

While man seeks to reach the moon with rockets, Christians should go on reaching Heaven with prayers.

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The Baptist Examiner

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

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The 23rd Psalm

By FRANK B. BECK

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

There is a relationship between Psalm 23 and Psalms 22 and 24. Psalm 22 is the Psalm of the Cross. The opening cry of Psalm 22 was uttered by Christ on the cross (Matt. 27:46), and there are Bible scholars who think that Christ quoted the entire Psalm. In this Psalm are the graphic descriptions of crucifixion. It is, therefore, the Psalm of the Cross.

Psalm 24 is the Psalm of the Crown. In it the Lord God is the owner, and the founder of the earth and its fulness, the world, and they that dwell therein. He is King of Glory. The Psalm especially expresses the glory and power of Christ's ascension, or His return from Heaven at His second advent, or both. It is the Psalm of the Crown.

Psalm 23 is the Psalm of the Crook, the Shepherd's crook. Therefore, Psalm 22 is the Psalm of the Cross; Psalm 23, the Psalm of the Crook; Psalm 24, the Psalm of the Crown.

Jesus Christ our Lord is the Shepherd of the Psalms. In Psalm 22 He is the good Shepherd who giveth His life for the sheep (John 10:11). In Psalm 23 He is the great Shepherd brought again from the dead (Heb. 13:20). In Psalm 24 He is the glorified Shepherd who shall appear in Glory (1 Peter 5:4).

Hence, in Psalm 22 we perceive the grace of God, in Psalm 23, His guidance, and in Psalm 24, His glory.

To this apply Hebrews 13:8: "Jesus Christ the same yesterday [Psalm 22, Christ our suffering Saviour], and today [Psalm 23, Christ our risen Redeemer], and forever [Psalm 24, Christ our conquering King]."

I. There is a likeness between Psalm 23 and the "Lord's Prayer" in the Sermon on the Mount (Matt. 6:9-13). Compare the two.

- 1. "The Lord is my Shepherd," "Our Father."
- 2. "Hallowed be thy name." "He leadeth me in the paths of right-

If You Don't Do It, Then Who Will?

If you don't send the truth to your relatives, your neighbors, your friends, or your unindoctrinated Christian brethren, then who will? Who are you depending upon to do what you know ought to be done? Have you no burden to do it yourself? Did God save you, yet not burden you enough for others so as to make you want to reach them? Consider this matter seriously. Send TBE.



Pastor Frank B. Beck

Himself in grace He told us His name. He is Jehovah-Jireh (Gen. 22:14), which means "The Lord will provide." Because of this, "I shall not want" (Psalm 23:1). He is Jehovah-shalom (Judges 6:24), which means "The Lord sends peace." So "He maketh me to lie down . . . [and] leadeth me beside the still waters" (Psalm 23:2). He is Jehovah-rapha (Exod. 15:26) which is translated, "I am the Lord that healeth thee." So "He restoreth my soul" (Psalm 23:3). He is Jehovah-tsidkenu (Jer. 23:6) which is translated, "The Lord our righteousness" (Psalm 23:3). He is Jehovah-shammah (Ezek. 48:35) which is translated, "The Lord is there." Hence we can say, "Thou art with me" (Psalm 23:4). He is Jehovah-nissi (Exod. 17:15) which means "The Lord is my banner." So He exhibits His tender love before all of my enemies with table spread and anointed head (Psalm 23:5). (Suggested by George Williams).

II. How positive, and how personal is David's declaration in verse one, "The Lord is my Shepherd." This being true, "I shall not want." "The Hebrew is emphatic, 'I want nothing'" (Fausset). There is no want to them who fear the Lord and who seek the Lord (Psalm 34:9, 10). How can I want when I have all this: with me—Lord; beneath me—green pastures; beside me—still waters; be-

fore me—a table; after me—goodness and mercy; beyond me—the house of the Lord? (Moody Monthly).

I shall not want PEACE, for He maketh me to lie down in green pastures (or, pastures of tender grass—Heb.); He leadeth me beside the still waters (or, waters of quietness—Heb.). Christ calls, "Come unto me . . . and I will give you rest" (Matt 11:28-30) Christ is our peace (Eph. 2:14). He gives us peace (John 14:27). He made peace by the blood of His cross (Col. 1:20), and being justified by faith, we have peace with God through Christ (Rom. 5:1). Peace now, and at death we enter into peace (Isa. 57:1, 2); the end of the perfect man is peace (Psalm 3:37). Meanwhile now and always, let us "rest in the Lord" (Psalm 37:7).

I shall not want PARDON, since "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (v. 3). This includes conversion, the Douay Version reads, "He hath converted my soul." Has this happened to you? Is the statement of 1 Peter 2:25 true of you? "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." This includes concern. "He leadeth me in the paths of righteousness." Pardon and purity are always together. And the cause of all this is "for His name's sake." Therefore, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

III. I shall not want PROTECTION. "Yea, though I walk through the valley . . ." Is that all death is to the Christian—a walk through the valley? And it is a walk through! Death is a tunnel, not a terminal. Death is an entrance, not an end. Death is "to be absent from the body, and to be present with the Lord" (2 Cor. 5:8). What if it be the valley of shadows, the shadow of death? "Where a shadow falls there must be sunlight above to cast it" (A. MacLaren). It can't be too dark, for we will be able to say, "Thou art with me," and He is the "Sun of righteousness" (Mal. 4:2). That will be a good time to quote Psalm 27:1. With His rod He protects us from the hosts of hell, and with His staff He supports us.

But there is a note of uncertainty here! "Yea, though I walk through the valley . . ." It may be that I shall not trod through its dreary depths. Enoch and Elijah escaped it. (Heb. 11:5, 2; 2 Kings 2). Christian, hear the good news! "We shall not all sleep" (1 Cor. 15:51, 52). Christ may come at any moment, and if we are alive, then we shall be caught up alive to meet Him in the air (1 Thess. 4:13-18). Hallelujah!

I shall not want PROVISION. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over" (v. 5). The Lord has given the church a table (Continued on page 8, column 1)



OUR DAILY BREAD

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:2.

The Baptist Examiner Pulpit

"THE HISTORICITY OF BAPTISTS AND OTHERS"

Sermon By Pastor John R. Gilpin; Printed Many Times In TBE And In Tract Form.

"And ye shall know the truth and the truth shall make you free."—John 8:32.

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to become better Baptists. If what we have to say is true, then no one can so much as lift a finger in opposition, for Paul says: "We can do nothing against the truth."—II Cor. 13:8.

If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth . . . shall hide a multitude of sins."—James 5:19,20.

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations believe. That the course of this one church may be observed and that the genesis of others may be noted, we present this history.

"Speaking the truth in love." —Eph. 4:15.

For nearly two hundred years after Jesus had said, "I will build my church" (Matt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small dis-

putes among the members, such as at Corinth, the question of eating meats that had been offered to idols and the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, such was absent. About the year 251 A. D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches, one was retaining the doctrines in their (Continued on page 5, column 2)

LOOKING TO CHRIST

I have read of a great artist who always kept a number of beautiful gems on his easel—sapphires, emeralds, rubies. When asked the reason, he said that there was a danger of his colors being faded by usage, and his eye getting toned down so that the tints would lose their brilliance. So, he kept his eyes toned up by constantly referring to these original colors that could not fade.

Oh, brother, did you know that there is danger of toning down by looking at the things that fade? We must keep our eyes on the things that never change. Let us gaze often into the face of Christ. Let the brilliance of the crucified, but ever-living Christ tone up our vision, intoxicate our whole heart and life; let us never tone down, slow down; never allow our vision to grow dim.—Unknown. —Christian Cynosure.

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Examiner Editorials

By Bob L. Ross

The "Infinite" Atonement Theory

Among Calvinists there is a theory of the atonement which holds that the only limit to the atonement is its application, not its value. This is sometimes referred to as the "sufficient-efficient" theory; that is, the atonement is said to be sufficient for every man, but efficient to the elect only. This view was and is advocated by some able men. In fact, this view is a very popular view among Calvinists. It seemingly provides an easier escape from the objections that are often centered against the particular atonement by Arminians. So far as Arminian objections are concerned, this may be true. After all, when the view is rightly understood, we see no reason why an Arminian should object to it. For actually, as to the atonement itself, this view is essentially the very same view held by the Arminians. The Arminians also believe that the atonement is sufficient for all but efficient to the elect only. The only difference between this view and the Arminian view is the matter of the atonement's application, which goes into the doctrine of election. On this point, the Calvinist of course teaches that the application is of God, whereas the Arminian hinges it upon the will of man.

There are several reasons why we do not accept this "infinite" or "sufficient-efficient" theory. We will briefly mention some of the reasons that right now come to mind.

1. This theory makes havoc of the just Law and the idea of the degrees of punishment. Personally, we always try to view the atonement from the standpoint of the Law. We believe that the atonement was made as a satisfaction to the broken Law. If so,

then Christ suffered the punishment demanded by the Law; and if Christ died only for the elect, He suffered only that which the Law demanded of their sins. The degree of punishment He suffered could be no greater than what the Law demanded of the sins of the elect.

But according to the theory under consideration, Christ suffered an infinite degree of punishment. If we understand the term "infinite" correctly, it cannot admit of degree; that is, if something is infinite, it cannot be more or less than it is. So if Christ suffered infinitely, and this suffering was what the Law required of the elect, we can no longer believe in degrees of punishment in Hell. If the Law required an infinite degree of satisfaction to be made for the elect, then certainly it requires the same for those who go to Hell. Where, then, is there any room for the doctrine of degrees of punishment, which is clearly taught in the Bible? We can conceive of only one way to accept the "infinite" theory and also the doctrine of degrees of punishment and that is to hold that Christ suffered a different degree of punishment than what the elect would have suffered in Hell. But to hold to this is to teach a thing preposterous from the standpoint of Law. If the Law requires one thing of the elect, surely it does not require something else of their Surety.

