

# 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

VOL. 27, NO. 8      RUSSELL, KENTUCKY, MARCH 22, 1958      WHOLE NUMBER 1030

## 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 VI

The allusions to baptism in the Apostolic Epistles forbid the supposition that infants were baptized.

Paul refers to the baptized as "dead to sin," or, rather, as having "died to sin." He asks, "How shall we, that are dead to sin (that died to sin), live any longer therein? Know ye not, that so many of us as were baptized unto Christ were baptized into his death?" (Rom. 6:2, 3). What is meant by dying to sin cannot be exemplified in unconscious infants.

In I Corinthians 1:29 we have these words: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The controversial phrase "baptized for the dead," occurring as it does, in the midst of an argument on the resurrection, most probably means "baptized in the belief of the resurrection." Such a belief cannot be predicated on infants.

In Galatians 3:27 it is written, "For as many of you as have been baptized into Christ have put on Christ." These words cannot apply to infants, because they are incapable of putting on Christ.

In Colossians 2:12 the record is, "Buried with him in baptism, wherein also ye are risen with

him through the faith of the operation of God, who hath raised him from the dead." However true and consoling may be the doctrine of infant salvation, it is not true that infants are risen with Christ "through the faith of the operation of God."

If, in Timothy 6:12, the language, "hast professed a good profession before many witnesses," refers to the baptismal profession, it is evident that such a profession cannot be made by those in a state of infancy. Davidson translates "didst confess the good confession before many witnesses," which is strictly literal, for the Greek verb refers to past time.

In Hebrews 10:22 we find the expression "our bodies washed with pure water." If there is in these words an allusion to baptism (and I think there is), it is plain that the same persons who were baptized had been set free from "an evil conscience." No infant has "an evil conscience."

Peter, in his First Epistle (3:21), defines baptism to be "the answer of a good conscience toward God by the resurrection of Jesus Christ." This is a general definition, and it forbids the idea that baptism, in apostolic times, was administered to any but accountable agents. What conscience has an infant? There is no operation of conscience before accountability. Baptism, then, in its administration to infants, cannot be what Peter says it is. This is for Pedobaptists an unfortunate fact—a fact which shows their practice to be unscriptural.

There is in this connection another connection (Continued on page 5, column 3)

## The Bible's Teaching Concerning Separation From Those Who Are in Doctrinal Error

The Bible is clear on the matter of separation. It plainly tells us about separating from sin, the world, wordlings, and errorists. Not only are we to separate from immoral people, places and practices, but we are to separate from those who are unscriptural in doctrine and practice, even from Christian brethren.

In recent months, in interdenominational circles in particular, the matter of separation on doctrinal grounds has become a number one issue. This is chiefly because of the unionism of Billy Graham with modernists in his evangelistic campaigns in New York and San Francisco (the latter yet to be held). Some very excellent articles have appeared in various publications showing why it is against the Bible's teaching to work with modernists. However, these articles have stopped short of the mark and have not fully presented the Bible's teaching as to separation on the basis of doctrinal error. Of course, this is typical of interdenominationalism which can only go so far and then must leave off; if it went any

further some one in some "evangelical" denomination would be offended.

Since this issue of separation is being widely discussed, yet not as fully as the Bible teaches, we feel that it will be wise to re-emphasize the matter so as to insure against any one being misled by the half-way presentation of the interdenominationalists.

Baptists have always been the "separatists" of so-called Christendom. They have paid dearly for their separate stand, having nothing to do with Roman Catholicism and her harlot daughters. Not until recent years have Baptists dipped their colors in unholy unionism with these groups. They have consistently rejected the organizations of men as being void of any divine right for their existence and practice. This stand by Baptists, this separation on doctrinal grounds, is the foremost reason for the trail of blood that Baptists have made all through history from the apostles. If Baptists had compromised and unionized with heresy and its advocates, then they would never have suffered as they did. But steadfastly

they have refused to disobey plain Bible teaching, and thus have had to pay the price.

It is fitting, then, that we today re-emphasize the Scriptural teaching on this matter and pray for the grace of God to follow in the steps of our fathers. The wishy-washy position of the interdenominationalists is not the position set forth in the Bible, and we must defend the faith in this matter as in all matters.

### I. From Whom Are We to Separate?

The interdenominationalists teach that we are to separate from modernists and such others who are outspokenly unscriptural in doctrine. But this is about as far as any interdenominational "fundamentalist" will go. However, it must be said that Mr. Handford in a recent article has gone a step further than any interdenominationalist has gone, so far as we know. He says, "From all this array of Scripture, it seems surely that God has spoken clearly that there is to be a separation and a breaking of fellowship over ser-

(Continued on page 8, column 2)

## A PRECIOUS PASSAGE

John R. Rice  
Reviewed

(5th Installment)

With this installment, we go into Mr. Rice's second chapter, entitled, "Hyper-Calvinism Is a Man-made Philosophy Not in the Scriptures." There is very little difference between this chapter and Mr. Rice's first chapter.

13. In order to prove (?) his stated proposition set forth in his chapter title, Mr. Rice depends chiefly upon a system of brain-washing.

Mr. Rice is supposed to show that "Hyper-Calvinism is a man-made philosophy not in the Scriptures." And again, we must call attention to the fact that this man hopelessly, unjustifiably, and inexcusably uses the terms "Calvinism" and "hyper-Calvinism" interchangeably, making no distinction whatsoever between the two. He applies both these terms to the same doctrine, as we have already shown in previous installments.

(Continued on page 2, column 1)

## A GOAL FOR 1958

We have been thinking that a good goal to press toward in 1958 would be the placing of TBE in the hands of every Baptist preacher in this country. We are convinced that in some way or another this paper would be a tremendous blessing to any preacher. This paper would be a blessing in the life of any preacher from at least five standpoints.

First, it is food for his own soul. How faithful God-called pastors are in giving spiritual food to needy souls! How trying the study and prayer, how burdensome the tremendous amount of thinking, and how wearisome the physical labor—all in giving food to men's souls! How refreshed a congregation is when a faithful pastor feeds them their regular spiritual meal. But many times godly pastors get "down in the dumps." They need a refreshment themselves; they need the breath of Heaven to sweep over their souls. And TBE is often this blessing. Many preachers write us to tell of God's blessings to

them through TBE. So this is one good reason why a godly pastor needs TBE. It will feed his soul.

Secondly, a preacher needs encouragement. How people do fail to see the preacher's need of encouragement! The pastor is usually looked upon as a man with no problems, needing no help, no encouragement from others with regard to spiritual matters. But every preacher needs encouragement, especially in spiritual matters. Satan's number one attack is, no doubt, centered on the preacher who is filling the gap for Truth. Often a preacher on the battlefield for God will be discouraged, will think of quitting, giving up, retreating from the battle. But then God will send new supplies and the spiritual morale of the Christian soldier will mount once again. In many, many cases, TBE has been the source of encouragement for God's men. Its stand for the Word has been a "spur" to spur on other men of God to lift the Sword of the Spirit and fight for the Lord.

Thirdly, preachers need doctrinal strengthening, and TBE especially gives a wholesome diet of Bible doctrines. Many preachers have written to us and said, "I have been preaching that doctrine for years, but never heard others do so. Your paper's stand has strengthened me to continue." TBE is a tower for Baptist doctrine. If there is a paper that publishes as much Baptist doctrine as this paper, then we say honestly and frankly, we do not know of it. Many Baptist papers carry many good articles from time to time. But we do not know of one that intensely and continuously sets forth Baptist truth as does TBE. Would not a preacher be strengthened in doctrine by having TBE come to him each week?

Fourthly, TBE will remind a preacher of doctrines his people may need to learn. TBE pokes the memory of the preacher as to doctrines that the preacher (Continued on page 8, column 2)

## The Baptist Examiner Pulpit

### "PREACHING MISSIONS"

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

(Read Acts 15)

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."—Luke 9:49, 50.

I don't suppose that there is any text in all the Word of God that is more severely misunderstood, and more poorly applied, than this passage of Scripture. I am not going to enter into a detailed discussion of this text except to say that the Lord Jesus

did not teach what Scofield, in his Reference Bible, says that He taught, namely that this was a rebuke to sectarianism. I am as positive as can be that the Lord Jesus Christ never meant this to be a rebuke to sectarianism. Instead, beloved, I take it literally that Jesus said that if there is somebody that is preaching that which is heretical, let him alone. I have no business to get a warrant out for that man to get him to stop preaching. Rather, "Forbid him not." John wanted to use force in regard to these individuals, but Jesus said,

in substance, "Let them alone."

As far as I am concerned, I am not going to use force to keep anybody from preaching. I am not going to get out a warrant to keep anybody from preaching. God in Heaven knows that I haven't any use for the Russellites, or the Seventh Day Adventists, or the Mormons, or the Campbellites, or the Episcopalians, or the Methodists, or the Congregationalists, or the Holy Rollers, or the Nazarenes, or any of the balance of the Protestant and Catholic groups in this world, (Continued on page 6, column 3)

When the Philistines were encamped against Israel and it appeared that the children of Israel would be hopelessly defeated, Jonathan, the son of Saul, was used to turn the tide. We read of this great victory by Jonathan in I Samuel 14. Along with his armourbearer, Jonathan went over to the Philistine garrison, slew twenty men, and started something that brought defeat to the Philistines. You can read the story for yourself in the chapter referred to.

What we want to point out is the statement of Jonathan in I Samuel 14:6, a statement, that clearly reveals why it was that he was able to do such a mighty deed. Jonathan said to his armourbearer, "Come, and let us go unto the garrison of these uncircumcised; it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few."

Thank God for this record! Thank God for this testimony to the power of God! We serve a God that can whip an army with one man just as easily as with thousands. Ah, when we are mighty in number we lean upon the arm of the flesh, but when we are humbled and have nothing carnal or fleshly we can lean upon then it is that we cast ourselves upon the Lord. Oh, that we could ever be conscious of the fact that "there is no restraint to the Lord to save by many or by few!"

The drift of our day, as always, is toward the idea of power in numbers. On the one hand some are advocating the great denominational program, in which we are urged to "lose ourselves." Others have a wider outlook and advocate the union of all the professing Christian churches. Still others are even wider in their thinking and want all religions to be united. The philosophy back of all of these views is that there is great power in numbers.

But God has ordained to do His work in another manner! Why is it that the true, unadulterated



# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

## SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## Examiner Editorials

By Bob L. Ross

### Radio Tapes Available

We have a number of our radio tapes that we can make available for our readers. We use these for our broadcasts on Sunday and they are about thirty minutes in length, containing about eight minutes of singing and the rest is preaching.

If you have a tape recorder and wish to use one of these for some special service, let us know and we will be glad to send the same to you. The only cost to you will be the transportation charges. If you wish to buy the tape outright, the cost will be \$5.00.

We recently sent one of these tapes to Bro. John Cline of Mansfield, Ohio, and he used it for the Wednesday evening prayer service. We have sent them also to other friends in other states, and are always glad when our readers request the same. Call on us if we may serve you.



### Rice Reviewed

(Continued from page one)

Well, then, how does Mr. Rice go about proving that what he calls hyper-Calvinism is a man-made philosophy? By simply trying to brain-wash his reader. The process called "brain-washing" is carried out by a continual pounding away at what you wish to get people to accept and also at what you wish to get them to turn from. In other words, if I wanted to get people to believe that Heaven is Hell and vice versa, I would simply pound away at this until I had brain-washed people of the truth and made them believe what I wish.

Now, this is Mr. Rice's method. For instance, note the following quotations which reveal the method Mr. Rice uses in "proving" that what he calls hyper-Calvinism is a man-made philosophy:

"... Hyper-Calvinism is a philosophy developed by men and depending on fallible logic and frail human reason..." (page 1, column 3).

"... that is a human philosophy, not a Bible teaching." (page 1, column 3).

"... it is not a Bible doctrine, but a system of human philosophy appealing somewhat to the proud mind." (page 1, column 3).

"Calvinism is a philosophy of men which is not primarily based upon the Bible." (page 7, column 3).

"It is based upon the logic and philosophy of a man..." (page 7, column 3).

"It is a human philosophy, not a Bible doctrine." (page 7, column 3).

