gave it to me. He got a crate and put it in it. I didn't have to pay him for the goose nor the crate. I didn't have to beg him for that goose after I got there. All I did was to accept it. I took that man at his word and took what he offered me. Beloved, when I got that goose home and dressed it, we had it for dinner, and a good sized portion of it entered the Baptist ministry. The fellow that started it out was a Methodist and got him started on the wrong track, but I sure did convert him in the end.

Now listen, beloved, I didn't have to pay for that goose. I didn't have to ask for it. I didn't go around and say, "I am looking for a goose." Instead, that man called me up. He took the initiative. He told me that he had a goose for me and all that I had to do was to come and get it, and when I went out to his farm, I received it. I didn't have to do anything but take what this man offered me.

Beloved, that is exactly what salvation is. God takes the initiative.

You then have a religion that is sufficient. If you get sick, it will comfort you. If you are broke, it will help you. If you have troubles in your home, regardless of what kind of troubles you have, it will comfort your soul. When you see one of your loved ones sick, and you go to God in prayer, the religion of Jesus Christ will comfort you when you pray. Beloved, when you see the hearse drive up in front of your house to take a loved one out to the city of the dead, the sufficiency of Jesus Christ will be your stay. And beloved, when you close your eyes upon this world for the last time and they take you out to the cemetery, the last vision that you have of this world, as well as the first vision of the other world, will be a cheering one, because of the sufficiency of the Lord Jesus Christ.

I ask you, is your religion sufficient, or is it an insufficient religion? Thank God, there is a religion that is sufficient. It is not like a bed that you lie on that is too short for comfort. It is not like a covering that is too narrow for you to wrap yourself there-with. Thank God, beloved, there is a religion that will give you comfort and satisfaction, and that religion is ours through Jesus Christ.

May God bless you!

## A HUNTINGTON, W. VA. BILLBOARD



This is a large billboard advertising Eld. W. H. Croft's recent publication, "Reaping With Joy" (Price \$2.45).

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

hit shor luks lik i dun made wun of our reeders unhappy, when i refurred to John Gill as a sourpus. u no i dont want tu do that but jedgin frum appearanses he dont luk very happy in his pikture. korse i no appearanses air deseevin sumtimes. i no wun yung woman what luks like a mil-lum dollars but she has a ten sent disposishun.

now jist luk at bro. Gill agin. he shor luke to me lik he dun had a run in with an Arminian. i think he must uf red Ephesians 1:4. According as he hath chosen us in him before the foundation of the world, and then he hurd an Arminian say over the radio that the Lord Jesus wus astandin on the outsid uf your hart abeggin tu get in, and that all that kept Him out wuz the sinners stubborn will. no wundur bro. Gill luks sour. that is enuf to sour the milk in a cow even befor milkin time.

korse it kud be that bro. Gill went tu church and the preecher kalled on a woman tu pray in publik, and that in spite uf Pauls scripture, when he sed, I will therefore that the men pray

everywhere. mi old frend J. W. Porter got up and walked out uf the meetin uf the suthern Baptist konvenshun when sum uf the pet-tikoated preachers put a woman up tu speak. he wus lik H. Boyce Taylor and W. E. Hunter and sum moar uf the old fellers what hav dun gon on tu glory. they jist beleaved what the Bible sed about a womans place in the house of God. they aint many like that left today. ef that is what happened i dont wunder bro. Gill luks as he duz. quinin, bitterweed and wormwood all mixed together kud not taste wurse.

and then maby bro. Gill went to church and hurd sum uf this modurn musik. er maby they had a beginnur at the orgun who jist ruint Amazin Grace er Rock Uf Ages. wun uf mi frends what livs about 2 axle greasins frum mi plase aint ben goin tu meetin lik he used to, and tother day i axed him about hit. he sed, wun of mi darters tuk up playin the harp and tu be truthful i aint as eager tu get tu Heaven as i wunse wuz. maybe bro. Gill had hurd either sum hi-falutin gee-whiz singin er sum religus hill-billy moanin, and tu save me i dont no which is wurse—maby both.

jist luk at bro. Gill now. he jist red wun uf Bobs iditorialis agin the Arminians. watch that smil break into a full grin and maby even a harty laff. as he reeds

another paragraf he sees that Arminian asquirmin. Bro. Bob is reely givin him a workin over. er maby bro. Bob is givin him a skin-nin with a dull nife. enyhow bro. Gill is all chukles as he reeds. in the next parygraf, bro. Bob kills old Giant Free-Will and hangs his hide up tu dri. luk at bro. Gill now—he is jist a-laffin all over.

er maby sumbody has jist sent bro. Gilpeens \$1000.00 durin Pos-sum Ridge Weak. and i want tu say that i shore am expektin this tu happen. and then bro. Gill hears about hit. watch him laff when he noes TBE wil go rite on as hit has in the past. that wil jist about mak us all happy. uf korse ef u kant giv a thousand, then giv whatever u kan—even a brite shiny kopper er an old dul wun wil help. jist be shore u rite and giv sumptin.