2. This theory holds to the false idea that every sin deserves an infinite degree of punishment. We have often heard that if Christ had died for just one sin He would have had to suffer the same as He did. Also, it is often said that if Christ had died for just one sinner He would have had to suffer the same. We believe this is a warped concept as to the punishment due to sin. All sin is deserving of punishment, yes. But it

is against all law to say that all sin deserves the same degree of punishment. Even in our human laws we can see the folly of such an idea as this theory advocates. A traffic violation is not punished with the same degree of punishment as a crime such as kidnapping or murder. Crimes are dealt with according to the merit of each. This is what is known as justice; crimes are dealt with in a just manner. Suppose a person who parked five minutes overtime and a murderer were given the same sentence due the crime of murder; would we say that the person parking overtime received justice? Of course not.

Well, then, if humans have just laws, how much more should we expect the infinitely just God to deal rightly with sin! The Bible clearly teaches that every sin receives a just recompense of reward (Hebrews 2:2). Just because God Himself is infinite does not mean that this excludes the matter of justice and degrees of punishment. On the contrary, because God is infinitely just, all sin will be dealt with according to its merit. God sentences the sinner to the degree of punishment that his sins deserve. If God did more or less than this, how could it be said that He is just?

But what connection does this have with the "infinite" theory? It is this: Upon the basis that sin deserves an infinite degree of punishment this theory is built. If sin deserves an infinite degree

MASONRY BOOKLET READY

We had quite a response to the article on Masonry which appeared in the July 12 issue of TBE. All of our extra copies were exhausted by readers who requested them to pass out to others. We have had many requests since our supply was exhausted, but now the article is available in booklet form and ready for mailing. The price of the booklet is as follows: 25c per copy; 6 copies for \$1.00. Send orders to our book shop.

of punishment, then it follows that Christ must have suffered to an infinite degree. Let the advocates of this theory prove the assumption that an evil thought deserves the same degree of punishment as Judas's betrayal of Christ, and we will then be willing to adopt their view of the atonement. Until then, we will still continue to believe that a just God deals justly with sin and punishes it according to its merit, and that Christ suffered no more nor less than what the sins of those for whom He died deserved.

3. This theory also has a misconception of death, which is the punishment of sin. This perhaps is something which comes under the preceding head, but we wish to deal with it separately. According to the "infinite" theory, death is infinite; therefore, Christ's death for our sins was infinite. We believe this is a grave misconception. Death is a separation from God (we are speaking now of death which is the wages of sin). But separation is one thing, and the degree of torment inflicted upon the persons separated is another. All those that go to Hell are separated from God; but all of those in Hell do not suffer the same degree of punishment. Some receive a "greater damnation," said Jesus Christ. So to understand death to be a common separation with a common degree of punishment is evidently a misconception. In Christ's death, He was separated from the Father, with the degree of punishment due to the sins of the elect inflicted upon Him. But the "infinite" theory says that He could not suffer more; we ask, Why? Was He not still alive when He said, "It is finished"? Could He not have hung there a moment longer? If not, why not?

4. Wherein lies the value of the atonement? It has been charged by those who hold this view that the strictly particular atonement limits the merit of Christ's

"I Should Like to Know"

1. If all saved people will be in Heaven, why do Baptists make such a point on the church?

Simply because the Bible makes a point on the church. Christ also makes a point on the church. So does the devil; he tried to destroy the church by persecution and failed; then he counterfeited the church by raising up false ones, but the church is still here.

The reasoning of the querist is somewhat deficient. Let us ask the querist a question in the same vein as he asked his: If your body is going to eventually decay, why do you spend so much money on it now by way of feeding it and caring for it medically? This question is as sensible—if not more so—than the question of the querist.

2. Do you make the interpretation of Hebrews 6:1-12 and Genesis 6 a test of fellowship?

No. It is seldom that a Baptist makes the interpretation of a controversial passage a test of fellowship.

3. Why do you stress denomination so much when we are supposed to be worshipping God and Christ in this country?

All denominations do not teach the Word of God. Jesus said: "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9). A person worships in vain if his doctrines are not the doctrines of God's Word. So all the denominations with all their conflicting doctrines cannot all be worshipping Christ. Those wrong doctrinally worship Him in vain. Those who believe in salvation by works worship Him in vain. Those who teach sprinkling and pouring for baptism do so in vain. Those who have open communion worship Christ in vain, in respect to the Lord's Supper. Therefore, we point men to a church wherein Christ is worshipped in Spirit and in Truth.

4. Why do you say that Baptists were the church Jesus built when it is a historical fact that the Roman Catholic religion is the church God told Saint Peter to build and he (Saint Peter) is the first representative of the faith

blood and casts reflection upon His dignity. The basis for the charge is the idea that "its (the atonement's) value is determined by the dignity of the person making it." (Boettner, *Studies in Theology*, page 323).

We deny this. We certainly believe that the value of the atonement depends upon the dignity of the person making it, but the extent of the atonement's value is determined by what that person has rendered to the Law by way of satisfaction. Had Christ not suffered, His blood could redeem no one. This is not limiting (Continued on page 3, column 1)

Laying The Axe To Arminian Heresies

25c per copy, 5 for \$1.00

This little booklet discusses such topics as Man's Free Will, "Who-soever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Did Christ Die for Every Man?" Several passages such as John 1:2, 13, II Peter 3:9, Hebrews 2:9, Revelation 22:17, I John 2:2, and many others are considered.

You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

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which started about two hundred years A. D.?

This question is full of heresy and historical error. Notice: (1) It is not "historical fact" that Romanism is the church Jesus built. Romanism came hundreds of years later. (2) God did not tell Peter to build anything. Christ said "I will build my church." (3) It is unscriptural and Romish to put "Saint" before the name of Peter or anyone else. (4) Peter was not the "first representative" of anything, much less a faith which started 200 A. D. Peter was dead long before 200 A. D. The querist has been pitifully hoodwinked and deceived by Romish propaganda.

5. What do you mean by a false church?

Any church that Jesus did not build; any church founded by man.

6. Do you think it takes a certain religion with a certain name for a man to get into Heaven?

Yes. The religion of Christ is the only way. (John 14:6).

7. If so, I'd like for you to explain to me what the name has to do with it when baptism came under Protestantism and includes any number of faiths.

You need to read the Bible and see that baptism was initiated by John the Baptist. Quit reading the heretical Romish propaganda and read the Bible.

8. Is it or is it not a fact that Protestantism had its beginning under Henry VIII of England, and from it sprang baptism in the fifteenth century?

This question is also full of heresy and historical error. Martin Luther started the first Protestant church in the sixteenth century. Baptists had been here since the days of Christ, believing and practicing New Testament doctrine, just as they still do today.

9. When did Baptists who use grape juice change over from wine in the Lord's Supper?

When the process for preserving grape juice was invented and when the temperance movement began to condemn the Word of God by blasting the use of wine. Sound Baptists should not be so easily moved.

10. Did the first churches of America use wine?

The Philadelphia Confession, in article 30, states that wine is one of the elements. So does the New Hampshire Confession. And that was before anybody ever thought of the frivolous use of the term wine as synonymous with grape juice.

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Spurgeon's Sermons on Sovereignty--

The Doctrines Of Grace Do Not Lead To Sin

by Charles Haddon Spurgeon
1834-1897Delivered August 19, 1883
at Exeter Hall, London, England*"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."*—Romans 6:14, 15.

Last Sabbath morning I tried to show that the substance and essence of the true gospel is the doctrine of God's grace—that, in fact, if you take away the grace of God from the gospel you have extracted from it its very life-blood, and there is nothing left worth preaching, worth believing, or worth contending for. Grace is the soul of the gospel: without it the gospel is dead. Grace is the music of the gospel: without it the gospel is silent as to all comfort.

I endeavoured also to set forth the doctrine of grace in brief terms, teaching that God deals with sinful men upon the footing of pure mercy: finding them guilty and condemned, He gives free pardons, altogether irrespective of past character, or of any good works which may be foreseen. Moved only by pity He devises a plan for their rescue from sin and its consequences—a plan in which grace is the leading feature. Out of free favour He has provided, in the death of His dear Son, an atonement by means of which His mercy can be justly bestowed. He accepts all those who place their trust in this atonement, selecting faith as the way of salvation, that it may be all of grace. In this He acts from a motive found within Himself, and not because of any reason found in the sinner's conduct, past, present, or future.

I tried to show that this grace of God flows towards the sinner from of old, and begins its operations upon him when there is nothing good in him: it works in him that which is good and acceptable, and continues so to work in him till the deed of grace is complete, and the believer is received up into the glory for which he is made meet. Grace commences to save, and it perseveres till all is done. From first to last, from the "A" to the "Z" of the heavenly alphabet, everything in salvation is of grace, and grace alone; all is of free favour, nothing of merit. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "So then it is not of him, that willeth, nor of him that runneth, but of God that sheweth mercy."

No sooner is this doctrine set forth in a clear light than men begin to cavil at it. It is the target for all carnal logic to shoot at. Unrenewed minds never did like it, and they never will; it is so humbling to human pride, making so light of the nobility of human nature. That men are to be saved by divine charity, that they must as condemned criminals receive pardon by the exercise of the royal prerogative, or else perish in their sins, is a teaching which they cannot endure. God alone is exalted in the sovereignty of His mercy; and the sinner can do no better than meekly touch the silver sceptre, and accept undeserved favour just because God wills to give it:—this is not pleasant to the great minds of our philosophers, and the broad phylacteries of our moralists, and therefore they turn aside, and fight against the empire of grace.