"... that human philosophy which grew out of an age and the dominating, overpowering influence of John Calvin..." (page 7, column 4).

"... is simply a human system." (page 7, column 4).

"It is an obsolete human philosophy which never did proper-

ly represent the Scriptures." (page 7, column 4).

"Calvinism is a man-made philosophy, not a Bible doctrine." (page 7, column 4).

"III. Calvinism Is a Philosophy of Human Reason, Not Divine Revelation." (heading on page 7, column 4).

"The doctrine is based on a system of human reasoning." (page 7, column 4).

"It is a conclusion based on the human reason." (page 7, column 4).

"... the doctrine is wholly based on a human argument." (page 7, column 4).

"... the human arguments and logic on which this unscriptural doctrine is based." (page 7, column 4).

"It is a philosophy of men, not a Bible teaching." (page 7, column 4).

"... it is a human philosophy instead of a Bible doctrine." (page 7, column 4).

"It represents a philosophy of men." (page 10, column 4).

"But the philosophy itself is unscriptural." (page 10, column 4).

"Hyper-Calvinism is not a Bible doctrine. It is a philosophy of men." (page 11, column 5).

Now, let me ask the reader a question: Are you tired of reading this long list of repetitious quotations? If you are, then you have somewhat felt how a person feels when he is brain-washed. Something is simply pounded and pounded and pounded until a person gets mentally worn out and won over, not by truth, but by sheer mental exhaustion.

Well, this brain-washing method is what Mr. Rice has relied upon to show that what he calls hyper-Calvinism is human philosophy. So up until now Mr. Rice's tactics have been something like this: He jumbles together a pack of nonsense, interchangeably calls it Calvinism and hyper-Calvinism, dashes in heretical illustrations, misrepresentations and overstatements to stigmatize it, pictures the Calvinist as a proud

### LAYING THE AXE —to— ARMINIAN HERESIES By BOB L. ROSS

Clearly and convincingly refutes the Arminian perversion of such passages as II Peter 3:9, Revelation 22:17, I John 2:2, John 1:12, 13, Hebrews 2:9, and other passages. The Arminian Dagon, Lord Free-Will, is tumbled to the ground by God's Word.

39 pages.....25c per copy  
5 copies for.....\$1.00  
30 copies for.....\$5.00

Order from:  
BAPTIST EXAMINER  
BOOK SHOP  
Ashland, Kentucky

monster, casts off the "Arminian" brand by giving it a warped meaning, then sets out to thoroughly cleanse his reader's mind by a method of brain-washing that communism might certainly covet. Now the man is ready to replenish the reader's mind with a thorough dosage of Arminian and hyper-Arminian philosophy. And the sad thing about the matter is, the poor brain-washed reader is so far gone that he is beyond the reach of anything but the sovereign grace of God. But we have seen people come from this same darkness into the light of God's grace, so we have hope that many shall be recovered by the Lord. Mr. Abraham Booth, for instance, was an outstanding enemy to grace and wrote very much against it. But later, he was led to the truth, then published his immortal "Reign of Grace." So we have hope, for we are serving a sovereign God, not one whose actions wait upon the will of man.

Mr. Rice had to have some matter by way of argument from which his brain-washing work could flow out, so we now turn our attention to these few "arguments."

### 14. His first point in this chapter is entitled "Hyper-Calvinism Was Developed By Calvin."

This statement confirms what we have said in an earlier installment: Mr. Rice no doubt regards John Calvin himself as a hyper-Calvinist. Marvel of marvels! How could John Calvin "go beyond" (this is the meaning of "hyper") Calvinism? If John Calvin truly believed Calvinism, how in the name of common sense could the man be dubbed a "hyper-Calvinist"? Mr. Rice is an amazing man indeed!

But again, Mr. Rice fails to properly quote from Calvin to prove his assertion, this time not giving a single word from John Calvin! But we are not surprised; would a sensible person expect Mr. Rice to find a word in Calvin's writings that went beyond Calvinism into hyper-Calvinism? Why, certainly not! If John Calvin believed Calvinism, then how could Mr. Rice find a single hyper-Calvinistic statement in all the man's works! I am again reminded of the words of Augustus Toplady in describing such writing as Mr. Rice's. Of Mr. Wesley, Toplady wrote:

"What a mercy it is that the enemies of the gospel, amidst all their plenitude of malice, have little skill and less power! Mr. W., considered as a reasoner, is one of the most contemptible writers that ever set pen to paper. O that he, in whose hand the hearts of all men are, may make even this opposer of grace a monument of his almighty power to save!"—Works, page 835.

Though Mr. Rice does not quote a single word from John Calvin, he furnishes himself with something to intersperse between his brain-washing statements, scantily quoting Calvinists Loraine Boettner, Ben Warburton, and B. B. Warfield, in order to show that John Calvin developed hyper-Calvinism! This is most striking indeed, quoting from Calvinists to show that John Calvin developed hyper-Calvinism! Of course, Mr. Rice is perfectly free to quote anyone he pleases; but frankly, whoever heard of quoting from other men (when these very men are in agreement with Calvin) to show that Calvin developed a system of theology that went beyond Calvin's own views? This is what Mr. Rice does when he quotes from these men to show (?) that John Calvin developed a system which goes beyond Calvinism. But this foolishness furnishes him something to use to brain-wash his reader, so he uses it.

Now on two other arguments of Mr. Rice, let us see if we cannot slay the Egyptian with his own spear (I Chron. 11:23). I verily believe that this can be done.

### 15. With Regard to Augustine and Calvin.

Mr. Rice says, "How strange that after 1,400 years of Christianity, practically no one had understood the Bible to teach Cal-

## "I Should Like To Know"

1. In the sermon, "The City of the Living God," printed in the issue of November 16, 1957, the statement was made that, "Scientists tell us that four-fifths of the human family die before they reach the age of accountability." Could you please give me more information on this, such as, what scientists, etc.?

Borther Gilpin says that he received this information several years ago from the late evangelist T. T. Martin. Brother Martin, a man who was quite interested in scientific matters, said that he found the information in a scientific magazine, the title of which is not recalled.

2. Did Jesus eat the last passover. If not, why did He tell them to "prepare us the passover, that we may eat." (Luke 22:8)?

As to the first question, we will simply quote the following verses to show that Jesus did not eat the passover:

John 18:28—"Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

John 19:14—"And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!"

John 19:31—"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day

was the first day after the passover, the day after the first day of unleavened bread, they begged Pilate that the bodies might be taken away, and that they might be taken away."

John 19:42—"There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." These verses show that the passover was on the same day of the crucifixion. And we believe that Christ, dying as "our Passover" (1 Cor. 5:7), fulfilled the passover, being crucified at the time of the slaying of the passover lamb. Thus, we have a minute fulfillment of this type of Christ.

Now as to the second question, all the passages such as Luke 22:8 must be considered in the light of the verses we have quoted, as well as Luke 22:15, 16, which states: "And he (Jesus) said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

So Christ, though he "desired" to eat the passover, did not do so, but was crucified at the time of the slaying of the passover lamb. The "supper" spoken of, which preceded the institution of the Lord's Supper, was not the passover, but something else.

3. Did Judas take the Lord's Supper?

No. The supper that Judas partook of was the one that preceded the Lord's Supper. John 17:2 says, "And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray him."

Then in John 17:30, we read, "He then having received the sop went immediately out; and it was night." Compare Matthew 26:21-25 with John 13:21-30. Then, we believe, the Supper was instituted.

In this regard, it might be well to call attention to another passage that reveals this was not the passover that preceded the Lord's Supper. After Jesus had said to Judas, "That thou doest, do quickly," we read in verses 28 and 29 of John 13: "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

The "feast" referred to is the passover (see 13). Thus, we see that the passover had not been eaten.

(Continued on page 3, column 1)

## Our Radio Ministry

WCTR—1420 ON THE DIAL

Ashland, Kentucky

Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL

Grundy, Virginia

Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL

Jackson, Tennessee

Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL

Pineville, Kentucky

Sunday—8:30-9:00 A. M.

WKIC—1430 ON THE DIAL

Hazard, Kentucky

Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL

Richwood, W. Va.

Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL

Portsmouth, Ohio

Sunday—7:30-8:00 A. M.

WBEX—1490 ON THE DIAL

Chillicothe, Ohio

Sunday—7:00-8:30 A. M.





CHARLES H. SPURGEON  
Spurgeon at 19 years of age.  
This sermon preached at 27.

# Spurgeon's Sermons on Sovereignty

## THE INFALLIBILITY OF GOD'S PURPOSE

by Charles Haddon Spurgeon  
1834-1892

Delivered August 25, 1861

at the Metropolitan Tabernacle, Newington, London, England

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (Job 23:13).

It is very advantageous to the Christian mind frequently to consider the deep and unsearchable attributes of God. The beneficial effect is palpable in two ways, exerting a *sacred influence* both on the judgment and the heart. In respect to the one, it tends to confirm us in those good old orthodox doctrines which lie as the basis of our faith. If we study man, and make him the only object of our research, there will be a strong tendency in our minds to exaggerate his importance. We shall think too much of the creature and too little of the Creator, preferring that knowledge which is to be found out by observation and reason to that divine truth which revelation alone could make known to us.

The basis and groundwork of Arminian theology lies in attaching undue importance to man, and giving God rather the second place than the first. Let your mind dwell for a long time upon man as a free agent, upon man as a responsible being, upon man, not so much as being under God's claims as having claims upon God, and you will soon find upspringing in your thoughts a set of crude doctrines, to support which the letter of some few isolated texts in Scripture may be speciously quoted, but which really in spirit are contrary to the whole tenor of the Word of God. Thus your orthodoxy will be shaken to its very foundations, and your soul will be driven out to sea again without peace or joy. Brethren, I am not afraid that any man, who thinks worthily about the Creator, stands in awe of His adorable perfections and sees Him sitting upon the throne, doing all things according to the counsel of His will, will go far wrong in his doctrinal sentiments. He may say, "My heart is fixed, O God," and when the heart is fixed with a firm conviction of the greatness, the omnipotence, the divinity indeed of Him whom we call God, the head will not wander far from truth.

Another happy result of such meditation is the *steady peace*. The grateful calm it gives to the soul. Have you been a long time at sea, and has the continual motion of the ship sickened and disturbed you? Have you come to look upon everything as moving till you scarcely put one foot before the other without the fear of falling down because the floor rocks beneath your tread? With what delight do you put your feet at last upon the shore and say, "Ah! this does not move; this is solid ground. What though the tempest howl, this island is safely moored. She will not start from her bearings; when I tread on her she will not yield beneath my feet." Just so it is with us when we turn from the ever-shifting, often boisterous tide of earthly things to take refuge in the Eternal God who hath been "our dwelling-place in all generations." The fleeting things of human life, and the fickle thoughts and showy deeds of men, are as moveable and changeable as the waters of the treacherous deep; but when we mount up, as it were, with eagle's wings to Him that sitteth upon the circle of the earth, before whom all its inhabitants are as grasshoppers, we nestle in the Rock of Ages, which from its eternal socket never starts, and in its fixed immovability never can be disturbed.

Or to use another simile. You have seen little children running round, and round, and round, till they get giddy, and they stand still and hold fast a moment, and everything seems to be flying round about them, but by holding fast and still, and getting into the mind the fact that that to which they hold at least is firm, at last the brain grows still again, and the world ceases to whirl. So you and I have been these six days like little children running round in circles, and everything has been moving with us, till perhaps as we came into this place this morning we felt as if the very promises of God had moved, as if Providence had shifted, our friends had died, our kindred passed away, and we came to look on everything as a floating mass—nothing firm, nothing fixed. Brethren, let us get a good grip today of the immutability of God. Let us stand still awhile, and know that the Lord is God. We shall see at length that things do not move as we dreamed they did: "To everything there is a season, and a time to every purpose under the heavens." There is still a fixedness in that which seems most fickle. That which appears to be most dreamy has a reality, inasmuch as it is a part of that divinely substantial scheme which God is working out, the end whereof shall be His eternal glory. 'Twill cool your brain, 'twill calm your heart, my brother, 'twill make you go back to the world's fight quiet and composed, 'twill make you stand fast in the day of temptation, if now through divine grace you can come near to God and offer Him the tribute of your devotion, who is without variableness or shadow of turning.

