

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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Why Preach The Word of God?

By Claude King, Sr.
Halo Avenue Baptist Church
Tampa, Florida

God gave to us for the following tract, and if you can use any of the tracts advantageously and to the glory of God, we will be happy to furnish them for you.

PREACH THE WORD
II Timothy 3:13-4:1-11.

The Holy Spirit led the Apostle Paul to write two letters of instruction to Timothy, his son in the ministry, as to how he was to conduct himself in the "house of God" (I Tim. 3:15). These instructions are found in the epistles bearing Timothy's name. Of course, we realize these epistles were written primarily for the purpose of instructing ministers, or pastors, of New Testament churches. However, we must

never diminish the value of their message to all Christians. But pastors, as teachers of the Word, must be well-grounded in it that they in turn may be able to rightly instruct those over whom the Holy Spirit has placed them as under-shepherds, or "over-seers" (Acts 20:28).

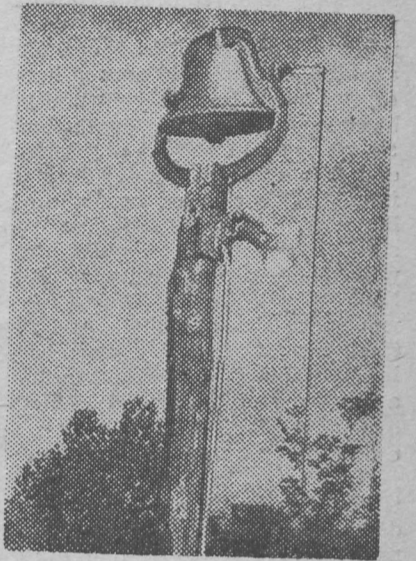
Timothy was instructed to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Surely the preacher of today cannot hope to be less studious in the Word of God than Timothy was admonished to be, and at the same time hope to have the Lord's approval of his ministry! God-called ministers are to be faithful stewards of the mysteries of God (I Cor. 4:1-2), and it is the responsibility of New Testament churches to see that they are—for they are said to be "the pillar and ground of the truth" (I Tim. 3:15). With these few thoughts in mind let us think together of some reasons that (Continued on page 2, column 4)

PREACHER IDENTIFIES BELL AS RELATING TO BIBLE CONFERENCE

In the last paper you showed a picture of a bell and asked the readers to tell where it is.

First, let me tell you what I think about when I see this bell. I think about food and fellowship. Not only do we receive an abundance of spiritual food at the Bible Conference, but we



Where is this bell? Of course, it is near the patio where all that good food is cooked in Bro. Gilpin's back yard.

I am looking forward to Bible Conference time this year.

Yours in Christ,
James E. Hobbs



JAMES HOBBS (left) and GERALD PRICE get together for a discussion at one of our past conferences.

also have an abundance of good food and precious fellowship.

Is Brother Hobbs right about the bell? Well, there is one sure way to find out; come to the conference, enjoy the preaching, fellowship, and food, and see for yourself.

Who Will Preach At Our 1963 Bible Conference?

Although at this writing we do not have the Bible Conference program completed, we have heard from a number of preachers who say they are coming to the Conference and will be in any way on the program. We want to mention those who have given you some idea of what to expect by way of preaching during the Conference. **John Fields**, pastor at Arabia, who has been a speaker at our past conferences, plans to preach with us again this year. **William Crider**, Tabernacle Baptist Church, Tulsa, Oklahoma, says, "It doesn't seem like it has been

done by **Joe Shelnett**, East Side Baptist Church, Benton, Arkansas. We also expect **Gene Hensley**, the big cowboy preacher from Caddo



Pastor Roy Schwart

Baptist Church, Stockdale, Texas. **C. W. Bronson**, Bethel Baptist Church, Phillipsburg, Kansas, who has delayed his departure to Korea for a few months, will still be in the states and plans to be at the Conference. Another Kansan, **Ray Schwart**, Temple Baptist Church, Hutchinson, Kansas, who has a 100 per cent attendance (Continued on page 3, column 1)



Pastor William Crider

It has been a year since the Bible Conference there, but it has." Yes, Brother Bill says, "I will see you at the conference, if the Lord will."

Robert McNeill, Randolph Baptist Church, Charleston, West Virginia, says he'll be here. So



Pastor Austin Fields

ETERNITY WHERE?