Straightway the unrenewed man seeks out artillery with which to fight against the gospel of the grace of God, and one of the biggest guns he has ever brought to the front is the declaration that the doctrine of the grace of God must lead to licentiousness. If great sinners are freely saved, then men will more readily become great sinners; and if when God's grace regenerates a man it abides with him, then men will infer that they may live as they like, and yet be saved. This is the constantly-repeated objection which I have heard till it wearies me with its vain and false noise. I am almost ashamed to have to refute so rotten an argument. They dare to assert that men will take license to be guilty because God is gracious, and they do not hesitate to say that if men are not to be saved by their works they will come to the conclusion that their conduct is a matter of indifference, and that they may as well sin that grace may abound.

This morning I want to talk a little about this notion; for in part it is a great mistake, and in part it is a great lie. In part it is a mistake because it arises from misconception, and in part it is a lie because men know better, or might know better if they pleased.

I begin by admitting that the charge does appear somewhat probable. It does seem very likely that if we are to go up and down the country, and say, "The very chief of sinners may be forgiven through believing in Jesus Christ, for God is displaying mercy to the very vilest of the vile," then sin will seem to be a cheap thing. If we are everywhere to cry, "Come, ye sinners, come and welcome, and receive free and immediate pardon through the sovereign grace of God," it does seem probable that some may basely reply, "Let us sin without stint, for we can easily obtain forgiveness." But that which looks to be probable is not, therefore, certain: on the contrary, the improbable and the unexpected full often come to pass. In questions of moral influence nothing is more deceptive than theory. The ways of the human mind are not to be laid down with a pencil and compasses; man is a singular thing. Even that which is logical is not always inevitable, for men's minds are not governed by the rules of the schools.

I believe that the inference which would lead men to sin because grace reigns is not logical, but the very reverse; and I venture to assert that, as a matter of fact, ungodly men do not, as a rule, plead the grace of God as an excuse for their sin. As a rule they are too indifferent to care about reasons at all; and if they do offer an excuse it is usually more flimsy and superficial. There may be a few men of perverse minds who have used this argument, but there is no accounting for the freaks of the fallen understanding. I shrewdly suspect that in any cases in which such reasoning has been put forward it was a mere pretence, and by no means a plea which satisfied the sinner's own conscience. If men do thus excuse themselves, it is generally in some veiled manner, for the most of them would be utterly ashamed to state the argument in plain terms. I question whether the devil himself would be found reasoning thus—"God is merciful, therefore let us be more sinful." It is so diabolical an inference, that I do not like to charge my fellow-men with it, though our moralist opposers do not hesitate thus to degrade them. Surely, no intelligent being can really persuade itself that the goodness of God is a reason for offending Him more than ever. Moral insanity produces strange reasonings, but it is my solemn conviction that very rarely do men practically consider the grace of God to be a motive for sin. That

which seems so probable at the first blush, is not so when we come to consider it.

I have admitted that a few human beings have turned the grace of God into lasciviousness; but I trust no one will ever argue against any doctrine on account of the perverse use made of it by the baser sort. Cannot every truth be perverted? Is there a single doctrine of Scripture which graceless hands have not twisted into mischief? Is there not an almost infinite ingenuity in wicked men for making evil out of good? If we are to condemn a truth because of the misbehaviour of individuals who profess to believe it, we should be found condemning our Lord Himself for what Judas did, and our holy faith would die at the hands of apostates and hypocrites. Let us act like rational men. We do not find fault with ropes because poor insane creatures have hanged themselves therewith; nor do we ask that the wares of Sheffield may be destroyed because edged tools are the murderer's instruments.

It may appear probable that the doctrine of free grace will be made into a license for sin, but a better acquaintance with the curious working of the human mind corrects the notion. Fallen as human nature is, it is still human, and therefore does not take kindly to certain forms of evil—such, for instance, as inhuman ingratitude. It is hardly human to multiply injuries upon those who return us continued benefits. The case reminds me of the story of half-a-dozen boys who had severe fathers, accustomed to flog them within an inch of their lives. Another boy was with them who was tenderly beloved by his parents, and known to be so. These young gentlemen met together to hold a council of war about robbing an orchard. They were all of them anxious to get about it except the favoured youth, who did not enjoy the proposal. One of them cried out, "You need not be afraid: if our fathers catch us at this work, we shall be half-killed, but your father won't lay a hand upon you." The little boy answered, "And do you think because my father is kind to me, that therefore I will do wrong and grieve him? I will do nothing of the sort to my dear father. He is so good to me that I cannot vex him."

It would appear that the argument of the many boys was not overpoweringly convincing to their companion: the opposite conclusion was quite as logical, and evidently carried weight with it. If God is good to the undeserving, some men will go into sin, but there are others of a nobler order whom the goodness of God leadeth to repentance. They scorn the beast-like argument—that the more loving God is, the more rebellious we may be; and they feel that against a God of goodness it is an evil thing to rebel.

By-the-way, I cannot help observing that I have known persons object to the evil influence of the doctrines of grace who were by no means qualified by their own morality to be judges of the subject. Morals must be in a poor way when immoral persons become their guardians. The doctrine of justification by faith is frequently objected to as injurious to morals. A newspaper some time ago quoted a verse from one of our popular hymns—

"Weary, working, plodding one,
Why toil you so?
Cease your doing; all was done
Long, long ago.

"Till to Jesus' work you cling
By a simple faith,
'Doing' is a deadly thing,
'Doing' ends in death."

This is styled mischievous teaching. When I read the article I felt a deep interest in this corrector of Luther and Paul, and I wondered how much he had drunk in order to elevate his mind to such a pitch of theological knowledge. I have found men pleading against the doctrines of grace on the ground that they did not promote morality, to whom I could have justly replied, "What has morality to do with you, or you with it?" These sticklers for good works are not often the doers of them. Let legalists look to their own hands and tongues, and leave the gospel of grace and its advocates to answer for themselves.

Looking back in history, I see upon its pages a refutation of the oft-repeated calumny. Who dares to suggest that the men who believed in the grace of God have been sinners above other sinners? With all their faults, those who throw stones at them will be few if they first prove themselves to be their superiors in character. When have they been the patrons of vice, or the defenders of injustice? Pitch upon the point in English history when this doctrine was very strong in the land; who were the men that held these doctrines most firmly? Men like Owen, Charnock, Manton, Howe, and I hesitate not to add Oliver Cromwell. What kind of men were these? Did they pander to the licentiousness of a court? Did they invent a Book of Sports for Sabbath diversion? Did they haunt ale-houses and places of revelry? Every historian will tell you, the greatest fault of these men in the eyes of their enemies was that they were too precise for the generation in which they lived, so that they called them Puritans, and condemned them as holding a gloomy theology.

Sirs, if there was iniquity in the land in that day, it was to be found with the theological party which preached up salvation by works. The gentlemen with their womanish looks and essenced hair, whose speech savoured of profanity, were the advocates of salvation by works, and all bedabbled with lust they pleaded for human merit; but the men who believed in grace alone were of another style. They were not in the chambers of rioting and wantonness; where were they? They might be found on their knees crying to God for help in temptation; and in persecuting times they might be found in prison, cheerfully suffering the loss of all things for the truth's sake. The Puritans were the godliest men on the face of the earth. Are men so inconsistent as to nickname them for their purity, and yet say that their doctrines lead to sin?

Nor is this a solitary instance—this instance of Puritanism; all history confirms the rule: and when it is said that these doctrines will create sin, I appeal to facts, and leave the oracle to answer as it may. If we are ever to see a pure and godly England we must have a gospelized England: if we are to put down drunkenness and the social evil it must be by the proclamation of the grace of God. Men must be forgiven by grace, renewed by grace, transformed by grace, sanctified by grace, preserved by grace; and when that comes to pass the golden age will dawn; but while they are merely taught their duty, and left to do it of themselves in their own strength, it is labour in vain. You may flog a dead horse a long while before it will stir: you need to put life into it.

(Continued on page four)



C. H. SPURGEON

"Infinite" Atonement

(Continued from page two)

the merit of Christ or casting reflection upon His dignity, but it is simply recognizing divine Law. Unless the Law be satisfied, there can be no redemption. Christ's blood has no more merit to redeem than the degree of satisfaction rendered to divine Law. In other words, the blood will redeem all for whom Christ suffered. And we believe that He suffered for the elect.

5. Concerning "sufficiency" and "efficiency." By "sufficiency" this theory means that the atonement is sufficient to save every man; by "efficiency" is meant that the atonement actually saves or is efficacious to only the elect. Shedd states: "Christ's death is sufficient in value to satisfy eternal justice for the sins of all mankind." (Dogmatic Theology, Vol. 2, page 464).

If Shedd is right, then he is right because Christ actually did satisfy eternal justice for the sins of all mankind. If Christ did not really satisfy justice for the sins of all mankind, then His death would not be sufficient in value to do so.

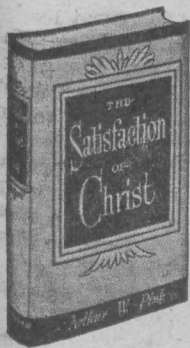
This doctrine thus runs us into universalism, for if Christ actually satisfied justice for all, then all shall be saved. The only alternative to this conclusion is to adopt the Arminian view that Christ did not really satisfy justice in His death.

You see, when we look at the "sufficient-efficient" theory through the eyes of the Law we cannot accept it. The Law reveals to us that both the sufficiency and efficiency of the atonement are measured by what Christ actually rendered to the Law in His satisfaction. Sufficiency and efficiency cannot be separated without making havoc of the Law of God.

6. An objection answered. It has been said that in Christ's active obedience (or His life) under Law He rendered a perfect obedience and could not have done more or less in establishing righteousness. And from this it is concluded that in His passive obedience (or death) He could not (Continued on page 4, column 3)

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Distinctive Principles of Baptists—

CHAPTER FOUR

BAPTISTS BELIEVE THAT A SCRIPTURAL CHURCH IS A LOCAL CONGREGATION OF BAPTIZED BELIEVERS INDEPENDENT, UNDER CHRIST, OF THE STATE OF EVERY OTHER CHURCH, HAVING IN ITSELF AUTHORITY TO DO WHATEVER A CHURCH CAN OF RIGHT DO.