The text will be considered by us this morning—first, as enunciating a general truth; and, secondly, out of that general truth, we shall fetch another upon which we will enlarge, I trust, to our comfort.

I. The text may be regarded as **TEACHING A GENERAL TRUTH.**

1. We will take the first clause of the sentence, "He is in one mind." Now, the fact taught here is, that in all the acts of God in Providence, He has a fixed and a settled purpose. "He is in one mind."

It is eminently consolatory to us who are God's creatures, to know that He did not make us without a purpose, and that now in all His dealings with us He has the same wise and gracious end to be served. We suffer; the head aches; the heart leaps with palpitations; the blood creeps sluggishly along where its healthy flow should have been more rapid. We lose our limbs, crushed by accident; some sense fails us; the eye is eclipsed in perpetual night; our mind is racked and disturbed; our fortunes vary; our goods disappear before our eyes; our children, portions of ourselves, sicken and die. Our crosses are as continual as our lives; we are seldom long at ease; we are born to sorrow, and certainly it is an inheritance of which we are never deprived; we suffer continually.

Will it not reconcile us to our sorrows, that they serve some end? To be scourged needlessly we consider to be a disgrace, but to be scourged if our country were to be served we should consider an honour, because there is a purpose in it. To suffer the maiming of our bodies, because of some whim of a tyrant, would be a thing hard to bear; but if we minister thereby to the weal of our families, or to the glory of our God, we would be content not to be mutilated once, but to be cut piece-meal away, that so His great purpose might be answered. O, believer, ever look then

on all thy sufferings as being parts of the divine plan, and say, as wave upon wave rolls over thee, "He is in one mind!" He is carrying out still His one great purpose; none of these cometh by chance; none of these happeneth to me out of order, but everything cometh to me according to the purpose of His own will, answereth, too, the purpose of His own great mind. We have to labour; how hard do some men labour who have to toil for their daily bread! Their bread is saturated with their sweat; they wear no garment which they have not woven out of their own nerves and muscles. How sternly, too, do others labour, who have with their brain to serve their fellowmen or their God! How have some heroic missionaries spent themselves, and been spent in their fond enterprise! How have many ministers of Christ exhausted not simply the body, but the mind! Their hilarity so natural to them has given place to despondency, and the natural effervescence of their spirits has at last died out into loneliness of soul, through the despatch of their ardour.

Well, and sometimes this labour for God is unrequited. We plough, but the furrow yields no harvest. We sow, but the field refuses the grain, and the devouring bellies of the hungry birds alone are satisfied therewith. We build, but the storm casts down the stones which we had quarried, with Herculean efforts piling one on another. We sweat, we toil, we moil, we fail. How often we come back weeping because we have toiled, as we think, without success! Yet, Christian man, thou hast not been without success, for "He is still in one mind." All this was necessary to the fulfillment of His one purpose. Thou art not lost; thy labour has not rotted under the clods. All, though thou seest it not, has been working together towards the desired end. Stand upon the sea-beach for a moment. A wave has just come up careening in its pride. Its crown of froth is spent. As it leaps beyond its fellow, it dies, it dies. And now another, and it dies, and now another, and it dies. Oh! weep not, deep sea, be not thou sorrowful, for though each wave dieth, yet thou prevailest! O thou mighty ocean! onward does the flood advance, till it has covered all the sand and washed the feet of the white cliffs. So it is with God's purpose. You and I are only waves of His great sea; we wash up, we seem to retire, as if there had been no advance; another wave comes, still each wave must retire, as if there had been no advance; another wave comes, still each wave must retire as though there had been no progress; but the great divine sea of His purpose is still moving on. He is still of one mind and carrying out His plan.

How sorrowful it often seems to think how good men die! They learn through the days of their youth, and often before they come to years to use their learning, they are gone. The blade is made and annealed in many a fire, but ere the foemen use it, it snaps! How many labourers, too, in the Master's vineyard, who when by their experience they were getting more useful than ever, have been taken away just when the church wanteth them most! He that stood upright in the chariot, guiding the steeds, suddenly falls back, and we cry, "My father, my father, the horsemen of Israel and the chariot thereof!" Still notwithstanding all, we may console ourselves in the midst of our grief with the blessed reflection that everything is a part of God's plan. He is still of one mind: nothing happeneth which is not a part of the divine scheme.

To enlarge our thoughts a moment, have you ever noticed, in reading history, how nations suddenly decay? When their civilization has advanced so far that we thought it would produce men of the highest mould, suddenly old age begins to wrinkle its brow, its arms grow weak, the scepter falls, and the crown drops from the head, and we have said, "Is not the world gone back again?" The barbarian has sacked the city, and where once everything was beauty, now there is nothing but ruthless bloodshed and destruction. Ah! but, my brethren, all those things were but the carrying out of the divine plan. Just so you may have seen sometimes upon the hard rock the lichen spring. Soon as the lichen race grows grand, it dies. But wherefore? It is because its death prepares the moss, and the moss which is feeble compared with the lichen growth, at last increases till you see before you the finest specimens of that genus. But the moss decays. Yet weep not for its decaying; its ashes shall prepare a soil for some plants of a little higher growth, and as these decay, one after another, race after race, they at last prepare the soil upon which even the goodly cedar itself might stretch out its roots.

So has it been with the race of men—Egypt, and Assyria, Babylon, Greece, and Rome, have crumbled, each and all, when their hour had come, to be succeeded by a better. And if this race of ours should ever be eclipsed, if the Anglo Saxons' boasted pride should yet be stained, even then it will prove to be a link in the divine purpose. Still, in the end, His one mind shall be carried out; His one great result shall be thereby achieved. Not only the decay of nations, but the apparent degeneration of some races of men, and even the total extinction of others, forms a part of the like fixed purpose. In all those cases there may be reasons of sorrow, but faith sees grounds of rejoicing. To gather up all in one, the calamities of earthquake, the devastations of storm, the extirpations of war, and all the terrible catastrophes of plague, have only been co-workers with God—slaves compelled to tug the galley of the divine purpose across the sea of time. From every evil good has come, and the more the evil has accumulated the more hath God glorified Himself in bringing out at last His grand, His everlasting design.

This, I take, is the first general lesson of the text—in every event of Providence, God has a purpose. "He is in one mind." Mark, not only a purpose, but only one purpose, for all history is but one. There are many scenes, but it is one drama; there are many pages, but it is one book; there are many leaves, but it is one tree; there are many provinces, yea, and there by lords many, and rulers many; yet is there but one empire, and God, the only Potentate. "O come let us worship and bow down before him: for the Lord is a great God, and a great King above all gods!"

2. "Who can turn him?" This is the second clause of the sentence, and here I think we are taught the doctrine that *the purpose of God is unchanged*. The first sentence shows that He has a purpose, the second shows that it is incapable of change. "Who can turn him?" There are some shallow thinkers who dream that the great plan and design of God was thrown out of order by the fall of man. The fall they consider as being an accidental circumstance, not intended in the divine plan, and so, God being placed in a delicate predicament of requiring to sacrifice His justice or His mercy, used the plan of the atonement of Christ as a divine expedient. Brethren, it may be lawful to use such terms; it may be lawful to you, it would not be to me, for well am I persuaded that the very fall of man was a part of the divine purpose—that even the sin of Adam, though he did it freely, was

(Continued on page four)

### Rice Reviewed

(Continued from page two)

not greatly emphasized in early times. Other doctrines now believed by Christians were not greatly emphasized. But this does not mean they were not believed. The early Christians were greatly involved in combating the pagan Gentile philosophy that attacked the person, deity, and virgin birth of Christ. But when other doctrines were assailed, we see how the faith of Christians surges to the forefront to be clearly seen.

So when the heresy of "free-will" came forth from Pelagius, it was condemned, thus showing what the people really believed. Mr. Toplady says:

"There is the utmost reason to believe that the main body of the Christian Church . . . were, for the four first centuries, unanimous believers of the doctrines termed Calvinistic. For this observation, I assign two reasons: 1. The universal horror and surprise, which the broaching of Pelagius' opinions, about the beginning of the fifth century, occasioned in the whole Christian Church; and, 2. The authority of Doctor Cave, who asserts, in express terms, that Pelagius 'was the founder of a new heresy'." (Works, page 80).

Mr. Rice's representation of the matter is altogether untenable. The fact that Augustine was the instrument used to refute Pelagius' heresies does not any more mean that he was the first man to believe election and predestination than it means that Athanasius, the great champion of the Eternal Sonship of Christ, was the instigator of the doctrine he so ably defended. The fact that the early churches rejected Pelagius and his free-will heresies clearly shows that they held to the Calvinistic view, not to Mr. Rice's.

(2) Then Mr. Rice ignorantly (and though this word may seem offensive, I can think of no term (Continued on page 4, column 3))

### A "Die-Hard"

Those who labour to smother "Calvinism" will find that it dies hard, and, it may be, they will come, after many defeats, to perceive the certain fact that it will outlive its opponents. Its funeral oration has been pronounced many times before now, but the performance has been premature. It will live when the present phase of religious misbelief has gone down to eternal execration amid the groans of those whom it has undone. Today it may be sneered at; nevertheless, it is—but yesterday that it numbered among its adherents the ablest men of the age; and tomorrow, it may be, when once again there shall be giants in theology, it will come to the front, and ask in vain for its adversaries.

—C. H. Spurgeon  
"Sword and Trowel,"  
1886, p. 53



## Spurgeon's Sermons on Sovereignty

(Continued from page three)

nevertheless contemplated in the divine scheme, has by no means such a thing as to involve a digression from his primary plan.

Then came the deluge, and the race of man was swept away, but God's purpose was not affected by the destruction of the race. In after years His people Israel forsook Him and worshipped Baal and Ashtoreth, but His purpose was not changed any more by the defection of His chosen nation than by the destruction of His creatures. And when in after years the gospel was sent to the Jews and they resisted it, and Paul and Peter turned to the Gentiles, do not suppose that God had to take down His books and make an erasure or an amendment. No, the whole was written there from the beginning; He knew everything of it; He has never altered a single sentence nor changed a single line of the divine purpose. What He intended the great picture to be, that it shall be at the end; and where you see some black strokes which seem not in keeping, these shall yet be toned down; and where there are some brighter dashes, too bright for the sombre picture, these shall yet be brought into harmony; and when in the end God shall exhibit the whole, He shall elicit both from men and angels tremendous shouts of praise, while they say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints! Thou only art holy. All nations shall come and worship before Thee, for thy judgments are made manifest." Where we have thought His government wrong, there shall it prove most right, and where we dreamed He had forgotten to be good, there shall His goodness be most clear.

It is a sweet consolation to the mind of one who muses much upon these deep matters, that God never has changed in any degree from His purpose; and the result will be notwithstanding everything to the contrary, just precisely in every jot and tittle what He fore-knew and fore-ordained it should be. Now then, wars, ye may rise, and other Alexanders and Caesars may spring up, but He will not change. Now, nations and peoples, lift up yourselves and let your parliaments pass your decrees, but He changeth not. Now, rebels, foam at the mouth and let your fury boil, but He changeth not for you. Oh! nations, and peoples, and tongues, and thou round earth, thou speedest on thy orbit still, and all the fury of thine inhabitants cannot make thee move from thy predestinated pathway. Creation is an arrow from the bow of God, and that arrow goes on, straight on, without deviation, to the centre of that target which God ordained that it should strike. Never varied in His plan; He is without variableness or shadow of turning.

Albert Barnes very justly says, "It is, when properly understood, a matter of unspeakable consolation that God has a plan—for who could honor a God who had no plan, but who did everything by hap-hazard? It is matter of rejoicing that He has one great purpose which extends through all ages, and embraces all things; for then everything falls into its proper place, and has its appropriate bearing on other events. It is a matter of joy that God does execute all His purposes; for as they were all good and wise, it is desirable that they should be executed. It would be a calamity if a good plan were not executed. Why, then, should men murmur at the purposes or the decrees of God?"

3. The text also teaches a third general truth. While God had a purpose, and that purpose has never changed, the third clause teaches us that *this purpose is sure to be effected*. "What his soul desireth, that he doeth." He made the world out of nothing; there was no resistance there. "Light be," said He, and light was; there was no resistance there. "Providence be," said He, and Providence shall be; and when you shall come to see the end as well as the beginning, you shall find that there was no resistance there. It is a wonderful thing how God effects His purpose while still the creature is free.