and dont forgit that this is Pos-sum Ridge weak. send a letur and an offerin to our dere old Baptist jernel. jist dress your letter Pos-sum Ridge, % The Baptist Examiner, Ashland, Kentucky. korse i wont be ther tu open hit, but bro. Gilpeens and bro. Bob wil. and they wil tak keer uf hit. I beg u tu do this bekaws i luv the truth, and bekaws i luv TBE and hits iditors, and bekaws i am

yore frend,  
i s hardtufule

## Rice Reviewed

(Continued from page five)

ly not true that the interdenomi-national schols teach the doctrine of salvation by grace. They may call it grace, as all Arminians and hyper-Arminians call their doc-trine grace. But a salvation that depends in anywise upon the will of man is not salvation by grace. Paul clearly says that if it is of grace, then it is not of works (Ro-mans 11:5, 6).

Mr. Rice made a big argument on this particular point — that these schools stand for the doc-trine of salvation by grace and se-curity—but you see how easily the facts have deflated it. The truth of the matter is, the interdenomi-national schools of the world, at least the larger ones, are rankly Arminian and hyper-Arminian. If any one of these schools denies this charge, then I am ready to withdraw it, if they can and will come forth with a statement of their faith that is not in general agreement with historic Armini-anism on free-will, election, the atonement, effectual calling, and security or perseverance.

Thus, people will be misled by Mr. Rice on this point, also. Many young people, possibly, may be influenced to go to one of the schools he has named, thinking that there they will receive teach-ing that exalts the grace of God. One young man told of going to one of these schools, and the president of the school, before the whole student body, told Bap-tist students not to emphasize their view of security and cause arguments on the campus. Of course, no one cares for starting an argument, but if we must be the occasion for so doing by de-claring what we believe to be truth, then we must not keep our tongues still, even if we start an argument every time we speak.

One last word, and we shall conclude this installment. Mr. Rice refers to a few modern, well-

known preachers as great soul-winners, and says that they were neither Arminians nor Calvinists. Of course, according to Mr. Rice's meaning, these men were neither. But according to the accepted, historic meaning of these terms, these men held to views that are Arminian. Mr. Moody believed a good deal of Calvinism, but in emphasis he was rankly on the other side.

But we raise this question: Is it not true that until modern times there have been no evangelists such as these men that Rice names? He names only a few; where are the evangelists when you go back past these whose views were (or are) Arminian? There are none save the Calvin-ists, such as Edwards, Brainerd, Bunyan, Whitefield, McChesney, Hill, etc. With Darwinism, Com-munism, Modernism, Liberalism, and the other "isms" of recent years has come this new "evan-gelism," never before heard of,

## POSSUM RIDGE WEAK

yes, that is what this is! Bro. Hardtufule has asked our read-ers to write and especially con-tribute to the needs of this paper this week. Address you mail to Possum Ridge, % The Baptist Examiner, Ashland, Kentucky. Don't let the old codger down!

led by these that Rice calls "great evangelists." Now, as time goes on, we are seeing this "ism" de-velop more fully. The recent down-the-hill slide of Graham and his theological fellows shows the downward drift of this "ism." The endorsement of Graham by leading "evangelicals," despite his union with modernists, shows the present drift. It will continue to go down, blending into the final apostasy. Mr. Rice is unsuc-cessfully trying to hold back the current, but soon he will be gone, Jones will be gone, and the insti-tutes and schools of the interde-nominational, Arminian and hy-

per-Arminian evangelists will get on the bandwagon toward de-structive theology. Modernism al-ways follows Arminianism. The "New School" of Presbyterians soon turned into the "Higher Criticism" of our time. The Ar-minianism of the Baptist semi-naries has gone on into neo-or-thodoxy. So long as the old doc-trines of Calvinism are believed and set forth, modernism cannot take root. But the moment em-phasis is put upon man and what he can and must do, then the steps lead but one way—down-ward.

(5th Installment next week.)

## F. B. Meyer's Answer

(Continued from page one)  
man. It disregards the fact that men are all dead in sin, that all men need life; they need the new birth. Man's background, etc. has nothing to do with it. Infidels have come from the homes of Christians as well as from the homes of agnostics. True, one is subjected to greater sin being brought up in a sinful environ-ment, but nothing brings the down-and-outer, the up-and-outer, or the in-between-er to God but the effectual grace of the Spirit of God.

The stubborn rebel, Saul, had no encouragement from self, his Pharisaical background, or his as-sociates to come to Christ. If he had been left to the "mercy" of these, he would have never be-come Paul the Apostle.

Paul answers his own query in these words: "I am what I am by the grace of God."—BLR.