By J. M. Pendleton

It requires but little reflection to see that the principle here announced is peculiar to Baptists. No other religious denomination holds it—certainly not in its entirety. The important question, however, is whether the New Testament sustains this principle; for if it does not, the principle possesses no value. It will be observed that my reference is to the New Testament, for it would be absurd to go to the Old Testament to ascertain the nature of a Christian church. In the matter of church-building, as well as in other things, Jesus said to the apostles, "Teaching them (the disciples) to observe all things whatsoever I have commanded you."

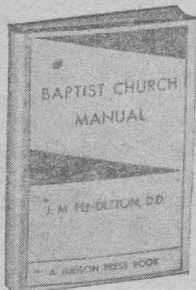
Section I

A scriptural church a local congregation of baptized believers.

The Greek term *ekklesia*—translated "church" more than a hundred times in the New Testament (rendered "assembly" three times)—is compounded of two words literally meaning "to call out of." I shall not attempt to show how this meaning received a practical illustration when assemblies were called out among the Greeks. My present purpose is answered by the statement that in apostolic times a church was composed of persons who had been called out from the world, even as Christ chose His apostles "out of the world." They had been called from the bondage of sin into the liberty of the gospel; from spiritual darkness into the light of salvation; from the dominion of unbelief into the realm of faith; from an heirship of wrath to an heirship of glory.

This was true of the members of the first churches. Brought by the Holy Spirit into a new relation to God through Christ, they were prepared for church-relations and church-membership. This preparation was moral, consisting of "repentance toward God and faith toward our Lord Jesus Christ." But repentance and faith are exercises of the mind, and are consequently, invisible. They are private transactions between God and the soul. The world knows not of them. Churches, however, are visible organizations. This being the case, there must be some visible ceremonial qualification for membership. This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism. An observance of this ordinance is the believer's first public act of obedience to Christ. Regeneration, repentance, and faith are private matters that take place in the unseen depths of the heart.

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They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. This is "the good profession" made by a most significant symbolic act. The penitent, regenerate believer is baptized "into the name of the Father, and of the Son, and of the Holy Spirit." There is a visible, symbolic expression of a new relation to the three Persons of the Godhead—a relation really entered into in repentance, faith, and regeneration.

That baptized believers are the only persons eligible to church-membership is clear from the whole tenor of the Acts of the Apostles and the Apostolic Epistles. Everywhere it is seen that baptism preceded church-relation; nor is there an intimation that it was possible for an unbaptized person to be a church-member. On this point, however, there is no controversy between Baptists and Pedobaptists, for both believe in the priority of baptism to church-membership. The difference between them is on the question, What is baptism? The Baptist answer to this question has been given in the preceding article of this series. According to that answer, **baptism is the immersion in water of a believer in Jesus Christ.**

If, then, a church is a congregation of baptized believers, it is a congregation of immersed believers. An unimmersed congregation, therefore, even if a congregation of believers, is not a New Testament church. Baptists do not deny that there are pious men and women in Pedobaptist churches, so-called, but they do deny that these churches are formed according to the New Testament model. They are without baptism, and, to use the words of a very distinguished Pedobaptist, E. D. Griffin, "where there is no baptism, there are no visible churches." Even if Pedobaptists practiced immersion, and immersion only, the introduction of the infant element into their churches would vitiate their claim to recognition as New Testament churches. The infant element must predominate over the adult element, in obedience to the law of increase in population; which law renders children more numerous than parents. Surely, as Pedobaptists practice an uncommanded ceremony instead of baptism—on unscriptural subjects instead of on believers—their churches can lay no claim to conformity to the New Testament standard of church organization. They are not congregations of baptized believers. There can be no ecclesiastic fellowship between them and Baptists, for the latter hold most tenaciously that a scriptural church is a local congregation of baptized believers.

That a church is a local congregation needs no elaborate proof. The fact is sufficiently indicated by the use of the word in both its singular and its plural form. We read of "the church at Jerusalem," "the church of God which is at Corinth," "the church of the Thessalonians," "the church of Ephesus," "the church in Smyrna," etc. Nor is it to be supposed that it required a large number of persons to constitute a church. Paul refers to Aquila and Priscilla and "the church that is in their house;" to Nymphas and "the church which is in his house;" while in his letter to Philemon he says, "to the church in thy house." A congregation of saints organized according to the New Testament, whether that congregation is large or small, is a church.

The inspired writers, too, use the term "churches" in the plural; and, as if for ever to preclude the idea of a church commensur-

ate with a province, a kingdom, or an empire, they say "the churches of Galatia," "the churches of Macedonia," "the churches of Asia," "the churches of Judea." In reference to an organization in a city or town or house, the singular "church" is used; but when regions of country are mentioned, we have "churches," in the plural. Wherever Christianity prevailed in apostolic times, there was a plurality of churches.



"Infinite" Atonement

(Continued from page three) have done more or less.

But we must look at both active and passive obedience in the light of what is required by Law. Whatever Law required of those for whom Christ stood as Surety is what Christ rendered to Law. In His active obedience He fulfilled an absolute righteousness, which is exactly what the Law required of those for whom Christ stood. In this, it is true that Christ could have rendered no more nor less than He did. But the reason for this lies not in the dignity of His person, but in that it is an absolute righteousness which the Law required, and that is exactly what Christ had to perform. Certainly, the dignity of Christ's person enters into the worth of His obedience, but the extent of its value lies in what He actually rendered to the Law. The dignity of Christ's person would not have obtained righteousness for us unless He had lived under Law, performing what Law required.

Now in His passive obedience, or sufferings, the question is still, **What is required by Law?** Does the Law require an infinite degree of satisfaction or does it require a just recompense of reward? We hold to the latter view. The Law deals with sin according to sin's merit, demanding punishment accordingly. Therefore, **whatever the Law requires of the sins of the elect is what is required of the Surety.** This is not an infinite degree of punishment, but a punishment that is measured by the Law.

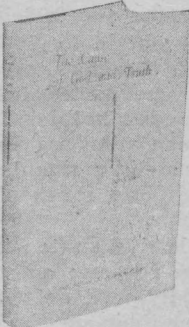
7. Another objection answered. It is also said that only on the basis of "infinite" atonement can we freely preach the Gospel to all, inviting them to Christ.

First, we wish to say that we have never felt any constraint in preaching the Gospel to all, though we hold to particular redemption. But those who hold the other view say that this is an inconsistency which we simply do not see. So we will now endeavor to answer the objection.

(Continued on page 5, column 1)

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

for else all your flogging will fail. To teach men to walk who have no feet is poor work, and such is instruction in morals before grace gives a heart to love holiness. The gospel alone supplies men with motive and strength, and therefore it is to the gospel that we must look as the real reformer of men.

I shall fight this morning with the objection before us as I shall find strength. The doctrine of grace, the whole plan of salvation by grace, is most promotive of holiness. Wherever it comes it helps us to say, "God forbid," to the question, "Shall we sin, because we are not under the law, but under grace?" This I would set out in the clear sunlight.

I wish to call your attention to some six or seven points.

I. First, you will see that the gospel of the grace of God promotes real holiness in men by remembering that **THE SALVATION WHICH IT BRINGS IS SALVATION FROM THE POWER OF SIN.**

When we preach salvation to the vilest of men, some suppose we mean by that a mere deliverance from hell and an entrance into Heaven. It includes all that, and results in that, but that is not what we mean. What we mean by salvation is this—deliverance from the love of sin, rescue from the habit of sin, setting free from the desire to sin. Now listen. If it be so, that that boon of deliverance from sin is the gift of divine grace, in what way will that gift, or the free distribution of it, produce sin? I fail to see any such danger. On the contrary, I say to the men who proclaim a gracious promise of victory over sin, "Make all speed: go up and down throughout the world, and tell the vilest of mankind that God is willing by His grace to set them free from the love of sin and to make new creatures of them."

Suppose the salvation we preach be this:—you that have lived ungodly and wicked lives may enjoy your sins, and yet escape the penalty—that would be mischievous indeed; but if it be this,—you that live the most ungodly and wicked lives may yet by believing in the Lord Jesus be enabled to change those lives, so that you shall live unto God instead of serving sin and Satan,—what harm can come to the most prudish morals? Why, I say spread such a gospel, and let it circulate through every part of our vast empire, and let all men hear it, whether they rule in the House of Lords or suffer in the house of bondage. Tell them everywhere that God freely and of infinite grace is willing to renew men, and make them new creatures in Christ Jesus.

Can any evil consequences come of the freest proclamation of this news? The worse men are, the more gladly would we see them embracing this truth, for these are they who most need it. I say to every one of you, whoever you may be, whatever your past condition, God can renew you according to the power of His grace; so that you who are to Him like dead, dry bones, can be made to live by His Spirit. That renewal will be seen in holy thoughts, and pure words, and righteous acts to the glory of God. In great love He is prepared to work all these things in all who believe. Why should any man be angry at such a statement? What possible harm can come of it? I defy the most cunning adversary to object, upon the ground of morals, to God's giving men new hearts and right spirits even as He pleases.

II. Secondly, let it not be forgotten as a matter of fact that **THE PRINCIPLE OF LOVE HAS BEEN FOUND TO POSSESS VERY GREAT POWER OVER MEN.**

In the infancy of history nations dream that crime can be put down by severity, and they rely upon fierce punishments; but experience corrects the error. Our forefathers dreaded forgery, which is a troublesome fraud, and interferes with the confidence which should exist between man and man. To put it down they made forgery a capital offence. Alas for the murders committed by that law! Yet the constant use of the gallows was never sufficient to stamp out the crime. Many offences have been created and multiplied by the penalty which was meant to suppress them. Some offences have almost ceased when the penalty against them has been lightened.