They who think that predestination and the fulfillment of the divine purpose is contrary to the free-agency of man, know not what they say, nor whereof they affirm. It was no miracle for God to effect His own purpose, if He were dealing with stocks and stones, with granite and with trees; but this is the miracle or miracles, that the creatures are free, absolutely free, and yet the divine purpose stands! Herein is wisdom! This is a deep unsearchable truth. Man walks without a fetter, yet treads in the very steps which God ordained him to tread in, as certainly as though miracles had bound him to the spot. Man chooses his own seat, selects his own position, guided by his will he chooses sin, or guided by divine grace he chooses right, and yet in his choice, God sits as sovereign on the throne; not disturbing, but still over-ruling, and proving Himself to be able to deal as well with free creatures as with creatures without freedom, as well able to effect His purpose when He has endowed men with thought, and reason, and judgment, as when He had only to deal with the solid rocks and with the imbedded sea.

O Christians! you shall never be able to fathom this, but you may wonder at it. I know there is an easy way of getting out of this great deep, either by denying predestination altogether or by denying free-agency altogether; but if you can hold the two, if you can say, "Yes, my consciousness teaches me that man does as he wills, but my faith teaches me that God does as He wills, and these two are not contrary the one to the other; and yet I cannot tell how it is, I cannot tell how God effects His end; I can only wonder and admire, and say, 'Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'" Every creature free and doing as it wills, yet God more free still and doing as He wills, not only in Heaven but among the inhabitants of this lower earth.

I have thus given you a general subject upon which I would invite you to spend your meditations in your quiet hours, for I am persuaded that sometimes to think of these deep doctrines will be found very profitable. It will be to you like the advice of Christ to Simon Peter—"Launch out into the deep and let down your nets for a draught." You shall have a draught of exceeding great thoughts and exceeding great graces if you dare to launch out into this exceeding deep sea, and let out the net of your contemplation at the command of Christ. "Behold, God is great." "O, Lord! how great are thy works, and thy thoughts are very deep! A brutish man knoweth not, neither doth a fool understand this."

II. I now come to the second part of my subject, which will be, I trust, cheering to the people of God. From the general doctrine that God has a plan, that this plan is inviolable, and that this plan is certain to be carried out, I draw the most precious doctrine that *IN SALVATION GOD IS OF ONE MIND*—and who can turn Him?—and what His heart desireth, that He doeth. Now, mark I address myself at this hour only to you who are the people of God. Dost thou believe in the Lord Jesus Christ with all thine heart? Is the spirit of adoption given to thee whereby thou canst say, "Abba, Father?" If so, draw nigh, for this truth is for thee.

(Continued on page five)

## Rice Reviewed

(Continued from page three)

more suitable than this) says that the doctrine was hidden again for a thousand years until the reformers. Now if Mr. Rice is not ignorant on this matter, then he is deliberately misrepresenting matters and I will not accuse him of this.

I have before quoted the old *Waldensian Confession of Faith* of 1120 A. D. that clearly sets forth the Calvinistic view. Also, long before Calvin and Luther, small non-Catholic groups led by such men as Wycliffe, Huss, Jerome of Prague, and others, held strongly to predestination. In fact, Wycliffe held to it in such a manner that Mr. Toplady said of one statement by the man, "I will not undertake to justify the whole of this paragraph. I can only meet the excellent man half-way."

During the Dark Ages, naturally, the majority of people were in darkness and bondage in Roman Catholicism. We have few records of what the people outside of Roman Catholicism believed. But if space permitted, other men could be quoted to show that between Augustine and Calvin this doctrine was held. But certainly, the *Waldenses* alone are enough to show the folly of Mr. Rice. They were strong on the doctrine of predestination, having a sound Calvinistic confession of faith. And historians date the Waldensian community from the days of the apostles. It is through the Waldenses that Baptists claim a perpetuity back to Christ. Toplady said of them, "I agree with some of the oldest and best Protestant divines, in considering the Albigenses, or Waldenses (for they were, in fact, one and the same), to have been a branch of that visible church, against which the gates of hell could never totally prevail; and that continued with them, from primitive times, quite down to the Reformation." (Works, p. 89).

The Waldenses were probably the largest movement outside of

### "Reverend"

What a noise bishops and ministers are making about the silly title of *Reverend*. If we had not long ago abjured it, we certainly would now. It seems to be the trade mark of priests, "to imitate which is felony."

—C. H. Spurgeon  
"Sword and Trowel,"  
1874, p. 439.

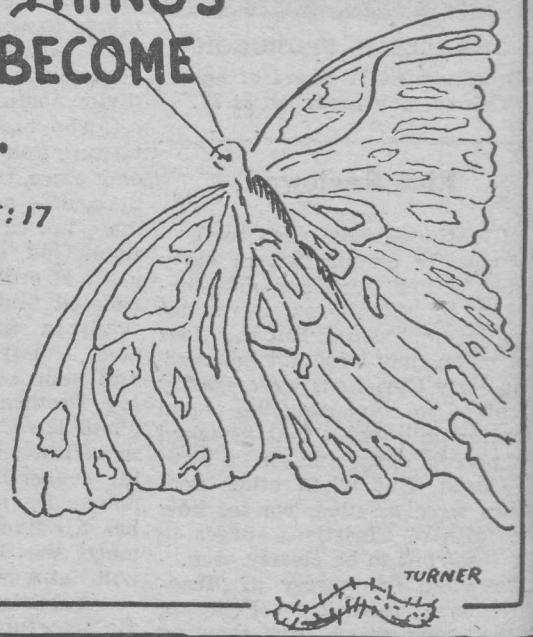
Roman Catholicism. If so, then according to their confession, most non-Catholic Christians during the years from New Testament days to the Reformation, held to the Calvinistic doctrine. And from the Reformation onward, the same has been true.

But here is even more evidence of Mr. Rice's ignorance (else a means of prejudicing people against Calvinism): "It is obvious," says he, "that great groups of Christians have always found salvation by grace in the Bible." This statement is made immediately after the paragraph in which he says that predestination was a "hidden" doctrine from Augustine to Calvin. Thus, the impression that is received is that salvation by grace has always been held, whereas predestination has not. But we would ask Mr. Rice this question: Who held to salvation by grace during the Dark Ages? Who were the "great groups" that then found this truth in the Bible? We challenge Mr. Rice to name a single non-predestinarian group that held the doctrine of salvation by grace! The groups that truly believed in salvation by grace were those such as the Waldenses, Paterines, Anabaptists and Albigenses—groups that believed in predestination. The doctrine of salvation by grace and predestination have always walked hand-in-hand from New Testament days until our present day.

But now, having set forth the foregoing, I wish to take Mr. Rice's spear from his hand and

THEREFORE IF ANY MAN  
BE IN CHRIST, HE IS A  
NEW CREATURE: OLD  
THINGS ARE PASSED  
AWAY; BEHOLD,  
ALL THINGS  
ARE BECOME  
NEW.

2-COR. 5:17



turn it on him. Mr. Rice's argument is this: **because the doctrine of predestination was not held widely in the ages preceding Augustine and Calvin, it is therefore not clearly taught in the Bible.** Taking this principle, let us now quote one of his later statements, found on the same page. Referring to the days following the Reformation, Rice — to show why Calvinism was then so strong—says:

"The great modern missionary movement had not been born, the great evangelists, Moody, Torrey, Chapman, Billy Sunday, had not appeared on the scene. The interdenominational Bible institutes and Christian colleges had not come into being. The Bible conference movement, with independent, undenominational Bible study, free and widespread, without the bondage of sectarianism, had not come."

Now, according to the argument that Mr. Rice applied to the matter just previously discussed, none of these things that he mentions above could be classified as Bible doctrines or as Scriptural movements! So the modern missionary movement, the evangelists mentioned, interdenominational institutions, Bible conferences, undenominational Bible study—all things that he mentions—according to his own argument are not to be regarded as Scriptural because they could not be found a few years ago. For thousands of years since Christ, none of these that Rice mentioned were characteristic of Christianity. Isn't it strange that no one believed and practiced these things until after Arminianism arose? Isn't it strange that people got saved without all the tricks and high-pressure methods of modern "evangelism"?

So with one plunge of the man's own spear, we pierce through and deflate his argument. He must now either abandon his silly argument against Calvinism, or else condemn the things he has mentioned as being unscriptural. Which will he do?

16. But the "argument" that really shows Mr. Rice to be a champion at sophistry is the one we now deal with.

Mr. Rice takes up a great deal of space to show that Calvinism is "a man-made philosophy" by arguing that "the terminology of Calvinism is not Bible terminology." He names the various terms of Calvinism and takes great pains to show that reprobation, total depravity, unconditional

election, limited atonement, irresistible grace, and perseverance of the saints "is not Bible terminology."

Thus, he concludes that Calvinism is therefore "human philosophy," the terms not being "Bible terminology." Mr. Rice evidently thinks that he here has a strong argument in his favor. But again, we must deflate this argument with the man's own spear. If Mr. Rice can prove that Calvinism is a "human philosophy" because its terms are not expressly Biblical, then it can definitely be proved that Mr. Rice himself follows a human philosophy.

On the front of every issue of Mr. Rice's paper, he carries the following statement of faith: "An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism."

Now frankly, we have no objection whatsoever to the terminology here used. But on the basis of Mr. Rice's argument, that if the terminology is not Biblical the doctrine is "human philosophy," there isn't a single thing in this statement of faith that escapes being classified as "human philosophy!"

The term "Verbal Inspiration of the Bible" is not a Bible term. "The Deity of Christ" is not a Bible term. Neither is "His Blood Atonement" nor any of the others, "Salvation by Faith," "New Testament Soul Winning," "the Premillennial Return of Christ"—I say none of these terms are expressly Bible terms, or phrases, though I certainly believe that the Bible teaches all of them.

See how foolish Mr. Rice's argument is? He takes up so much space to spin off a lot of nonsense that means nothing to anyone with any discernment. Why, this man would "humanize" practically every doctrine of the Christian faith by this principle! What of "the Trinity"? Is this term in the Bible? Is the term, "the Bodily Resurrection"? What about "the Second Coming"? Yea, what about "The Bible"? Is this term in the Bible?

You see, this argument is foolish and fatal. All it did was to furnish Mr. Rice with some matter to use in his brain-washing method. Only the unthinking person will fail to see through such Russellite sophistry as Rice sets forth in this second chapter.

(Continued on page 5, column 3)



## Spurgeon's Sermons on Sovereignty

(Continued from page four)

Come then, my brethren, in the first place let us consider that God is of one mind. Of old, my soul, He determined to save thee. Thy calling proves thine election, and thine election teaches thee that God ordained to save thee. He is not a man that He should lie, nor the son of man that He should repent. He is of one mind. He saw thee ruined in the fall of thy father Adam, but His mind never changed from His purpose to save thee. He saw thee in thy nativity. Thou wentest astray from the womb speaking lies. Thy youthful follies and disobedience He saw, but never did that gracious mind alter in its designs of love to thee. Then in thy manhood thou didst plunge into vice and sin. Cover, O darkness, all our guilt, and let the night conceal it from our eyes forever! Though we added sin to sin, and our pride waxed exceeding high and hot, yet He was of one mind.

"Determined to save, He watched o'er my path,  
When Satan's blind slave, I sported with death."

At last, when the happy hour arrived, He came to our door and knocked, and He said, "Open to me." And do you remember, O my brother, how we said, "Get thee gone, O Jesus, we want thee not?" We scorned His grace, defied His love, but He was of one mind, and no hardness of heart could turn Him. He had determined to have us for His spouse, and He would not take "No" for an answer. He said He would have us, and He persevered. He knocked again, and do you remember how we half opened the door? But then some strong temptation came and we shut it in His very face, and He said, "Open to me, my dove, my head is wet with dew, and my locks with the drops of the night"—yet we bolted and barred the door, and would not let Him in. But He was of one mind and none could turn Him.