"Eternity!—where? it floats in the air: Amid clamor, or silence, it ever is there, The question so solemn: "Eternity!—where?"

"Eternity!—where?" oh, "Eternity!—where?" With redeemed ones in glory, or fiends in despair? With one or the other: "Eternity!—where?"

"Eternity!—where?" is well worth a care; Oh, shall we, oh, can we e'en venture to dare Oh naught till we settle: "Eternity!—where?"

"Eternity!—where?" oh, "Eternity!—where?" Friend, sleep not, nor take in this world any share, Till you answer the question: "Eternity!—where?"

The Campbellite Distortion of Mark 16:16

By Bob L. Ross

MARK 16:16 reads as follows: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Right away we wish to charge that the Campbellites do not believe this verse of Scripture. In the first place, they add to it by saying that the one who believes and is baptized must hold out faithful to the end in order to be saved. Certainly they do not believe that one who has believed and has been baptized shall be

saved. They teach the possibility of the believer's apostasy, that one could believe and be baptized yet fall out of grace and go to hell.

But some Campbellites try to argue that this being "saved" of Mark 16:16 is not talking about eternal salvation, but only a present salvation. (And actually, this is all any Campbellite professes to have; he would not dare tell you that his soul is eternally saved by Christ). But this dodge is easily refuted when we consider the second part of the verse: is it only talking about a present damnation? Surely not. So the contrast presented is eternal salvation and eternal damnation. The believer shall be saved eternally, the unbeliever shall be damned eternally.

The point the Campbellites (Continued on page 25, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY I DON'T WANT TO GO TO HELL"

(Reprinted by request from TBE of Sept. 16, 1939.)

As I begin this message, there are several passages of Scripture which I desire to read to you concerning hell, which furnish us the foundation for this message.

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

"And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for

thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire that never shall be quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not and the fire is not quenched."

—Mark 9:43-49.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be

punished with everlasting destruction from the presence of the Lord and from the glory of his power."—II Thess. 1:7-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

"And I saw a great white" (Continued on page 26, column 2)

IMPORTANT
All Who Plan
To Attend
The 1963
Bible
Conference

Are Requested to Fill
Out the Coupon on
Page 28 and Mail It
to us Immediately.

Examiner Editorials

Rotten Hardshellism

Most of our longtime readers will remember the name of Lassere Bradley, Jr., a young preacher who went into the Hardshells (so-called "Primitive Baptists") a few years ago. Although Bradley pastored a church that was never sound in the faith, yet he gave outward evidences of holding to the truth on some of the more important doctrines of the Word of God. However, he gradually began to fellowship and consort with various parties that were unsound on certain doctrines. He adopted the invisible church heresy, denied Baptist perpetuity, became a party to malicious slander, deliberately split churches over the Sunday School issue, and is accused by some of his former intimate associates of some even worse practices (of which we personally have no knowledge). Finally, Bradley went into the Hardshells and in the course of only a few years has become the chief spokesman for a large segment of the Hardshell or so-called "Primitive Baptist" camp.

We seldom hear or read anything from Bradley anymore (we do not get his paper and we do not care to miss our sleep on Sunday evening to listen to his Hardshellism on his late radio program); however, of recent date, a copy of his paper (the July issue) was shown to us and we read an article by Bradley which reveals just how far off the devil can lead a person and just how rotten the doctrine of Hardshellism really is. Here is what Bradley says:

"My friends, there are no instructions in the Bible whatever on how to go to heaven; not the first word to tell an individual what he must do in order to gain a home in heaven."

Bradley teaches that the only thing the Bible is good for is to tell the child of God "how to live and how to serve his God."

Bradley says that God will save sinners without the Gospel, so we don't have to get all worked up about preaching to the lost. He says, **"He does not use any agency or any means, and He does not have to have any assistance."**

Why does Bradley preach, then? you might ask. Oh, don't forget those poor ole Hardshell sheep! They have to be fed! They have to be "comforted." It would be just horrible if these "dear little children" were left without some shepherd like Bradley to keep them "at ease" in Zion. They wouldn't "feel" right if they didn't have some Hardshell preacher to continually tell them that preaching the Gospel to the lost is folly and they needn't

worry themselves over that.

Bradley tells about some dear "old sister" in the "Old Baptist Church" rebuking him back a few years ago when he was trying to "win souls." She said, "Little preacher, I hope you'll learn someday, that it is the duty of God's servants to feed the sheep!"