It is a notable fact as to men, that if they are forbidden to do a thing they straightway pine to do it, though they had never thought of doing it before. Law commands obedience, but does not promote it; it often creates disobedience, and an over-weighted penalty has been known to provoke an offence. Law fails, but love wins.

Love in any case makes sin infamous. If one should rob another it would be sufficiently bad; but suppose a man robbed his friend, who had helped him often when he was in need, everyone would say that his crime was most disgraceful. Love brands sin on the forehead with a red-hot iron. If a man should kill an enemy, the offence would be grievous; but if he slew his father, to whom he owes his life, or his mother, on whose breasts he was nursed in infancy, then all would cry out against the monster. In the light of love sin is seen to be exceedingly sinful.

Nor is this all. Love has a great constraining power towards the highest form of virtue. Deeds to which a man could not be compelled on the ground of law, men have cheerfully done because of love. Would our brave seamen man the life-boat to obey an Act of Parliament? No, they would indignantly revolt against being forced to risk their lives; but they will do it freely to save their fellow-men. Remember that text of the apostle, "Scarcely for a righteous (or merely just) man will one die: yet peradventure," says he, "for a good (benevolent) man some would even dare to die." Goodness wins the hearts, and one is ready to die for the kind and generous.

Look how men have thrown away their lives for great leaders. That was an immortal saying of the wounded French soldier. When searching for the bullet the surgeon cut deeply, and the patient cried out, "A little lower and you will touch the Emperor," meaning that the Emperor's name was written on his heart. In several notable instances men have thrown themselves into the jaws of death to save a leader whom they loved. Duty holds the fort, but love casts its body in the way of the deadly bullet. Who would think of sacrificing his life on the ground of law? Love alone counts not life so dear as the service of the beloved. Love to Jesus creates a heroism of which law knows nothing. All the history of the church of Christ, when it has been true to its Lord, is a proof of this.

Kindness, also, working by the law of love, has often changed the most unworthy, and therein proved that it is not a factor of evil. We have often heard the story of the soldier who had been degraded to the ranks, and flogged and imprisoned, and yet for all that he would get drunk and misbehave himself. The commanding officer said one day, "I have tried almost everything with this man, and can do nothing with him. I will try one thing more." When he was brought in, the officer addressed him, and said, "You seem incorrigible: we have tried everything with you; there

(Continued on page five)

Drawing Near To God

"It is good . . . to draw near to God."—Psalm 73:28.

How full of blessing is the hallowed hour
In which the humble soul to God draws nigh,
When human weakness, clothed upon with power,
O'er might divine obtains the victory
When, halting on the lonely midnight road,
The pilgrim finds it good to draw near unto God!

When joy surrounds us, and our pathway winds
Through peaceful glades and under sunlit skies,
And in God's leadership the spirit finds
The confidence that nothing can surprise;
Still, as we tread with joy the upward road,
New gladness crowns us as we draw near unto God.

When sin o'ertakes us, and we weakly yield,
And taste the bitterness of guilty shame;
When fear has robbed us of our trusty shield,
And of our faith has left us but the name;
When trembling and amazed beneath the rod,
Still it is good for us to draw near unto God.

When sorrow presses sorely, and the load
Seems all too great for human strength to bear;
When clouds appear to veil the face of God,
And heart and flesh cry out in conscious fear;
How welcome then the shelter of His wing,
Where we may rest unharmed by any evil thing!

And when the veil is lifted, and the face
Of God leans toward us with a holy smile;
When doubt is banished, and the inward peace
Returns again which we had lost awhile;
How sweet in seasons such as these to pray,
Then rise, and in the strength of God go on our way!

And when, in life's last hours, the gloomy vale,
With all its unknown deeps, before us lies;
When human comfort is of no avail,
To the same source the fainting spirit flies;
And, grasping as of old the staff and rod,
Still finds that it is good to draw near unto God.

—E. A. TYDEMAN.

"Infinite" Atonement

(Continued from page four)

We believe that a more careful examination of the invitations connected with the preaching of the Gospel will remove any difficulty this objection might offer. Although the invitations are broadcast to all, the promises and blessings contained in those invitations are actually no broader than the particular atonement. For instance, one invitation says, "Whosoever will," etc. You will note that the promise or blessing is only to the willing person, although the invitation itself is broadcast to all. Another invitation promises salvation to the person who will "believe on the Lord Jesus Christ." This invitation, though it be broadcast to every person in the world, promises nothing to any one except the person who believes. It is "him that cometh" to Christ that shall not be cast out.

Thus, we believe this consideration will remove the objection offered. The invitation is not to this effect: "There is sufficiency

for your sins, even if you do not come," but rather: "There is sufficiency for sins of all who do come."

In the Old Testament God invited men to salvation just as in the New Testament. But in the Old Testament the invitations were made before Christ had actually made the atonement. Now when Christ did come, we see no reason why it would have been necessary for Him to suffer to an infinite degree in order to make those invitations consistent. In the Old Testament, God promised to save all those who looked to Him for salvation. When Christ came, we believe He took care of the sins of all those who responded to God's invitation. We see no necessity for the other idea of the atonement in order to make God consistent.

God has given us His word that the atonement will save all those who believe. Nowhere does He say that there is any more sufficiency in the atonement than that. The invitations do not say that there is infinite sufficiency in the atonement, but that there is sufficiency for all who come, all who believe. These are the kind of invitations that we give to men. We tell them that "who soever will" come to Christ shall be saved. We have God's promise that the atonement will take care of all who respond to these invitations. God knows who they are and He knew who they were when He imputed the sins of all the elect to Christ.

More could here be said with regard to the "infinite" theory, but we will forbear for now. We shall appreciate having any comments our readers wish to make about this matter. If you differ with us, we welcome your remarks. Perhaps there is an important point we have failed to discuss. If so, let us hear from you.

"The Historicity Of Baptists And Others"

(Continued from page one)

purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the largest number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching

baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism, a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A. D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes of wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imagination, superstition and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pagantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral exhortation, and converted the barbarians with spectacles" (Vol. 4, page 520). Thus the church usurped and gained control of the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with this new influx of power, with which she had overawed the barbarian, developed into the—

Catholic Church

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under (Continued on page 6, column 3)

Spurgeon's Sermons on Sovereignty

(Continued from page four)

seems to be no hope of a change in your wicked conduct. I am determined to try if another plan will have any effect. Though you deserve flogging and long imprisonment, I shall freely forgive you." The man was greatly moved by the unexpected and undeserved pardon, and became a good soldier. The story wears truth on its brow: we all see that it would probably end so.

That anecdote is such good argument that I will give you another. A drunkard woke up one morning from his drunken sleep, with his clothes on him just as he had rolled down the night before. He saw his only child, his daughter Millie, getting his breakfast. Coming to his senses he said to her, "Millie, why do you stay with me?" She answered, "Because you are my father, and because I love you." He looked at himself, and saw what a sottish, ragged, good-for-nothing creature he was, and he answered her, "Millie, do you really love me?" The child cried, "Yes, father, I do, and I will never leave you, because when mother died she said, 'Millie, stick to your father, and always pray for him, and one of these days he will give up drink, and be a good father to you,' so I will never leave you."

Is it wonderful when I add that, as the story has it, Millie's father cast away his drink, and became a Christian man? It would have been more remarkable if he had not. Millie was trying free grace, was she not? According to our moralists she should have said, "Father, you are a horrible wretch! I have stuck to you long enough: I must now leave you, or else I shall be encouraging other fathers to get drunk." Under such proper dealing I fear Millie's father would have continued a drunkard till he drank himself into perdition. But the power of love made a better man of him. Do not these instances prove that undeserved love has a great influence for good?

Hear another story: In the old persecuting times there lived in Cheapside one who feared God and attended the secret meetings of the saints; and near him there dwelt a poor cobbler, whose wants were often relieved by the merchant; but the poor man was a cross-grained being, and, most ungratefully, from hope of reward, laid an information against his kind friend on the score of religion. This accusation would have brought the merchant to death by burning if he had not found a means of escape. Returning to his house, the injured man did not change his generous behaviour to the malignant cobbler, but, on the contrary, was more liberal than ever. The cobbler was, however, in an ill mood, and avoided the good man with all his might, running away at his approach. One day he was obliged to meet him face to face, and the Christian man asked him gently, "Why do you shun me? I am not your enemy. I know all that you did to injure me, but I never had an angry thought against you. I have helped you, and I am willing to do so as long as I live, only let us be friends."

Do you marvel that they clasped hands? Would you wonder if ere long the poor man was found at the Lollards' meeting? All such anecdotes rest upon the assured fact that grace has a strange subduing power, and leads men to goodness, drawing them with cords of love, and bands of a man. The Lord knows that bad as men are the key of their hearts hangs on the nail of love. He knows that His almighty goodness, though often baffled, will triumph in the end. I believe my point is proved. To myself it is so. However, we must pass on.

III. There is no fear that the doctrine of the grace of God will lead men to sin, because ITS OPERATIONS ARE CONNECTED WITH A SPECIAL REVELATION OF THE EVIL OF SIN.

Iniquity is made to be exceeding bitter before it is forgiven or when it is forgiven. When God begins to deal with a man with a view of blotting out his sins and making him His child, He usually causes him to see his evil ways in all their heinousness; He makes him look on sin with fixed eyes, till he cries with David, "My sin is ever before me." In my own case, when under conviction of sin, no cheering object met my mental eye, my soul saw only darkness and a horrible tempest. It seemed as though a horrible spot were painted on my eyeballs. Guilt, like a grim chamberlain, drew the curtains of my bed, so that I rested not, but in my slumbers anticipated the wrath to come. I felt that I had offended God, and that this was the most awful thing a human being could do. I was out of order with my Creator, out of order with the universe; I had damned myself for ever, and I wondered that I did not immediately feel the gnawing of the undying worm. Even to this hour a sight of sin causes the most dreadful emotions in my heart.