Oh! my soul weeps now when I think of the many convictions that I stifled, of the many movings of His Spirit that I rejected, and those many times when conscience bade me repent, and urged me to flee to Him, but I would not; of those seasons when a mother's tears united with all the intercession of the Saviour, yet the heart harder than adamant, and less easy to be melted than the granite itself, refused to move and would not yield. But He was of one mind. He had no fickleness in Him. He said He would have us, and have us He would. He had written our names in His book, and He would not cross them out. It was His solemn purpose that yield we would. And O! that hour when we yielded at the last! Then did He prove that in all our wanderings He had been of one mind. And O since then, how sorrowful the reflection! Since then, how often have you and I turned! We have backslid, and if we had the Arminian's God to deal with, we should either have been in hell, or out of the covenant at this hour. I know I should be in the covenant and out of the covenant a hundred times a day if I had a God who put me out every time I sinned and then restored it when I repented. But no, despite our sin, our unbelief, our backslidings, or forgetfulness of Him, He was of one mind.

And, brethren, I know this, that though we shall wander still, though in dark hours you and I may slip, and often fall, yet His lovingkindness changes not. Thy strong arm, O God, shall bear us on; thy loving heart will never fail; thou wilt not turn thy love away from us, or make it cease, or pour upon us thy fierce anger; but having begun, thou wilt complete the triumphs of thy grace. Nothing shall make thee change thy mind. What joy is this to you, believers? for your mind changes every day; your experience varies like the wind, and if salvation were to be the result of any purpose on your part, certainly it never would be effected. But since it is God's work to save, and we have proved hitherto that He is of one mind, our faith shall revel in the thought we shall sing of that fixed purpose and that immutable love which never turned aside until the deed of grace was triumphantly achieved.

Now, believer, listen to the second lesson: "Who can turn Him?" While He is immutable from within, He is immovable from without. "Who can turn Him?" That is a splendid picture presented to us by Moses in the Book of Numbers. The children of Israel were encamped in the plains of Moab. As the trees of lign aloes which the Lord had planted, and as cedar trees beside the waters, were their tents. Quietly and calmly they were resting in the valley—the tabernacle of the Lord in their midst, and the pillar of cloud spread over them as a shield. But on the mountain range there were two men—Balak, the son of Zippor, king of Moabites, and Balaam, the prophet of Pethor. They had builded seven altars and offered seven bullocks; and Balak said unto Balaam, "Come, curse me, Jacob, come, defy Israel." Four times did the prophet take up his parable. Four times did he use his enchantments, offering the sacrifices of God on the altars of Baal. Four times did he vainly attempt a false divination. But I would have you mark that in each succeeding vision the mind of God is brought out in deeper characters. First, he confesses his own impotence, "How shall I curse, whom God hath not cursed, how shall I defy, whom the Lord hath not defied?" Then the second oracle brings out more distinctly the divine blessing. "Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it." A third audacious attempt is met with a heavier repulse; for the stifled curse recoils on themselves—"Blessed is he that blesseth thee, and cursed is he that curseth thee." Once again in the vision that closes the picture, the eyes of Balaam are opened till he gets a glimpse of the Star that should come out of Jacob, and the Sceptre that shall rise out of Israel, with the dawning glory of the latter days. Well might Balaam say, "There is no enchantment against Jacob, no divination against Israel."

And now transfer that picture in your mind to all your enemies, and specially to the arch-fiend of Hell. He comes before God today with the remembrance of your sins, and he desired that he may curse Israel, but he has found a hundred times that there is no enchantment against Jacob nor divination against Israel. He took David into the sin of lust, and he found that God would not curse him there, but bless him with a sorrowful chastisement and with a deep repentance. He took Peter into the sin of denying his Master, and he denied Him with oaths and curses. But the Lord would not curse him even there, but turned and looked on Peter, not with a lightning glance that might have shivered him, but with a look of love that made him weep bitterly. He has taken you and me at divers times into positions of unbelief, and we have doubted God. Satan said—"Surely, surely, God will curse him there," but never once has He done it. He has smitten, but the blow was full of love. He has chastised, but the chastisement was fraught with mercy. He has not cursed us, nor will He. Thou canst not turn God's mind, then, fiend of hell; thine enchantments cannot prosper, thine accusations shall not prevail. "He is in one mind, who can turn Him?"

And, brethren, you know when men are turned, they are sometimes turned by advice. Now who can advise with God? Who shall

(Continued on page six)

## Rice Reviewed

(Continued from page four)

Mr. Rice pleads, "Why not just be a Bible Christian instead of an Arminian or a Calvinist?" Well, evidently Mr. Rice thinks that the terminology, "Bible Christian," like a magic wand, will remove all his Arminianism and make him a Bible Christian! Mr. Rice is like the Campbellites; the Campbellites don't want to be called "Campbellites," but "church of Christ." They want to cover their heresies from the world by the use of some Bible terminology. But thinking people are not fooled so easily by the Campbellites. Neither will thinking people be fooled by Mr. Rice's plea to being a "Bible Christian." Mr. Rice's views are decidedly Arminian, and whether he likes the term or not, it is the only one that properly describes his position on election, the atonement, depravity, free-will, and effectual calling, unless the term "hyper-Arminianism" be used to designate several of his views.—B.L.R.

(Sixth installment next week.)

## Distinctive Principles

(Continued from page one)

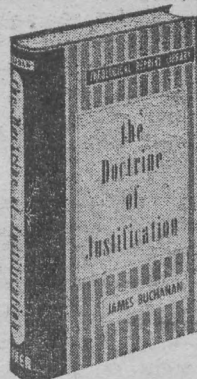
other thing worthy of consideration. Paul, in his epistles to the Ephesians and Colossians, exhorts children to obey their parents. It is generally supposed that about five years intervened between the introduction of the gospel into Ephesus and Colosse and the writing of Paul's Epistles. Now, if those children, or any of them, had been baptized when the gospel was introduced into these cities, it is not strange that the apostle, in urging upon them obedience, presented no motive derived from their dedication to God in baptism? There is no allusion to any "vows, promises, and obligations" made and assumed for them by their parents or sponsors at their baptism. There is nothing said that bears a resemblance to a personal acceptance of a draft drawn upon them in anticipation of their intelligence and responsibility. Here a query may be presented: Would a Pedobaptist apostle have pursued this course? To bring the matter nearer home: Would a Pedobaptist missionary write a letter to a Pedobaptist church, making special mention of parents and children, urging both to a faithful performance of relative duties, and say nothing about the obligations of either parents or children as connected with infant baptism or growing out of it? No one will answer this question affirmatively. The apostle of the Gentiles, therefore, did what we cannot reasonably imagine a Pedobaptist missionary or minister to do. This is a very suggestive

## THE DOCTRINE OF JUSTIFICATION

By  
JAMES  
BUCHANAN

514 Pages

\$4.95



To our way of thinking, this is by far the best treatment of this great subject available today. This book exalts the vicarious life and death of Christ as the Righteousness by which His people are justified. This is one book we would like to place in the hands of every God-called preacher. How it burned in our own souls as we read it! How blessed we were by the great truths it emphasized so clearly! Oh, that young preachers might get hold of such a volume, read, study, and digest it, then go forth and proclaim the great doctrine of justification by Christ's righteousness.

Baptist Examiner Book Shop  
Ashland, Kentucky

## EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK  
Millerton, New York

Title:—"WHAT THINK YE OF CHRIST?"

Text:—Matthew 22:42

**INTRODUCTION:**—Can you find certain sayings (perhaps contradictory to stir interest and thought) as to what men say about Christ? For instance: "Thou hast conquered, O Galilean" (attributed to Julian the Apostate). "Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love; and to this very day millions would die for Him" (Napoleon). "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God" (Rousseau).

### I. THE NOTIONS ABOUT CHRIST.

The word for **think** (dokeo) means "to suppose, to think, to form an opinion, which may be either right or wrong . . ." (W. E. Vine, Expository Dictionary of N. T. Words, Vol. IV., p. 127). It must be remembered that Christ asked this question of self-righteous, Christ-rejecting Pharisees. All they had were notions, ideas, opinions about Him (1 Cor. 2:14). The question was not: "What **know** ye about Christ?" Only the blood-washed **know**. The unsaved "suppose." See their various theories in John 8:40-53 (especially vs. 40-43).

A perilous question: "What **think** ye?" Christ set people to thinking (Matt. 18:12; 21:28). They crucified Him. People hate to think, especially now. Others do our thinking for us! OYur high school teacher, college professor, preacher, editor, author, radio speaker has thought it all out for you (most of them without ever reading the N. T. through.)

A personal question: "What **think** ye of Christ." Ye is plural, yet it comes down to you and you and me. Personal preaching:—"Thou art the man" (2 Sam. 12:27). Personal preaching is powerful preaching, but never popular preaching! Whom do men say Christ is? This and that. "But whom say ye that I am?" (Matt. 16:13-15).

A present question: "What **think** ye?" Not, What **did** or **will** you think? What **think** ye now? You have decided thus and so about Christ and religion and the church, and that is that. Not at all. "First thoughts are not always the best" (Alfieri—Don Garzia, III.1). Nathaniel's first thoughts not the best (John 1:45). Saul of Tarsus' first thoughts not the best (Acts 9:1-2). Strings of violin not right until touched and tightened by master. Our souls and thinking not right till touched by the Master.

### II. THE NECESSITY OF CHRIST.

"What **think** ye of Christ?" Not, What **think** ye of preacher so and so, or this religion or that church or this organization as to the first and foremost question, but "Christ"! Not, What **think** ye of Peter. Peter would tell you—"I am a sinful man" (Luke 5:8). Not, What **think** ye of Paul; Paul—"I am the chief of sinners" (1 Tim. 1:15). Not, What **think** ye of the church? We would not think much of the Church of God at Corinth with all of its divisions, fornication, law-suits, marital separations, drunkenness, disorderly women, disorder as to tongues, and disbelief in the resurrection of the body. Who would think much of the Galatian churches so soon removed from the grace of Christ to Judaism? (Gal. 1:6).

### III. THE NATURE OF CHRIST.

"What **think** ye of Christ? whose Son is He?"  
**Human Son**, Son of Mary, Son of Man (Matt. 1:18; Luke 19:10).  
**"The Son of Man"** (Mark 10:45). Not a son of man!  
**Holy Son of Man!** (Luke 1:35). He did no sin (1 Pet. 2:22), knew no sin (2 Cor. 5:21), in Him is no sin (1 John 3:5), tempted in all points as we, yet without sin (Heb. 4:15).

**Heavenly Son**. Not only David's son, but David's Saviour and Sovereign! (Matt. 22:41-46). (Is He yours?) Had to be divine to be the Saviour. Only a man, good man, ideal, martyr, teacher, way-show-er, philosopher? If just a mere man, then to worship Him is to commit idolatry (1 John 5:1); trust Him not with your soul for you will be accursed of God (Jer. 17:5); do not imagine yourself to be redeemed by His blood for—Ps. 49:7. But Christ sits on the throne of God! Then equal with God—only begotten Son (John 3:16). Of same nature as God, God Himself! (John 1:1, 14).

fact. I have now noticed the usual arguments supposed to be furnished by the New Testament in favor of infant baptism. Not one has been intentionally omitted. Is there precept or example to justify it? Celebrated Pedobaptist authors shall answer this question.

Wall of the Church of England, in his **History of Infant Baptism**, on the very first page of his "Preface," says that, "among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant."

Neander of Germany—the first church historian of his generation—referring to "the latter part of the apostolic age," expresses himself thus: "As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in I Corinthians 16:15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults." (Planting And Training of the Church,

pp. 101, 102).

Professor Moses Stuart, for many years the glory of the Andover Theological Seminary, in his **Essay on Baptism** (p. 101) says, in his reference to infant baptism, "Commands or plain and certain examples, in the New Testament, relative to it, I do not find. Nor, with my views of it, do I need them."

Woods, long a colleague of Professor Stuart, in his **Lectures On Infant Baptism**, remarks as follows: "It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution must be made out in another way."

These are important concessions, made by men whose celebrity is coextensive with Christendom.