Bradley said later on that he "found out that that old sister knew what she was talking about" and to put the icing on the cake, he later got to go back and preach at the "Old Baptist Church" where this dear old sister was a member! What a privilege that must have been—to feed one of those sheep that was so over-stuffed with Hardshellism that she had earlier rebuked Bradley for trying to preach the Gospel to somebody else!

This message by Bradley, from which we are quoting, is just typical of the kind of brain-washing doctrine continually preached by the Hardshells. If they aren't "feeding the sheep" their anti-missionary diet, they are "comforting" them in their moaning and groaning. Hardshellism has no compassion for a lost world and puts forth no effort to reach it with the Gospel of Christ. It is rotten, damnable, reprobate doctrine that lulls the soul into a spiritual deadness that focuses only upon self. Beware of it, shun it and refute it.

My booklet, **The Killing Effects of Calvinism**, (25c), is just off the press. Use it wherever possible in combating Hardshellism.—Bob L. Ross

"CAMPBELLISM — ITS HISTORY AND HERESIES

R. L. WILSON

From "The Gospel Advocate" A Campbellite Paper

An advertisement of a new book bearing the above caption has just come to our desk. The book contains 176 pages and sells for \$1. From the claims made for it—no doubt by the author himself—one would suppose that this little book should be enough to arm any individual with sufficient ammunition to devastate the "Campbellite sect." The advertisement declares,

"One of the fastest growing, yet most heretical sects, of the age is the Campbellite, or so-called 'Church of Christ,' sect. This book reveals from Campbellite writings themselves, the movement's origin, discusses its doctrines and practices, deals with its favorite 'proof-texts,' and answers its numerous sophistries. Especially helpful on 'proof-texts'

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Calvary Baptist Church
Ashland, Kentucky

used by Campbellites on baptismal regeneration."

Wanting to be a good neighbor, we should like to help the author advertise his book. It can be purchased from Calvary Baptist Church, Box 910, Ashland, Ky.

We have an idea that the author of this book can find someone in his section of the country who will gladly engage him in an open discussion, and give him an opportunity to try his skills, if he so desires. We might remind him, however, that it is much easier to erect a straw man and then push it over than it is to meet and devour a real opponent. He may find it necessary to revise his book after engaging a member of the "Campbellite-sect" in a polemical discussion.

Note: We want to thank our "good neighbor" for his free advertisement. Already we have had about 4 dozen orders for the book. Anytime the neighbor wants to give the book another plug, he's welcome to do so.—BLR.

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to books, orders, subscriptions, or some other matter).

Do you teach that the true churches through the ages have always and necessarily worn the name "Baptist?"

Although we are often accused of teaching church perpetuity on the basis of the name "Baptist," it is certainly not our doctrine. All who know the history of the term "Baptist" know that it is an anglicized word and is even a translation. The Greek word was simply carried over into the English with a slight modification. The name "Baptist" became attached to those churches which stood for the truth of God's Word on immersion, rejecting all other forms of so-called "baptism." It is the descendant of the term "Ana-baptist," which means "re-baptized." This latter term was used of those who refused to accept sprinkling, pouring, and infant baptism, insisting that these things were not baptism. The enemies therefore would say that these people believed and practiced "Ana-baptism."

Since neither the Lord nor the apostles ever gave any particular name or title to His church, it is foolish to teach perpetuity on the basis of a name. We teach the perpetuity of the church, not merely of a name or doctrine. Some hold that only doctrine has been perpetuated, but you could hardly have sound doctrine unless you had a church to believe, preach and practice it (1 Tim. 3:15). After all, where you have truly sound doctrine, you of necessity must have a church to hold to it, for such things as baptism, the Lord's Supper, mission work, the communion, etc., have to do with the church. Who, for instance, could read the epistles of Paul and not see the importance of the church (Eph. 3:21)?

I have heard it said that a group of people in a far away place were given the Bible and sometime later they were visited and it was found that they had been saved and were a church. Could this happen?

That people could be saved in this manner, no one denies. But if the Bible teaches that the church has the commission, then baptism must be administered by the church. And where there is no scriptural authority back of baptism, there can be no scriptural church.