Any man or woman here who has passed through that experience, or anything like it, will henceforth feel a deep horror of sin. A burnt child dreads the fire. "No," says the sinner to his tempter, "you once deceived me, and I so smarted in consequence, that I will not again be deluded. I have been delivered, like a brand from the burning, and I cannot go back to the fire." By the operations of grace we are made weary of sin; we loathe both it and its imaginary pleasures. We would utterly exterminate it from the soil of our nature. It is a thing accursed, even as Amalek was to Israel. If you, my friend, do not detest every sinful thing, I fear you are still in the gall of bitterness; for one of the sure fruits of the Spirit is a love of holiness, and a loathing of every false way. A deep inward experience forbids the child of God to sin: he has known within himself its judgment and its condemnation, and henceforth it is a thing abhorrent to him. An enmity both fierce and endless exists between the chosen seed and the serpent brood of evil: hence the fear that grace will be abused is abundantly safeguarded.

IV. Remember also that not only is the forgiven man thus set against sin by the process of conviction, but EVERY MAN WHO TASTES OF THE SAVING GRACE OF GOD IS MADE A NEW CREATURE IN CHRIST JESUS.

Now if the doctrine of grace in the hands of an ordinary man might be dangerous, yet it would cease to be so in the hands of one who is quickened by the Spirit, and created anew in the image of God. The Holy Spirit comes upon the chosen one, and transforms him: his ignorance is removed, his affections are changed, his understanding is enlightened, his will is subdued, his desires are refined, his life is changed—in fact, he is as one new-born, to whom all things have become new. This change is compared in Scripture to the resurrection from the dead, to a creation, and to a new birth. This takes place in every man who becomes a partaker of the free grace of God. "Ye must be born again," said Christ to Nicodemus; and gracious men are born again.

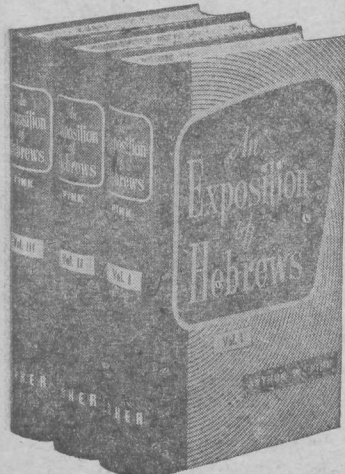
One said the other day, "If I believed that I was eternally saved, I should live in sin." Perhaps you would; but if you were renewed in heart you would not. "But," says one, "if I believed God loved me from before the foundation of the world, and that therefore I should be saved, I would take a full swing of sin." Perhaps you and the devil would; but God's regenerate children are not of so base a nature. To them the abounding grace of the Father is a bond to righteousness which they never think of breaking: they

(Continued on page six)

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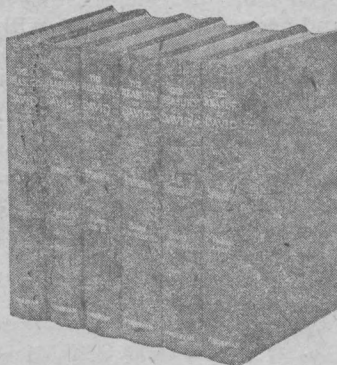


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Spurgeon's Sermons on Sovereignty

(Continued from page five)

feel the sweet constraints of sacred gratitude, and desire to perfect holiness in the fear of the Lord.

All beings live according to their nature, and the regenerated man works out the holy instincts of his renewed mind: crying after holiness, warring against sin, labouring to be pure in all things, the regenerate man puts forth all his strength towards that which is pure and perfect. A new heart makes all the difference. Given a new nature, and then all the propensities run in a different way, and the blessings of almighty love no longer involve peril, but suggest the loftiest aspirations.

V. One of the chief securities for the holiness of the pardoned is found in the way of **CLEANSING THROUGH ATONEMENT.**

The blood of Jesus sanctifies as well as pardons. The sinner learns that his free pardon cost the life of his best Friend; that in order to his salvation the Son of God Himself agonized even to a bloody sweat, and died forsaken of His God. This causes a sacred mourning for sin, as he looks upon the Lord whom he pierced. Love to Jesus burns within the pardoned sinner's breast, for the Lord is his Redeemer; and therefore he feels a burning indignation against the murderous evil of sin. To him all manner of evil is detestable, since it is stained with the Saviour's heart's blood. As the penitent sinner hears the cry of, "Eloi, sabachthani!" he is horrified to think that one so pure and good should be forsaken of Heaven because of the sin which He bore in His people's stead.

From the death of Jesus the mind draws the conclusion that sin is exceedingly sinful in the sight of the Lord; for if eternal justice would not spare even the well-beloved Jesus when imputed sin was upon Him, how much less will it spare guilty men? It must be a thing unutterably full of poison which could make even the immaculate Jesus suffer so terribly. Nothing can be imagined which can have greater power over gracious minds than the vision of a crucified Saviour denouncing sin by all His wounds, and by every falling drop of blood. What! live in the sin which slew Jesus? Find pleasure in that which wrought His death? Trifle with that which laid His glory in the dust? Impossible! Thus you see that the gifts of free grace, when handed down by a pierced hand, are never likely to suggest self-indulgence in sin, but the very reverse.

VI. Sixthly, a man who becomes a partaker of divine grace, and receives the holy nature, is ever afterwards **A PARTAKER OF DAILY HELPS FROM GOD'S HOLY SPIRIT.**

God the Holy Ghost deigns to dwell in the bosom of every man whom God has saved by His grace. Is not that a wonderful means of sanctifying? By what process can men be better kept from sin than by having the Holy Spirit Himself to dwell as Vicegerent within their hearts? The Ever-blessed Spirit leads believers to be much in prayer, and what a power for holiness is found in the child of grace speaking to the Heavenly Father! The tempted man flies to his chamber, unbosoms his grief to God, looks to the flowing wounds of his Redeemer, and comes down strong to resist temptation. The divine Word also, with its precepts and promises, is a never-failing source of sanctification. Were it not that we every day bathe in the sacred fountain of eternal strength we might soon be weak and irresolute; but fellowship with God renews us in our vigorous warfare with sin.

How is it possible that the doctrines of grace should suggest sin to men who constantly draw near to God? The renewed man is also by God's Spirit frequently quickened in conscience; so that things which heretofore did not strike him as sinful are seen in a clearer light, and are consequently condemned. I know that certain matters are sinful to me today which did not appear so ten years ago: my judgment has, I trust, been more and more cleared of the blindness of sin. The natural conscience is callous and hard; but the gracious conscience grows more and more tender till at last it becomes as sensitive as a raw wound. He who has most grace is most conscious of his need of more grace. The gracious are often afraid to put one foot before another for fear of doing wrong. Have you not felt this holy fear, this sacred caution? It is by this means that the Holy Spirit prevents your ever turning your Christian liberty into licentiousness, or daring to make the grace of God an argument for folly.

Then, in addition to this, the good Spirit leads us into high and hallowed intercourse with God, and I defy a man to live upon the mount with God, and then come down to transgress like men of the world. If thou hast walked the palace floor of glory, and seen the King in His beauty, till the light of His countenance has been thy Heaven, thou canst not be content with the gloom and murkiness of the tents of wickedness. To lie, to deceive, to feign, as the men of the world do, will no longer beseem thee. Thou art of another race, and thy conversation is above them: "Thy speech betrayeth thee." If thou dost indeed dwell with God, the perfume of the ivory palaces will be about thee, and men will know that thou hast been in other haunts than theirs. If the child of God goes wrong in any degree, he loses to some extent the sweetness of his communion, and only as he walks carefully with God does he enjoy full fellowship; so that this rising or falling in communion becomes a sort of parental discipline in the house of the Lord. We have no court with a judge, but we have home with its fatherhood, its smile and its rod. We lack not for order in the family of love, for our Father dealeth with us as with sons. Thus, in a thousand ways, all danger of our presuming upon the grace of God is effectually removed.

VII. **THE ENTIRE ELEVATION OF THE MAN WHO IS MADE A PARTAKER OF THE GRACE OF GOD** is also a special preservative against sin.

I venture to say, though it may be controverted, that the man who believes the glorious doctrines of grace is usually a much higher style of man than the person who has no opinion upon the matter. What do most men think about? Bread-and-butter, house-rent, and clothes. But the men who consider the doctrines of the gospel muse upon the everlasting covenant, predestination, immutable love, effectual calling, God in Christ Jesus, the work of the Spirit, justification, sanctification, adoption, and such like noble themes. Why, it is a refreshment merely to look over the catalogue of these grand truths! Others are as children playing with little sand-heaps on the seashore; but the believer in free grace walks among hills and mountains. The themes of thought around him tower upward, Alps on Alps; the man's mental stature rises with his surroundings, and he becomes a thoughtful being, communing with sublimities.

No small matter this, for a thing so apt to grovel as the average human intellect. So far as deliverance from mean vices and degrading lusts must in this way be promoted, I say, it is no small thing. Thoughtlessness is the prolific mother of iniquity. It is a hopeful sign when minds begin to roam among lofty truths. The

The Historicity of Baptists And Others

(Continued from page five)

the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4, page 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of the era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, mariolatry, mariology, image worship, asceticism, exaltation of the bishops and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in the almost universal Catholic Church.

Gradually the power of Romanism increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences, Romanism grew vastly rich. It dominated the political maps of Europe. Untold wealth and power gradually came into its hands. Martyrs for the cause of Jesus died by the thousands; in many cities the

man who has been taught of God to think will not so readily sin as the being whose mind is buried beneath his flesh. The man has now obtained a different view of himself from that which led him to trifle away his time with the idea that there was nothing better for him than to be merry while he could. He says, "I am one of God's chosen, ordained to be his son, his heir, joint-heir with Jesus Christ. I am set apart to be a king and priest unto God, and as such I cannot be godless, nor live for the common objects of life."