Now, if the New Testament does not sustain the cause of infant baptism, ought it not to be given up? If, as the Westminster Confession affirms, "baptism is a sacrament of the New Testament, ordained by Jesus Christ," it is self-evident that we should go to the New Testament to learn who are proper subjects of baptism. If it were ordained by Jesus Christ, we should allow Him to decide who are to be baptized, and not refer the matter to either Abraham or Moses. But Pedobaptists, unable to prove infant baptism from the New Testament, go to the Old, and

(Continued on page 8, column 5)



## Spurgeon's Sermons on Sovereignty

(Continued from page five)

counsel the Most High to cast off the darlings of His bosom, or persuade the Saviour to reject His spouse? Such counsel offered were blasphemy, and it would be repugnant to His soul. Or else men are turned by entreaties. But how shall God listen to the entreaties of the evil one? Are not the prayers of the wicked an abomination to the Lord? Let them pray against us, let them entreat the Lord to curse us. But He is of one mind, and no revengeful prayer should change the purpose of His love. Sometimes men are changed by the ties of relationship: a mother interposes, and love yields, but in our case, who can interpose? God's only begotten Son is as much concerned in our salvation as His Father, and instead of interposing to change, He would—if such a thing were needed—still continue to plead that the love and mercy of God might never be withdrawn. Oh, let us rejoice in this—

"Midst all our sin, and care, and woe,  
His Spirit will not let us go."

The Lord will not forsake His people for His great name's sake; because it hath pleased the Lord to make you His people. "He is in one mind, and who can turn Him?"

I know not how it is, but I feel that I cannot preach from this text as I should like. But oh! the text itself is music to my ears. It seems to sound like the martial trumpet of the battle, and my soul is ready for the fray. It seems now that if trials and troubles should come, if I could but hold my hand upon this precious text, I would laugh at them all. "Who can turn him?"—I would shout—"Who can turn Him?" Come on, earth and hell; come on, for "who can turn Him?" Come on, ye boisterous troubles, come on, ye innumerable temptations, come on, slanderer and liar, "who can turn Him?" And since He cannot be changed, my soul must and will rejoice "with joy unspeakable and full of glory." I wish I could throw the text like a bomb-shell into the midst of the army of doubters, that that army might be routed at once; for when we get a text like this, it must be the text which takes effect, and not our explanation. This surely is a most marvellous death-blow to our doubts and fears. "He is in one mind, and who can turn Him?"

And now with a few words upon the last sentence I shall conclude: *God's purpose must be effected*—"What his soul desireth, that he doeth." Beloved, what God's soul desireth is your salvation and mine, if we be His chosen. Well, that He doeth. Part of that salvation consists in our perfect sanctification. We have had a long struggle with inbred sin, and as far as we can judge, we have not made much progress, for still is the Philistine in the land, and still doth the Canaanite invade us. We sin still, and our hearts still have in them unbelief and proneness to depart from the living God. Can you think it possible that you will ever be without fault before the throne of God—without spot or wrinkle, or any such thing? But yet you shall be; His heart desireth it, and that He doeth. He would have His spouse without any defilement; He would have His chosen generation without anything to mar their perfection. Now, inasmuch as He spake and it was done, He has but to speak and it shall be done with you.

You cannot rout your foes, but He can. You cannot overcome your besetting sins, but He can do it. You cannot drive out your corruptions, for they have chariots of iron, but He will drive out the last of them, till the whole land shall be without one enemy to disturb its perpetual peace. O what a joy to know that it will be ere long! Oh! it will be so soon with some of us—such a few weeks, though we perhaps are reckoning on years of life! A few weeks, or a few days, and we shall have passed through Jordan's flood and stand complete in Him, accepted in the Beloved! And should it be many years—should we be spared till the snows of a century shall have fallen upon our frosted hair—yet even then we must not doubt that His purpose shall at least be fulfilled. We shall be spotless and faultless, and unblameable in His sight ere long.

Another part of our salvation is, that we should at last be without pain, without sorrow, gathered with the church of the first-born before the Father's face. Does it not seem, when you sit down to think of yourself as being in Heaven, as a pretty dream that never will be true? What! shall these fingers one day smite the strings of a golden harp? O aching head! shalt thou one day wear a crown of glory that fadeeth not away? O toil-worn body! shalt thou bathe thyself in seas of heavenly rest? Is not Heaven too good for us, brothers and sisters? Can it be that we, poor we, shall ever get inside those pearly gates, or tread the golden streets? Oh! shall we ever see His face? Will He ever kiss us with the kisses of His lips? Will the King immortal, invisible, the only wise God, our Saviour, take us to His bosom, and call us all His own? Oh! shall we ever drink out of the rivers of pleasure that are at the right hand of the Most High? Shall we be among that happy company who shall be led to the living fountains of waters, and all tears be wiped away from our eyes?

Ah! that we shall be! for "he is in one mind, and who can turn him?" and what his soul desireth, that he doeth." "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory." That is an immortal and omnipotent desire. We shall be with Him where He is; His purpose shall be effected, and we shall partake of His bliss. Now rise, ye who love the Saviour, and put your trust in Him—rise like men who have God within you, and sit no longer down upon your dunghills. Come, ye desponding ones; if salvation were to be your own work, ye might despair, but since it is His, and He changes not, you must not even doubt.

"Now let the feeble all be strong,  
And make Jehovah's power their song;  
His shield is spread o'er every saint,  
And thus supported, who can faint?"

If you perish—even the weakest of you—God's purpose cannot be effected. If you fall, His honour will be stained. If you perish, Heaven itself will be dishonoured; Christ will have lost one of His members; the Divine Husband will be disappointed in part of His well-beloved spouse; He will be a king whose regalia has been stolen; nay, He will not be complete Himself, for the church is His fulness, and how can He be full if a part of His fulness shall be cast away? Putting these things together, let us take courage, and in the name of God let us set up our banners. He that has been with us hitherto will preserve us to the end, and we shall soon sing in the fruition of glory as we now recite in the confidence of faith, that His purpose is completed, and His love immutable.

This I say by way of close. Such a subject ought to inspire every man with awe. I speak to some here who are unconverted. It is an awful thought; God's purpose will be subverted in you. You may hate Him, but as He gat Him honour upon Pharaoh and all his hosts, so will He upon you. You may think that you will spoil His designs: that shall be your idea, but your very acts, though guided with that intent, shall only tend to subvert His glory. Think of that! To rebel against God is useless, for you cannot prevail. To resist Him is not only impertinence but folly. He will be as much glorified by you, whichever way you go. You shall

## "Preaching Missions"

(Continued from page one)

yet, at the same time, if they want to preach, let them preach. So far as I am personally concerned, I wouldn't lift my hand nor my voice in any wise at all to keep one of them from preaching.

At the same time, beloved, I haven't a bit of use in the world for what they preach, for the majority of them are preaching heresy in every particular. Even though they may be sound on some portions of the doctrines of grace, they are wrong on the doctrine of the church and the related ordinances of the church. So far as I am concerned, I am not going to accept what they have to say, and I am not going to pray for them. I am not going to attend their meetings. I am not going to have any fellowship with them, but I am not going to lift my voice in opposition against them in the sense of saying that they cannot speak. Rather, I am going to leave them alone.

I will say this, beloved, you and I haven't any business going to their services. We have no business supporting them in any wise at all. I am not going to say anything to them, I am just going to leave them alone, but I am going to say something to you. I am going to tell you to stay away from them. I am going to tell you Baptists, who know the truth, that you have no business having fellowship with them. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3.

"Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them."—Rom. 16:17.

"Now we commend you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY WITH HIM, that he may be ashamed."—II Thess. 3:14.

"Having a form of godliness, but denying the power thereof: from such TURN AWAY."—II Tim. 3:5.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrines of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT INTO YOUR HOUSE, NEITHER BID HIM GOD SPEED: For he that biddeth him God speed is partaker of his evil deeds."—II John 1:8-10.

What does it say? You are not to have any fellowship with them. You are not to invite a preacher that preaches unsoundly into your home. You are not to even shake hands with him, for the Word of God says, "Neither bid him God speed," and when you shake hands with him, you are literally bidding him God speed.

Furthermore, it says that you had better stay away from that crowd or you will lose your re-

either yield Him willing honour or unwilling honour, but either way His purpose in you shall most certainly be subverted. O that this thought might make you bow your heads and say, "Great God, glorify thy mercy in me, for I have revolted; show that thou canst forgive. I have sinned, deeply sinned. Prove the depth of thy mercy by pardoning me. I know that Jesus died, and that He is set forth as a propitiator; I believe on Him as such. O God! I trust Him; I pray thee, glorify thyself in me by showing what thy grace can do in casting sin behind thy back, and blotting out iniquity, transgression, and sin."

Sinner, He will do it; He will do it, if thus you plead and thus you pray, He will do it, for there was never a sinner rejected yet, that came to God with humble prayer and faith. Going to God today, confessing your sin, and taking hold of Christ, as upon the horns of the altar of mercy, and of sacrifice, you shall find that it was a part of the divine plan to bring you here today, to stroke your mind with awe, to lead you humbly to the cross, to lead you afterwards joyfully to your God, and to bring you perfect at last before His throne.

God add His blessing for Christ's sake. Amen.

(Taken from *The New Park Street and Metropolitan Tabernacle Pulpit*, Volume VII, Pages 467-472).

## "PAPER-BOYS" WANTED

Out of our vast reading audience, there are no doubt a great number of families in which there are youngsters of the "paper-boy" age. And one of the very best ways for a youngster to get acquainted with work and earning money is by carrying and selling papers. Not only does a lad profit from the standpoint of the work and experience, but he earns his own spending money. Boys who earn their own money always are more particular about what they do with it. Furthermore, as they grow older, this characteristic sticks with them. Youngsters who never work for any of their money are those who usually are careless, wasteful, and trifling about money throughout their young lives as well as in adulthood.

We are thinking that perhaps there are some youngsters in the families that receive this paper who would like to sell THE BAPTIST EXAMINER. If so, we would be glad to hear from them

wards. Listen:

"Look to yourselves, that we lose not those things that we have wrought, but that we receive a full reward."—II John 1:8.

Beloved, if a Baptist wants to have the right kind of rewards when he comes to the end of the way he had better stay away from the crowd that is aligned to the National Council of Churches.

As I have said, I would not lift my voice against them. I wouldn't get out a warrant against even the Russellites, who go so far as to refuse to salute the flag and to serve in the armed forces of the country, and who preach doctrines that are not only contrary to the Word of God, but are contrary to good citizenship. In spite of the fact that they do so, I

"A Christless gospel is no gospel and a Christless discourse is the cause of merriment of devils." C. H. Spurgeon.

won't even lift my voice against them and say that they can't preach. Let them do as they please. Yet I say to you, stay away from them. If you are a Baptist, you have no business having fellowship with them.

Now, beloved, this brings me to the thought of preaching missions, such as have been in progress in this area particularly, and which are being conducted, generally speaking, all over the United States under the auspices and the sponsorship of the National Council of Churches. I use this as a basis for what I have to say about these preaching missions.

### THE FIRST PREACHING MISSION.

In Acts 15, we read concerning the first preaching mission that was ever held after the Lord Jesus Christ went back to Glory. The National Council of Churches says that preaching mission are a modern approach to get people to God, but, beloved, there is nothing modern about it.

At this first preaching mission that was ever held, they had some lively discussions. They discussed

and their parents.

The paper would be sold by a paper-boy for 5c per copy, and 2½c would go to us and 2½c to the paper-boy. This would mean that on every twenty copies, a paper-boy would make 50c, on every 40 papers, \$1.00, and so on.

Also, on every subscription that a paper-boy obtains, there is a 50c commission. In other words, it is the same rate as stated in the masthead of TBE, 50c of every \$2.00-subscription obtained goes to the agent.

We think that this would be an excellent way for the children of Christian parents to make themselves some money, as well as help spread the truths of God's Word. If any of you are interested, then we will be happy to hear from you. When you write, we will explain to you about further details.

Our address is: THE BAPTIST EXAMINER, P. O. Box 189, Ashland, Ky.

a lot of things that are not discussed in any of the preaching missions of today. You can call this fifteenth chapter of Acts a council to understand doctrine. You can call it a Bible Conference. You can call it a preaching mission. I don't care what term you call it by, it was the first effort on the part of churches to understand the Word of God as corporate bodies coming together after the resurrection and the ascension of the Lord Jesus Christ.