If the group mentioned in the question had carefully studied the Bible, they would have seen the necessity for the Lord's authority and would have sought out a church. Some try to plead a "Bible authority" in cases like this, but where does the Bible ever authorize such action as being scriptural? The Bible, on the contrary, shows that the church has the commission (Matt. 28:18-20) and records example after example to show us that the church is God's missionary body to preach the gospel and administer ordinances. So although the plea for "Bible's authority" appears noble on the surface, yet the Bible itself nowhere gives anyone authority to act in the manner aforementioned.

Why Preach?

(Continued from page one) make it imperative that the Word of God be preached.

I. Because It Is Inspired

"All Scripture is given by inspiration of God" (II Tim. 3:16a). The meaning of the phrase, "given by inspiration" is "God-breathed." The thought is the same as we find in Gen. 2:7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;

and man became a living soul. God breathed into Adam's soul. The Bible is "God-breathed." It is neither the thought of mere men, nor words of choosing. God, in infinite wisdom and grace, chose a number of different men to write His Word, and influenced by the Holy Spirit (II Peter 1:20-21). Therefore the Bible is not the book of man, the Book of God.

Many passages of the Bible (Continued on page 3, column 2)

The Killing Effects Of Calvinism

By BOB L. ROSS

- Things That Ought Not to be Killed
- Things That Ought to be Killed
- Hyper-Calvinistic Hardshellism Refuted
- Hardshellism Refuted and Condemned by the Philadelphia Confession of Faith

Hyper-Calvinism, or Hardshellism, is just as bad for one to believe as Arminianism — if not worse. Guard against this heresy; expose it; warn others about it. This booklet will be of tremendous value to you in upholding the Truth.

25c per copy*; 5 copies, \$1.00
Add 15c for postage

*This booklet had formerly been advertised for 10c a copy to its being printed. However, since that time we decided to raise the two articles against Hardshellism, consequently had to raise the price.

Calvary Baptist Church, Ashland, Kentucky 41101

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we've
got
it!**

**PREACHING!
FELLOWSHIP!
MEALS!
ROOMS!**

AT OUR

**BIBLE
CONFERENCE**

Aug. 30 - Sept. 2

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS } Editors
JOHN R. GILPIN }

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THESE RATES APPLY THROUGHOUT THE WORLD

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WHEN YOU MOVE please notify us at least three weeks in advance. The Post Office does not forward your paper to you but charges us 10c each time they have to notify us of a change of address.

Who Will Preach?

(Continued from page one) ... for all the Conferences, informs us that he is coming and will have some of his church



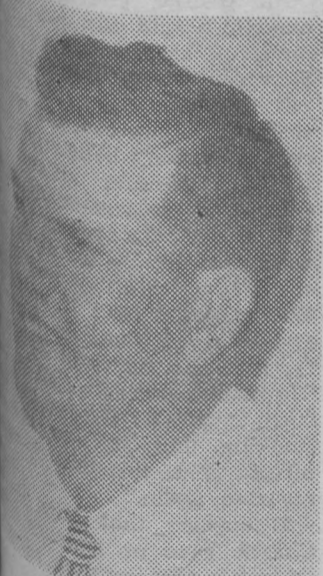
Pastor John W. Reynolds

Members with him. There will be some "newcomers" at this year's conference, including Johnny Gilmer, Baptist



Pastor Joe Shelnuitt

Tabernacle, Columbus, Georgia. ... Houston, Texas, J. M. Mc-



Pastor Gene Hensley

... and C. O. Jackson of ... Baptist Church, Pasadena, Texas, will be on hand. ... W. Reynolds, Providence ... Church, Henderson, will ... to make it, although his ... wasn't too encouraging. ... we have heard from Gerald ... Temple Baptist Church, ... Tennessee, and he plans ... So does Scott Rich- ... Katy Baptist Church, ... Fairmont, West Virginia.

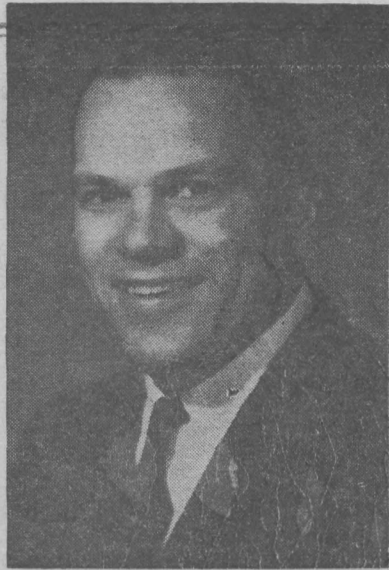
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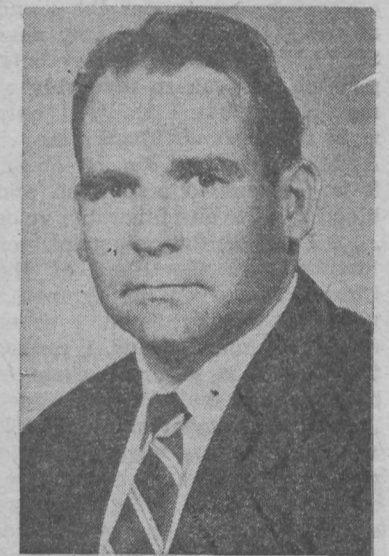
Pastor Robert E. McNeill