He rises in the object of his pursuit: he cannot henceforth live unto himself, for he is not his own, he is bought with a price. Now he dwells in the presence of God, and life to him is real, earnest, and sublime. He cares not to scrape together gold with the muck-rake of the covetous, for he is immortal, and must needs seek eternal gains. He feels that he is born for divine purposes, and enquires, "Lord, what wouldst thou have me to do?" He feels that God has loved him that his love may flow forth to others. God's choice of any one man has a bearing upon all the rest: He elects a Joseph that a whole family, a whole nation, nay, the whole world, may be preserved alive when famine had broken the staff of bread. We are each one as a lamp kindled that we may shine in the dark, and light up other lamps.

New hope comes crowding on the man who is saved by grace. His immortal spirit enjoys glimpses of the endless. As God has loved him in time, he believes that the like love will bless him in eternity. He knows that his Redeemer lives, and that in the latter days he shall behold Him: and therefore he has no fears for the future. Even while here below he begins to sing the songs of the angels, for his spirit spies from afar the dawn of the glory which is yet to be revealed. Thus with joyous heart and light footstep he goes forward to the unknown future as merrily as to a wedding-feast.

Is there a sinner here, a guilty sinner, one who has no merit, no claim to mercy whatever; is there one willing to be saved by God's free grace through believing in Jesus Christ? Then let me tell thee, sinner, there is not a word in God's Book against thee, not a line or syllable, but everything is in thy favour. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," even the chief. Jesus came into the world to save thee. Only do thou trust Him, and rest in Him.

I will tell thee what ought to fetch thee to Christ at once, it is the thought of His amazing love. A profligate son had been a great grief to his father; he had robbed him and disgraced him, and at last he ended by bringing his grey hairs with sorrow to the grave. He was a horrible wretch of a son; no one could have been more graceless. However, he attended his father's funeral, and he stayed to hear the will read: perhaps it was the chief reason why he was there. He had fully made up his mind that his father would cut him off with a shilling, and he meant to make it very unpleasant for the rest of the family. To his great astonishment, as the will was read it ran something like this: "As for my son Richard, though he has fearfully wasted my substance, and though he has often grieved my heart, I would have him know that I consider him still to be my own dear child, and therefore, in token of my undying love, I leave him the same share as the rest of his brothers." He left the room; he could not stand it, the surprising love of his father had mastered him. He came down to the executor the next morning, and said, "You surely did not read correctly?" "Yes, I did; there it stands." "Then," he said, "I feel ready to curse myself that I ever grieved my dear old father. Oh, that I could fetch him back again!"

Love was born in that base heart by an unexpected display of love. May not your case be similar? Our Lord Jesus Christ is dead, but He has left it in His will that the chief of sinners are objects of His choicest mercy. Dying He prayed, "Father, forgive them." Risen He pleads for transgressors. Sinners are ever on His mind: their salvation is His great object. His blood is for them. Come, O ye guilty ones, and receive your legacy. Put out the hand of faith and grasp your portion. Trust Jesus with your souls, and He will save you. God bless you. Amen.

(Take from *The Metropolitan Tabernacle Pulpit*, Volume 29, pages 445-456.)



streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were

drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of Romanism had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

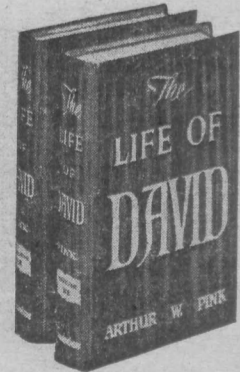
Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes, and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of Jesus rise up and walk.' We have the silver and gold, but we haven't Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness, withdrew before the light of God's Word. The people who had been sitting (Continued on page 7, column 1)

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The Historicity Of Baptists And Others

(Continued from page six) in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the rigid right to forgive sins and proceeded to nail his 95 theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520, he publicly burned the papal bull which was an anathema from the Church of Rome. In this year, the—

Lutheran Church

was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many practices and ceremonies are found in the Lutheran Church which are not found in the New Testament churches.

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age he was betrothed to Catherine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catherine, for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The Pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catherine and to marry Anne notwithstanding the Pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue on November the twenty-third of the same year, passing an act which set aside the papal authority in England. A later act was passed in 1535, by which Henry became the head of the—

Church Of England

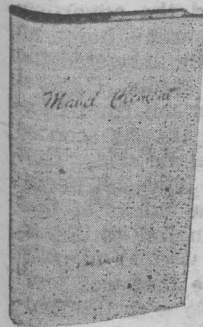
Thus with a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the—

Episcopal Church

has descended. The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany,

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drew up a plan of organization for the—

Presbyterian Church

This movement gained impetus under the leadership and direction of John Calvin, who in 1536, formally founded the church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known first of all as the Independent Church, and later the followers of this movement became known as—

Congregationalists

Robert Brown, schoolmaster, lecturer and preacher of the Episcopal Church, opposed sacredotalism and the episcopal form of church government which his church had inherited from the Catholic Church. Accordingly in 1540, he brought this new organization into existence. Thus the first granddaughter of Catholicism was born.

A second granddaughter of Catholicism was born at Oxford, England, about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England and none who regard my advice will separate from it." He preferred to call his movement the United Society, but his followers termed themselves—

Methodists

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania and joined a Presbyterian church in 1809. Becoming dissatisfied with Calvinism, he and his father quit the Presbyterian ministry and joined a Baptist Church. He fell out with the Baptists and in 1827, he organized a church of his own, which was called the—

Campbellite Church

In succeeding years it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the—

Mormon Church

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland (Ohio), and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hancock City, Illinois. Fifteen thousand adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1,000 families westward where they settled at Great Salt Lake. Thus from a polygamous, adulterous beginning, the Mormon Church has descended.

In 1886, Mrs. Mary Baker Eddy, having learned from Dr. Phineas Q. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879, the—

Church Of Christian Science

Thus far we have noticed most of the leading Protestant denominations. To be sure we have omitted Seventh Day Adventism, Millennial Dawnism, Russellism, and other isms and schisms of the modern day.

Now we come to the Baptist churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teach-

Sunday School Lesson — Outline and Notes by John R. Gilpin

Elijah At Mt. Horeb

LESSON FOR SUNDAY, SEPTEMBER 28, 1958

I KINGS 19, 20

Memory Verse: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Is. 40:31.

I. God's Care For His Over-worked Prophet. I Kings 19:1-7.

As the night follows the day, winter follows summer, and death follows life, so the valley of despondency follows the mountain of success. Elijah won a great victory over Ahab and the prophets of Baal at Mt. Carmel, but Jezebel, who was made of sterner stuff, was yet to be accounted for.

When Jezebel challenged him (V. 2), the overstrain of the scene on Mt. Carmel brought a reaction. Elijah fled for his life, going nearly 100 miles to Beersheba (V. 3). As he sat under a juniper tree, it was ebb-tide in his life. He prayed that he might die. This was really only half-hearted for had he really wished to die, he could have found death at Jezreel and need not have travelled 100 miles to seek a grave.

How graciously God provided for Elijah! God answered Elijah's prayer to die by providing food to save his life. What child of God does not know the meaning of God's grace which provides tenderly for us like God cared for Elijah. These experiences reveal to us a tender, watchful God, and they rebuke our unbelief and shame us back to faith.

II. Listening To The Still Small Voice. I Kings 19:8-18.

Although God had fed and cared for Elijah near Beersheba, we find him still fleeing from Jezebel, his flight taking him as far south as Mt. Horeb (V. 8).

What lofty associations are here? It was on this mountain, Moses received the law. It was near the base of the mountain that the Tabernacle was built. It was here the people had ratified the law, saying they would do all God had commanded. It was here they had broken the law by having Aaron make calves for them to worship. Now for the first time since Moses left Horeb, does Israel's history touch this mountain again.

God appeared to Elijah in a night vision. First there came a wind, then an earthquake, then fire, but God was in none of these. After the fire, God spoke in a still small voice.

Almost every problem in the world could be solved if we could only get people to stand still and listen to God. Rev. 2:7, 11; John 16:13; Zech. 4:8.

About 99 per cent of the cases of discord in the homes, churches and between individuals would cease if we could only get the parties involved to stand still and listen to what God has to say.

Our conventions, associations, and religious as-

semblies come together for noise, arguments, debates, and heat. We organize and plan and never stop to listen to what God has to say. Instead of listening, about all we do is add more wheels, piston rods, bolts and nuts to our broken down machinery. Our churches and preachers are not listening to God, but are listening like galley slaves to the voice of the state board or corresponding secretary. If we were to listen to the still small voice, we would take a John the Baptist brand double-bladed axe and cut down a lot of unscriptural trees, such as schools, hospitals, ministerial relief, and denominational papers, which have grown up in our Baptist peach orchard.

III. The Call of Elisha. I Kings 19:19-21.

Following the command of the Lord, Elijah anointed Elisha, prophet, instead of himself.

When he would anoint Elisha, he found him busy at work. How often do we hear someone say, "I'm too busy to do any more work for the Lord." There is not a reference in all the Bible to hint that God ever calls anyone who is not busy.

When Elisha was called of God, he slew his oxen and burned their instruments of work. He thus closed his former career when he began to work for God. Every God-called preacher ought to do likewise.

IV. Sorrow Because of Enemies. I Kings 20:1-14.

Ahab was king over the northern ten tribes. Ben-hadad, king of Syria, made war against him. Ahab submitted without a battle (V. 4), giving wives, children, gold and silver to his enemies. Ben-hadad was not satisfied and further threatened Ahab (V. 6). Each child of God knows Ahab's sorrow when trouble arises.

Ben-hadad boasted as to how he would deal with Ahab (V. 10). Israel's king reminded him not to boast until the victory was won (V. 11). This is a great verse. Let all learn not to boast of what we have done for Jesus, but what He has done for us. Cf. Gal. 6:14.

In the face of Israel's sorrow, God intervenes (V. 13, 14). God always shows His face when things look dark for His child, just as He did for Israel.