### II EVERYBODY WHO ATTENDED THIS FIRST PREACHING MISSION WAS A BAPTIST.

It started out with Paul. Then after there had been a good deal of disputing, Peter rose up, and then Paul and Barnabas testified. Then after Peter and Paul and Barnabas had testified, James, acting in a presiding capacity, pronounced the verdict of the meeting. They were all Baptists—good Baptists—the kind that I would be happy to be pastor of. Every one of them were Baptists and all the balance who attended were Baptists. The fact of the matter is, there wasn't anybody else that could have been there. There weren't any Holy Rollers because they didn't come into existence until about eighteen hundred years later. There weren't any Methodists back there, because the Methodists didn't begin until about seventeen hundred years afterward. There weren't any Lutherans, there weren't any Catholics, there weren't any Campbellites. The fact of the matter is, there weren't any of these modern Protestants there, because they weren't even in existence. The only crowd that was back there were Baptists.

If I had never seen a Bible, I would still say that everyone of them were Baptists. When I was in college I studied history, and I read more pages of history than the majority of professors of history have read. I tell you frankly, I have read more than a quarter of a million pages of secular history, and that is a lot of history. Beloved, if I had never seen a Bible, if all that I had ever seen were history books, I would be forced to believe that everybody back there were Baptists, because not a one of these modern denominations came into existence until hundreds of years after this experience.

Go to any library that you wish. (Continued on page 7, column 1)

DAVIS  
DICTIONARY  
of the  
BIBLE

840 Pages  
\$5.95

Baptist Examiner Book Shop  
Ashland, Kentucky



## "Preaching Missions"

(Continued from page six)

ask for the outstanding set of history books of the world and they will point you to the set of books by John Clark Ridpath. He was the greatest historian, they say, that ever lived. John Clark Ridpath was a Methodist. One day a man by the name of Jarrell at Litchfield, Ky., wrote him a letter and asked him if there were any Baptist churches as early as 100 A. D. He replied by saying, "I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist churches then, as all Christians were then Baptists." He didn't say it because he was biased. He didn't say it because that he himself believed like Baptists believe. He said it because it was a historical fact, and as the world's greatest historian, he couldn't shut his eyes to the facts of history.

I say to you, when they had this first preaching mission in Acts 15, when Paul and Barnabas and Simon Peter and James and all the balance of these brethren present, nobody was there but Baptists.

Oh, what mixture we have in these modern preaching missions! When I read in the paper concerning the preaching missions that were held in this area of present date, I counted nine different denominations that were represented, and I am sorry to say that there were two Baptists in the group, or at least so-called Baptists.

Beloved, back in the day when they held their first preaching mission, they were all Baptists. There wasn't anybody else that could have been there, for all they had were Baptists.

### III

## WHEN THIS FIRST PREACHING MISSION MET, THEY MET FOR DISCUSSION OF DOCTRINE.

There had been some individuals who had left Judea and had gone northwest toward the city of Antioch, and they had preached that a man had to be circumcized and to live under the law in order to go to Heaven. When these individuals came out from Jerusalem, everybody thought, surely they must be preaching the truth, because they came from the cradle of Christianity—from Jerusalem. Beloved, that didn't stump Paul and Baranbas one bit. They stood up and argued with those fellows at Antioch, and said, "It isn't so." Finally they said, "We aren't getting any place. We had better go to Jerusalem and talk this thing over," and they went there for a discussion of doctrine—the doctrine of salvation by grace.

Beloved, these modern preaching missions don't meet for the study of the doctrines of God's Word, and certainly they don't meet to discuss whether a man is saved by works or saved by grace. They don't meet for that purpose.

A man came in our shop to talk about the preaching missions round-about, and I asked him what they were going to discuss—how much doctrine. Just as soon as I mentioned doctrine, he started to leave. I don't mean to say that he got angry, but that word "doctrine" surely upset him. He said, "We are not going to have any doctrinal discussions, but we are going to have discussions that center around Jesus."

Now, beloved, that sounds good, but when you analyze it, it smells to high heaven. It reminds me when Curtis Lee Laws was the editor of the Watchman Exami-

ner that he said, "We have failed to get together around the Bible. I propose that we lay aside our Bible convictions and get together around Christ."

That sounds good, but let's analyze it. Which Christ? If it is that which belongs to Catholicism, then please excuse me. If it is the Christ that belongs to the "falling from grace" crowd, I will take leave myself. If it is the Christ of the modernist, I will check out before you begin the meeting. Beloved, the only Christ that we can get together around is the Christ of the Bible, and it just comes back to this, you either get together around the doctrines of the Word of God, or you don't get together at all.

These modern preaching missions don't have any doctrinal discussions. I dare say that no one who attended any of these meetings heard any doctrine. I dare say that they never heard anything about whether a man is saved by works or whether he is saved by grace; whether he is saved by keeping the law or whether he is saved by Christ keeping the law in his behalf. No, no, beloved, they don't meet for the purpose of discussing doctrine in this modern Twentieth Century, but in the First Century the only purpose they had in leaving Antioch and traveling all that distance to Jerusalem was that they might discuss the doctrine of salvation by grace.

### IV

## THERE WAS NO ONE SPOKEN OF AS BISHOP, OR POPE, OR REVEREND, OR DOCTOR, OR RT. REVEREND AT THIS FIRST PREACHING MISSION.

In this Twentieth Century we have a lot of representatives of religion that come under the name of Bishop, Reverend, Doctor, Rt. Reverend and other modern titles. Let me tell you in the New Testament days they just had one term, and that was brethren. The Lord Jesus Christ said:

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are BRETHREN."—Matthew 23:8.

Beloved, I am just Brother Gilpin, and you are just Brother So-and-So. It is not right for me to be Doctor Gilpin and you to be just Brother So-and-So. Jesus Christ is the only one who has superiority, and the rest of us

are just brethren. It is true in the New Testament that they called preachers by the name "elder" and "bishop." Any man today who is a preacher of the Gospel is an elder or bishop; if he is a pastor of a church, then he should be called pastor. These ecclesiastical dignitaries who use these terms Reverend, Rt. Reverend, Doctor, etc., are nauseating to the nth degree.

The word "reverend" is found, as you may know, only one time in the Word of God. Listen:

"Holy and REVEREND is his name."—Psalm 111:9.

This is speaking about Almighty God and it is used as a characteristic or an attribute of Him. Surely it ought never to be applied to you or to me.

The word "reverend" is an interesting word. If you will study it from the standpoint of its derivation, you will find that it literally means "aweful." That is, when you talk about God being reverend, it means that He is to be held in awe.

Beloved, they didn't have any ministerial titles in this first preaching mission that was described in the fifteenth chapter of Acts.

### V

## AT THIS FIRST PREACHING MISSION, THEY PREACHED A SOVEREIGN GOD.

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

They didn't talk about a God that suddenly awakened to realize the situation was bad, and they needed to do something about it. They didn't talk about a God that looked upon them and saw them going to Hell in high gear and they decided they had better put on a preaching mission to stop it. Rather, beloved, they talked about a God that knew everything that was going to happen from the foundation of the world—in other words, a God that was sovereign. I say to you, a God that doesn't know everything is no God at all. A God that isn't sovereign is no God at all. A God who is disappointed is no God at all.

Sometime ago a man who is recognized as a great preacher in this area was holding a revival meeting, and he said in the course of his sermon that God was disappointed because people weren't being saved, and that they were thwarting God Almighty's plan because they refused to turn to Jesus Christ to be saved. Beloved, that is blasphemy. A God that could be disappointed is no God at all. How could He be disappointed when He knows everything from the beginning?

I like the words of the song which says:

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, And rides upon the storm."

"Deep in unfathomable mines Of never-failing skill; He treasures up His bright designs, And works His sovereign will."

"Ye fearful saints, fresh courage take: The clouds ye so much dread, Are big with mercy, and shall break In blessings on your head."

"Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence, He hides a smiling face."

"His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flower."

"Blind unbelief is sure to err, And scan His work in vain; God is His own interpreter, And He will make it plain."

Beloved, that is the kind of God that they had when they held this first preaching mission. They stood for the sovereignty of God. The majority of Baptists today don't stand for the doctrine of God's sovereignty and they act like they are ashamed of those of us who stand for the sover-



## Sowing the Seed

eignty of God.

### VI

## AT THE FIRST PREACHING MISSION, THEY RECOGNIZED WHAT GOD'S PURPOSE WAS FOR THIS AGE.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:14.

Let me tell you that God isn't saving this world, He has never tried to save the world, and He never intended to save the world. His purpose is to take out of this world a people for His name.

The majority of preachers today talk about God saving the world—bringing in the kingdom. That's not so. When the Lord Jesus Christ prayed His great high priestly prayer, He said:

"I pray for them: I pray NOT FOR THE WORLD, but for them which thou hast given me; for they are thine."—John 17:9.

Whom did He pray for? He prayed for the elect of God.

Beloved, that is what God is doing today. He is just picking up His elect here and there.

If I knew who the elect were I would go out and preach just to them, but God hasn't revealed it to me as to who the elect may be. He said:

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

Beloved, it is my business to preach the Gospel to everyone, and it is God's business to call out from among the world His elect.

To me the doctrine of election is one of the most precious doctrines in all the Word of God, because it gives to me a guarantee that when I preach, God's elect are going to be saved. The Arminians think that their persuasiveness and magnetic personality enables them to cause people to turn from sin and be saved. Beloved, I am not depending upon myself. I am not depending upon a magnetic personality. I am not depending upon the persuasiveness of voice. Rather, I am depending on Almighty God, and if there is anybody saved, God is going to have to do it. I have this

assurance, that everyone whom He has chosen unto Himself from before the foundation of the world is going to be saved. Listen:

"ALL that the Father giveth me SHALL COME to me; and him that cometh to me I will in no wise cast out."—John 6:37.

What is God doing? He is calling out of this world a people.

This is very much in contrast to the preaching missions of today. The preaching missions today say that the church's business is to get everybody saved. They say that the business of the church is to teach the world and to turn the world Godward. They say that everybody in this world can be saved and that the only thing that can keep them from being saved is their own stubborn, rebellious will.

I say, beloved, God is doing in this Twentieth Century just what Jesus said He was doing in this First Century—He is calling out a people for His name.

I recognize the fact that I represent a very small, helpless, and almost hopeless minority. We would be hopeless and helpless if it were not for the power of God. I recognize that ours is a very, very small minority that we represent. Beloved, what a blessing it is to know that the God of the First Century was in the business of calling people out for His name. He tells us to go out and preach His Word and He will still do what He did in the First Century—He will still call out people for His name.

Beloved, I didn't attend this preaching mission that was held of recent date, but I will say this, I would like to have attended that first preaching mission that was held in Acts 15. The fact of the matter is, I just like to turn back and read about it every once in a while. This first preaching mission was really a blessing. It wasn't anything like these compromising meetings that they have today in this modern Twentieth Century. Then they had a preaching mission that emphasized the doctrines of God's Word and especially laid the emphasis on the doctrine of salvation by grace.

May God bless you!

## ABSOLUTE PREDESTINATION

By JEROME ZANCHIUS  
(Born 1516, Died 1590)

The fact that this book has lived through these hundreds of years since it was first written, reveals how highly it has been esteemed.

This is the book that Augustus Toplady, author of "Rock of Ages," lauded so highly. This is the book the Arminian John Wesley attempted to answer, but made a fool of himself in his puny endeavor. Not only did he fail to answer the book, he had to misquote it in order to furnish himself with something which he might rail against.

This book has been greatly blessed of God as a means of calling attention to the great truth and reality of absolute predestination. All the spiritually-minded people who read it will be blessed.

PRICE \$2.50

Order from:

THE BAPTIST EXAMINER BOOK SHOP

ASHLAND, KENTUCKY

## A MINISTER BOWS

STEVENTON, England.—The Rev. G. Westerdale Bowker bowed to American television star Lucille Ball, sight unseen, yesterday and said he will hold his Sunday night church services hereafter in the afternoon.

The pews in his church have remained almost empty since the popular television show "I Love Lucy" was introduced to British TV fans on Sunday nights.

Send All Orders To:

Gospel Tract Depot  
128 Moore Park Avenue  
Willowdale, Ontario, Canada

If remittance is by check, please add 20c per check.