## TREASON IN THE CAMP

"Be sober, be vigilant."—I Peter 5:8.

Treason in the camp!  
Traitorous wiles pursuing!  
With dark reason's lamp  
Truth and faith undoing;  
Snaring simple souls  
With its vast pretension,  
Treason onward rolls—  
Man's perverse invention.

Treason in the camp!  
Hark! the trumpet's sounding!  
List! the traitor's tramp  
Zion's hill surrounding!  
Now on platform heard,  
Now in papers pealing,  
Now in pulpit stealing.

Stand, ye saints of God!  
Close the ranks, ye faithful!  
Take Jehovah's rod,  
Strike at tenets hateful!  
Grasp the Spirit's sword,  
Using it discreetly,  
Then the Master's word—  
"Well done, saint!" shall greet ye.

## The Millennium

(Continued from page one)

"Then cometh the end (of the Millennium) when he shall have delivered up the Kingdom to God, even the Father." Read I Cor. 15:24-28 for the whole story. The Kingdom of Christ shall be merged with the great universal kingdom of God. God the Son will then assume the position He had before He came to this earth—that of Co-regent in the rule of the universe.

Following Satan's release and his rebellion and defeat, astound-ing as it may seem, the GOVERN-MENT OF THE UNIVERSE SHALL BE MOVED TO THIS PLANET. (See Rev. 22:3; 21:3).

Is not the New Jerusalem the city which Jesus went away to "prepare for us?" (See John 14:1-4) Is it not the city "which hath foundations whose Builder and Maker is God," for which the patriarchs looked as mentioned in Heb. 11?

Christians have a marvellous future before them. The devil's kingdom is on its last legs. Soon its last, abortive effort shall be made, ending in failure. Then shall come the conquering reign of Christ lasting a full thousand years. This will but be the pre-lude to the wonderful eternity that stretches beyond that. What a future!

## Baptists And Catholics

(Continued from page one)

What relation have Baptist churches to other ecclesiastical bodies? None. They never can have any while their primary principle, obedience to the au-thority of Jesus Christ as given in His Holy Word, holds the Bap-tist conscience.

Baptists are not to blame for this separation. They remained with the New Testament and others went away from it. For long, weary centuries they have stood by this principle, even to blood and death. Meantime, they have been the torch-bearers to light the world back to the sim-plicity of New Testament faith and practice.

Baptists should today, candidly, lovingly and bodily accept their ecclesiastical isolation and pro-claim it for the benefit of the present and future generations. They are the trustees of the truth and are bound to hold it and to hold it forth. We do not express our lack of love for other Chris-tians when we stand by the truth. We can give no higher expression of our love for them and the world than to hold and proclaim these principles written in the divine Word by the Spirit to enlighten and bless the human race. Heirs of the martyr-confessors of the Baptist faith through the dark centuries of persecution, Baptists of this brighter day should avoid every entanglement that will hinder their free and full testimony to the truth as it is in Jesus.

The dividing principle, obedi-ence to Christ in all things, does not run in a perfectly straight line between Baptists and all other denominations. The Con-gregationalists hold with Baptists on one point—i.e. Congregational church government. Others agree on this or that point; but all Pedo-Baptist bodies are built on the Romish error, which may be stated briefly, thus: The substi-tution of a human foundation for the divine foundation of Christ's authority and word. Infant bap-tism is rooted in the fundamental error that baptism arises out of the flesh and blood relations, not spiritual. This subverts the very foundation and principles of New Testament churches, which are built on spiritual relations. The individual believer is the unit; not the family.

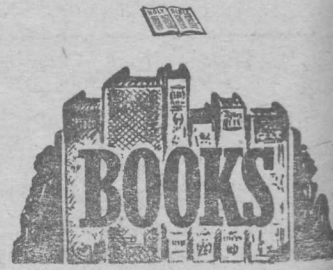
In one thing, strangely enough, Baptists, Catholics and Protes-tants all agree, and that is, that baptism precedes the Lord's sup-ber, in the divine order of things. only lately a few people, repre-senting no ecclesiastical body, have arisen to deny what Chris-tendom from the Apostles this way have taught with one voice. There is today a vast envelop-

## CORRECTION! CORRECTION!

"Two-Per-Month" Club

The subscription blank print-ed in the last issue of TBE was dated for February. It should have been for March. So if you have not sent yours yet, please make the correction. If you have sent your blank, then we will know it from our records.

ing movement which aims to tie the Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. What whipping posts, fines and martyr fires could not do when Baptists were weak, there is a sedate plan to accomplish through methods of penetration and disintegration and the bold assumption of over head leader-ship, like that which swung a larger part of the Christian world into Romanism. What martyrs died for, we should live for in a noble spirit, many a great battle has been lost by a weak finish. Paul's intensive exhortation fits our time—"Watch ye; stand fast in the faith; quit ye like men; be strong."



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