V. Ahab's Two Victories Over the Syrians. I Kings 20:15-43.

When the Syrians came against Samaria, Ahab's capital city, he won the battle easily. The Syrians still believed themselves stronger than Israel and concluded that if Israel could be drawn out of the hills onto the plains, that they would win in the second campaign; just as in the former one, Syria was defeated.

Ahab sinned in that he allowed Ben-hadad to go free (V. 32-34). His sin was that of compromise. Lots of Baptists are guilty of the same sin.

ings and doctrines? Where are these doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist church were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament, every word of which was written by a Baptist.

With Jesus as their founder, and the Bible as their textbook, Baptist churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists," say: "... the Baptists may be considered as the only Christian community that has stood since the day of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time... public monuments of their existence in every century can be produced."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alexis Mastin says, "There are, in our view, primitive Christians, as inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist

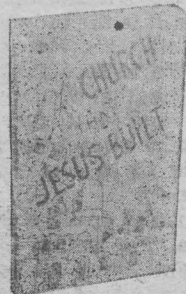
Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520... They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, and in Asia and in Africa."

Thus we have noticed briefly the history of the Baptists, Catholics, and the leading Protestant denominations. In the face of this (Continued on page 8, column 2)

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Mark Sin Rightly

It is related that after a sermon by a distinguished minister dealing most pointedly with sin, one of the church officers visited the pastor and remonstrated as follows: "We do not want you to talk so plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, do not speak so plainly about sin."

The pastor took down a small bottle of strychnine, marked "poison" and showed it to his visitor, saying, "I see what you want me to do, you want me to change the label. Now, suppose I take this label off and substitute another, say, 'Essence of Peppermint,' do you see what happens? The milder you make your label the more dangerous you make your poison. Jereboam changed the label and the more easily led Israel into the sin of idolatry. Sin is the same deadly poison whatever label you put on it, but the milder you make the label the more likely people are to be beguiled."—Selected.

The 23rd Psalm

(Continued from page one)

where we eat the bread and drink the cup in the presence of our enemies (1 Cor. 11:26). He anoints our heads with oil. As prophets (1 Kings 19:16), priests (Lev. 8:12), and kings (1 Sam. 16:13) were anointed, so we are anointed prophets to confess Christ (Acts 1:8), priests to commune with Christ (1 Peter 2:5), and kings to conquer with Christ (Rev. 1:6, 5:10).

"My cup runneth over." "Whatever blessing is in our cup it is sure to run over. With Him the calf is always the fatted calf, the robe is always the best robe (Luke 15:22), the joy is unspeakable (1 Peter 1:8), the peace He gives passeth understanding (Phil. 4:7), and the grace He gives is upon grace (John 1:16)" (Russell Taylor Smith).

I shall not want PARADISE. "Surely goodness and mercy shall follow me all the days of my life," and then what? "And I will dwell in the house of the Lord for ever" (v. 6). "Surely!" You have the surely of Psalm 23:6 only because of the surely of Isaiah 53:4, "Surely he hath borne our griefs, and carried our sorrows."

"Goodness and mercy shall follow me"—the goodness of God that leadeth to repentance (Rom. 2:4); the goodness of God imputed to us, laid to our account, as in 2 Corinthians 5:21, our justifica-

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tion, the goodness of God imparted to us, as in 1 Thessalonians 5:23, our sanctification; the goodness of God imported to us from above, as in John 1:12, 13, our regeneration.

Mercy shall follow me — of which God is the Father (2 Cor. 1:3), by which God saves our souls (Titus 3:5), which is "rich" (Eph. 2:4), and "abundant" (1 Peter 1:3).

Oh, have you ever cried to the Lord Christ, "God be merciful to me a sinner" (Luke 18:1)? Believe that He has heard you, and that "His mercy endureth forever" (Psalm 136).

IV.

The day when sudden accident comes, the day when you lose everything, the day when death droops its black wings around your home, the days you lie on your back, the day when you know you are slipping out, beloved child of God, goodness and mercy shall follow you **ALL** the days of your life—every day.

Home! At Home with God! Back with our loved ones—father, mother, our children. No tears, no hunger, no wars! Up the hills of Heaven you will find Psalm 23 written all over again. Study, I beseech you, Psalm 23 and Revelation 7:14-17. "And I shall dwell in the house of the Lord for ever!"

You cannot say, "The Lord is my shepherd," if you cannot say, "The Lord is my Savior." There is no door into Psalm 23 except through the sacrificial death of Jesus Christ in Psalm 22. May God cause you to come by Jesus' blood.

"This Psalm has flown like a bird up and down the earth singing the sweetest song ever heard. It has charmed more griefs to rest than all the philosophy of the world. It will go on singing to your children, and to my children, and to their children, till the end of time. And when its work is done, it will fly back to the bosom of God, fold its wings, and sing on forever in the happy chorus of those it helped to bring there" (Beecher, as quoted in H. H. Halley's Bible Handbook, page 231).

(This article is available in booklet form from TBE, 5c each.)

The Historicity Of Baptists And Others

(Continued from page seven) history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

The Test Of Time

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

- 1. It was not in existence in the time of Christ.
- 2. It did not come into existence until sometime later.

Name	Date Founded
Catholic	590
Lutheran	1520
Episcopal	1534
Presbyterian	1536
Congregationalist	1540
Methodist	1740
Campbellite	1827
Mormon	1830
Christian Science	1879
Baptist: Founded by Jesus, Matt. 16:18.	

The Test Of Place

There was only one place in which the New Testament church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

Name	Place Founded
Catholic	Rome
Lutheran	Germany
Episcopal	England
Presbyterian	Switzerland
Congregationalist	England
Methodist	England
Campbellite	America
Mormon	America
Christian Science	America
Baptist	Palestine

The Test Of Founder

Just as there is only one time and one place in which the New Testament church could have been founded, there is also only one person who could have founded the church. To say that anyone other than Jesus founded the New Testament church would be sacrilegious mockery.

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robert Brown
Methodist	John Wesley
Campbellite	Alex. Campbell
Mormon	Joseph Smith
Christian Science	Eddy
Baptist	Jesus

The origin of all denominations other than Baptists can be traced to some individual as founder. Not so with Baptists. There is no individual this side of Jesus who can account for the Baptist churches!

The Test Of Perpetuity

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity—that the church which He established should have no end. Jesus declared with the same breath in which He first spoke of His church — "The gates of Hades shall not prevail against it." (Matt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of eJesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity, said: "Missionaries sent from Rome, in the apostolic days planted churches in the valley of the Alps . . . When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills and kept their apostolicity intact. They were never subject to Rome. Rome changed, not they."

The Test Of Doctrine

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside the Bible for there is nothing beyond what is written in the Book. Its teachings are ex cathedra. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. **As to the Bible**—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18).

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit spiritual suicide.

The Romanist position is exactly opposite. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible. Romanism can abolish the doctrines of the Bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian Church is ruled by a series of graduated courts, with the General Assem-

bly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a "bible" which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

2. **As to Salvation.** "By grace are ye saved through faith; not of works, lest any man should boast." (Eph. 2:8,9). "Not by works of righteousness which we have done, but according to His mercy he saved us." (Titus 3:5). "Who his own self bare our sins in his own body . . . by whose stripes ye were healed." (I Pet. 2:24).

Baptists believe that the salvation of sinners is WHOLLY of grace. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. **AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!**

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3. **As to the mode of Baptism.** "And they were all baptized of him in Jordan." (Matt. 3:6). "And went up straightway out of the water." (Matt. 3:16). "And John was baptizing in Aenon, near to Salim, because there was much water there." (John 3:23).

Baptists believe that immersion is the only form in the New Testament. Consequently they reject sprinkling and affusion since they are not to be found in the New Testament.

The Roman Church admits that immersion was the mode that was practiced in the days of Jesus, but in the subsequent days has substituted pouring in view of the fact that it may be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Roman Church in this practice, while Christian Scientists, Campbellites, and Mormons adhere to the New Testament mode of immersion.

4. **As to the subject for Baptism.** "Go ye therefore, and disciple all nations, baptizing them . . ." (Matt. 28:19). "See, here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest." (Acts 8:36,37).

Baptists, following the teachings of the New Testament, insist that only a believer in Jesus Christ as Saviour, can be the proper subject for baptism. Again they stand alone.

Romanists practice baptismal regeneration; that it, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5. **As to the Lord's Supper.** "Then they that gladly received his word were baptized . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." (Acts 2:41,42). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that

this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Romanists take just the opposite position. They say that instead of the bread and wine being symbolic they became under the blessing of the priest the actual body and blood of Christ. They further say that divine grace is imparted at each observance of this supper. All other denominations follow the teaching of the Roman Church, some to a limited degree, while others accept it almost literally.

6. **As to rights of church members.** "Then they gave forth their lots; and the lot fell upon Matthias." (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position he may hold in the church.

Romanists teach that the only right a member of their church has is to obey the voice of the church. The Congregationalist and Campbellite churches are more like the New Testament model. However some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

It thus appears that when judged by the tests of time, place, founder, perpetuity, and doctrine only the Baptist churches can claim the headship of Jesus. Lest one might think that we are presumptuous in submitting these texts, we quote the authority which Jesus gives us for so doing: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1). With that as our actuating principle we have submitted these tests. At a glance it can easily be seen that the Roman Church and the Baptist churches stand at the opposite poles of every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both.

All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Romanists. In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries' time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptists," said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, he said, "That is father's mare." It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with that one that was lost" (pages 141-142). So with the Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

"Through many dangers, toils and snares,
We have already come;
'Tis grace hath brought us safe thus far,
And grace will lead us home."

Not Friend second walk, t path with ed with tercups "Why along path w replied, you'll g of mire Flow of without leads.—

Not Friend second walk, t path with ed with tercups "Why along path w replied, you'll g of mire Flow of without leads.—