## POSSUM RIDGE LETTER

dere bro. Gilpeens—

we air havin wun time in our church jist now. our pastur who kums from the Looville Cemetery and sum uf the memburs want tu hav an Ester sunrise sarvice. korse me and sum uf the foakes what reeds TBE hav ben agin hit. our preecher has broke up all kinds uf argumints in favur uf hit. he even sed that the Methodists and the Kamelites were havin wun and we ort tu at lest kepe up with them. u no bro. Gilpeens, i dont kee what they air doin. i aint aimin tu kepe in step with them. i jist want tu kepe in step with the Bible.

in all his argumints our pastur never wunse menshuned the Bible. i think he is about the most ignorunt man uf the Bible i hav ever hurd fill the stand. he is so ignorunt that he thinks a pole kat is a kitty on a tellyfone pole.

our church i gues is-jist about lik all the rest. we have 2 klasses—the do-nations and the do-nothins. i nedent tel u that hit is the do-nothins that air suportin our pastur in this Ester sunris sarvice, and after hit is over we wont see the most uf them agin until round about Xmas time.

we had a supply fill the stand last sunday, and he wuz worse than our reglar pulpit pounder. he talked fer an hour and a half befoar he sed he wuz dun. i think he had ben dun ever sinse he started. the only thing wuz he jist hadnt hushed talkin. i shore wish i had takin along sum hickory nuts to krak and eat. i wud have lestwise had sumthin tu do. ever time hit loked lik he kam tu a gude stoppin plase he got a new breath and tuk off in hi geer agin. i dun made up mi mind that a good recipe fer most preechers is a lot uf shortenin.

bro. Gilpeens, i heer thru a frend that u air soon tu be a grandpa agin and that bro. Bob and sister Ruth air lukin fer ther first yungun. well, bless ther harts, i shore am fur them, fer they air 2 wonderful yunguns themselves. tel bro. Bob that a new baby kin shor britten up a hoam. lots uf times hit kepes the lites on all nite.

i hope all mi frends remember about the Possum Ridge Weak and send u a big offerin fer TBE. i jist no that ever thing is going tu be all rite and that our dere old jernel wil go rite on bein a blessin. hit kindly got me down at fust as Mose rote u, but u and i aint whipped yet not by a long ways. when ever i git down in the mouth i rekommembur Jonah. he got down in the mouth to but he kam out all rite. i no that our reeders air goin to suport TBE and that hit wil go rite on blessin lives as hit has, and i rite this bekaws i am

yore frend

i s hardtufule

SEND TBE TO OTHERS

A HUNTINGTON, W. VA. BILLBOARD

An EPIC of TRIUMPHANT  
Reaping With Joy  
CHRISTIAN FAITH  
For Sale AT  
PASTORS BOOK SHELF  
OPEN DOOR  
BAPTIST CHURCH  
WILLIAM H. CROFTS, D.D.

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

Order direct from the author.

## A Goal For 1958

(Continued from page one)  
has not covered in a good while. How prone we preachers are to take the faith and soundness of others for granted! Many people know too little of the Word of God on this account. But a preacher who has TBE coming to Him is continually reminded of the great doctrines of the Word. Not just four or five "fundamentals," but all of them! We cut no corners, trim off no "non-essentials," but declare all the counsel of God, as He enables.

Fifthly, the sermonic material will be a source of help for any God-called preacher. Brother Becks' outlines are most suggestive, each one of them furnishing enough material by way of suggestion and outline for four, five, or more messages. Also, Bro. Gilpin's sermons are always clearly outlined and illustrated, with a great host of Scriptures quoted. And now there are C. H. Spurgeon's great messages, Brother Mason's articles, Pendleton's series—all these furnish food for thought for the preacher who is preparing a message. Most of us learn from others, and we are certain that an humble preacher can learn a little, at least, from the sermons and articles that appear in TBE from week to week.

Now, if each of our readers will determine to help preachers this year, we see no reason why thousands of them should not be on our mailing list by the end of the year. If you, as an individual reader, will send just one subscription per week for some preacher, that would mean that about forty would be on our mailing list by the end of the year! Why, if you would send one per month, that would put 10 preachers on! Why not make a special effort to be a blessing to preachers? Does your pastor get TBE? Does every pastor in your town? Do all the pastors that you know receive this paper? Surely not. Won't you see to it that some pastors have this paper—and soon? Won't you make this a goal for 1958? May God lead you to do so now!

## Separation

(Continued from page one)  
ious doctrinal heresy—even between Christian brothers." It is not often that interdenominationalists will advocate the breaking of fellowship "between Christian brothers." This author has gone further than any other interdenominationalist that we have read.

But what does the Bible teach? Are we only to break with modernists and such heretics? Is there Bible teaching that we must break fellowship with even professing Christian brothers, yea, even with those whom we feel certain are our brothers? Yes, there is such teaching. Let us note what the Bible says about the persons we are to be separated from.

1. The Bible clearly teaches that we are to be separate from those that are rankly in error.

In Romans 16:17, 18, Paul taught, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to

the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." In John's little second epistle we find these big words: "Who-so transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—II John 9-11.

Paul said to Titus, "A man that is an heretic after the first and second admonition reject."—Titus 3:10.

Paul told how he dealt with those who were heretics. In I Timothy 1:20 he speaks of two of them: "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Paul also calls others by name, such as Phygellus, Hermogenes, and Philletus.

Now these are only a few passages that clearly show that we are to have nothing to do with men who have departed from the faith or that are not in the faith. These verses are not telling us about how we are to treat erring saints, but how we are to treat those who are false teachers, apostates, and those grossly in error. We are to separate from them, mark them by name, and avoid them, not receiving them into our churches and fellowship.

2. The Bible teaches us what our attitude should be toward erring Christians.

We are often told by the interdenominationalists that it does not matter what one believes about "non-essentials," only the "fundamentals" or "essentials" are important. We are told that we should fellowship those with whom we differ, when the difference is about the "non-essentials."

But what does the Bible say? Does the Bible say anything about what is an "essential" and what is a "non-essential"? No, it does not. It is true that there are a great many things taught by the Bible that are not essential to salvation. But if there is anything in the Bible that is not essential to something, then why did God put it there? Why did He tell us to do it? It is a foolish talk to talk of a plain commandment of God as being "non-essential." It is essential to something, especially to obedience to God and the blessing of God. "Obedience is better than sacrifice," God said. God will not bless one who deliberately disobeys, and that is exactly what a person does when he casts aside the commandment of God as being "non-essential."

Notice the words of Christ in Matthew 5:19:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Who shall dare to call the "least" of our Lord's commandments a "non-essential," after reading this passage of Scripture? Whoever does so is indeed a brazen, callous person, a rebel to God and Christ.

Well, then, when a Christian is wrong, what are we to do? Paul tells us. Listen:

"Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."—II Thessalonians 3:6, 14, 15.

Could anything be plainer and clearer than this? Paul is telling the Thessalonians how to treat a "brother," not one who is an apostate or a rank heretic. If a brother

walks disorderly, contrary to the teaching of Paul, not obeying the word of Paul's epistle, the saints are to withdraw fellowship from him, noting him and having no company with him. This is the Bible's teaching on the subject, and all ought to receive it. God has given us this pattern as a means of correcting the brother and keeping the church pure from error.

Now let's make an application of this teaching. Can Baptists yoke up in union meetings without violating this passage? Can we unite with those who sprinkle, teach "falling from grace," open communion and like heresies? Will this be in harmony with the teaching of God's Word? Of course not. It would be the very opposite to what Paul is telling Christians to do. In fact, it would, in many instances, be going beyond what Paul refers to; that is, it would be worse than the union Paul here speaks of. Here is the reason for this: In a union meeting, there is a union with those who do not teach the way of salvation as taught in the Bible. In this case, it would not be a union with a disorderly walking brother, but a union with a false teacher, a false prophet. If the gospel of salvation by grace is the gospel of the Bible, then Baptists cannot unite with those who preach a water gospel or "hold out faithful" gospel or any other gospel. Paul said, "If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:9.

No, we cannot unite with those who are wrong on the gospel. But the passage from Thessalonians is telling us how to treat a brother, not a false teacher, one who is preaching a false gospel. No, this passage says to withdraw from the disorderly walking brother, note him and have no company or fellowship with him. This is plain teaching, and though we often are grieved because of the necessity to obey it, we nevertheless should obey God, for God has a great and good purpose in it. Just as sure as we disobey God's Word, we will eat the fruit of our ways. The church at Corinth, you remember, tolerated the incestuous man and it led that church to some bad and sinful practices. It will do the same thing for any church that does not obey God and exercise discipline. Surely, the compromising of Billy Graham with modernists is simply the fruit of the compromising he did with disorderly walking groups previously. He used to unionize with all "fundamental" groups who held to the "essentials," but were perhaps wrong on so-called "non-essentials." Well, now he has simply gone a step further. If we stay faithful in the "least" things, then it is most likely that we will stay true to God in "much."—Luke 16:10. But if we do not care to disobey God in small matters, then it is probable that we will not mind disobeying in more important matters.

The foregoing passages are only a few that could be given to show that we are to be separate from false teachers, apostates, and erring saints who should be acting otherwise. Many more plain passages could be given, but we are not seeking to be exhaustive, but only to re-emphasize the principle.

## II. Why Are We To Separate?

To answer this question, nothing need be said other than God has commanded us to separate, and what He says, we are to do. However, there are other reasons given in the Word of God, so we will also mention some of these.

1. The leaven principle. This is stated in I Corinthians 5:6: "Know ye not that a little leaven leaveneth the whole lump?" The parable in Matthew 13:33 reveals how leaven permeates and corrupts the whole. When a disobedient person is within our fellowship, it is most likely that his example and doctrine will be followed by others. It is easy for error to spread, and when errorists are within the fellowship, they will seek to get others to

see as they do, and soon the whole will be permeated. So we are not to tolerate the false teachers of saved people who will not obey the Word of God. We are to withdraw from both apostate teachers and erring saints. Otherwise, we are endangering our fellowship, for the little leaven will only lead to corruption.

2. The influence of our practices on others. In First Corinthians 8:10, Paul says, "If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?"

Here is a principle relative to our influence on others. We should not do that which will cause our brothers to err. So if we tolerate one that is a false teacher or one that is in error, our brothers, not having the knowledge that we have about the doctrine of this one, may be misled. If we do not mark false teachers and withdraw from erring saints, then we are, by our action, recognizing them as being true to the faith. Therefore, those who look to us for an example will be influenced to regard these people as being true to the faith, and will be led astray by them.

God blesses those who "come out" (II Cor. 6:14-18). True, it is not the most popular thing with men, but what are men in comparison to our loving, holy God? We must not bow the knee to the Baal of interdenominational unionism. It is plainly unscriptural, inconsistent, and openly hypocritical. We love all our Christian brethren, and because we love them, we must endeavor to "admonish" them to come out from heresy. We must do what God says in order to win them to the truth. If we coddled them and compromised with them, not rebuking their error, we would not be their friends, and not faithful to their souls.

We must speak the truth in love, with the hope that those Christians in error may be led out of it.—BLR.

## Distinctive Principles

(Continued from page five)  
try to sustain it by reasoning, analogy, inference. Was there ever before such a course adopted to establish a divine ordinance? Ask a Jew why his ancestors for so many centuries observed the feasts of the Passover, Pentecost, and Tabernacles, and he will tell you that God commanded them to do so. Ask a Christian why believers should be baptized and partake of the Lord's Supper, and his response will be that these are injunctions of Jesus Christ. Ask a Pedobaptist, however, why infants should be baptized, and he will at once plunge into the mazes of Judaism and argue the identity of the old "Jewish Church" and the gospel church, insisting, meanwhile, on the substitution of baptism for circumcision. This is a strange method of proving that infants ought to be baptized. It argues a consciousness of the utter absence of New Testament authority for infant baptism. It indicates that there is no command to baptize infants; for a command would supersede the necessity of argument to show the propriety of the practice. No man enters into an argument to prove that believers should be baptized. The positive injunction of Christ renders it superfluous.

Strange as it is for Pedobaptists to go to the Old Testament for justification of one of their practices under the New Testament economy, yet, as they do so, it is necessary to follow them. This will now be done.

"Jesus is the Truth. We believe in Him—not merely in His words."—C. H. Spurgeon.