Also, Willard Pyle of Mt. Pleasant Baptist Church, Chesapeake,



Pastor Willard Pyle

Ohio, James Hobbs, Kings Addition Baptist Church, South Shore, Kentucky, Raymond Willis, Emmanuel Baptist Church, Garrison,



Pastor E. W. Parks

Kentucky, Bill Smith, Bethany Baptist Church, Rushtown, Ohio — all friends who live in close range from Ashland — say they will be here.

E. W. Parks, Little Sewell Baptist Church of Rainelle, West Virginia, says he is coming. So does Bob Nelson who now lives in Milan, Michigan and pastors the Saline Baptist Church at Saline, Michigan. Bro. E. G. Cook, a lay-preacher from the Grace Baptist Church of Birmingham, Alabama, is likewise making plans to be here. Wilton Wilkerson of Tampa, Florida, has previously stated that he will be here.

These are the preachers we have thus far heard from. We regret that Frank Beck of Boston and Henry Hall of Gladwin, Michigan will not be able to attend.



CALVARY BAPTIST CHURCH BIBLE CONFERENCE

August 30 - Sept. 2

Labor Day Weekend



Find A Better Place For A Spiritual Retreat?

Likewise, Marvin Merry of Craigsville, West Virginia informs us that he will not be able to be here.

It looks like we will have plenty of preachers on hand to make this another great time of fellowship and preaching. We



Pastor Johnny Gilmer

hope YOU are making your plans to be in the congregation when the Conference opens on Friday night, August 30.

Why Preach?

(Continued from page 2) tures tell us that the very words of the Bible were chosen by God Himself. "For David himself said by the Holy Ghost..." (Mark 12:36). See also Acts 1:16; Exodus 4:15; 28; 30; 17:14; 20:1; 32:16; II Sam. 23:2 and there are many more.

The Word is "Living and active" and a Discerner of the thoughts and intents of the heart" (Heb. 4:12).

It is eternal! (Isa. 40:8; I Peter 1:22-25).

It is "Profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Yes, the Bible is indeed the most important Book that will ever come into our lives. We can never over-emphasize the momentousness of God's inspired Word.

II. Because From the Word of God We Learn the True Condition of Man

The Bible is the only source of information that man can rely upon to reveal to him his true condition and standing before a just and Holy God. It is from God's Word that we learn the depraved condition of the natural man — he is spiritually dead (Eph. 2:1-3; Romans 3:19-23; Isa. 53:6). The horrible disease of sin has corrupted the whole human race — without exception every natural man is concluded to be a condemned sinner in God's sight (Rom. 3:23; Gal. 3:22; John 3:18).

In this corrupted, depraved condition man is capable of com-

mitting every sin in the "catalogue of sins." Man is corrupt on the inside (Mark 7:15-23). The issues of life come from the heart (Prov. 4:23). The natural man is lost or separated from God regardless of how good his conduct may be, and he will be eternally separated from Him if he persists in this state (Ezek. 18:4; Rom. 6:23; II Thess. 1:7-10; Rev. 20:11-15).

III. Because the Word of God Tells Us How to Be Saved

The Bible is the only source of information that the sinner can rely upon to tell him how to be saved (II Tim. 3:15; John 20:30-31). From this source we learn of God's mercy, love, and grace in providing His Son to die the death that we as sinners deserved to die (John 3:16; Rom. 5:8-11; Titus 3:4-6). Christ became all that lost, deluded, doomed, depraved sinners are, that those who trust Him as their personal Saviour might be "made the righteousness of God in Him" (II Cor. 5:21).

The Word is the sword of the Spirit (Eph. 6:17). He uses the Word, in the hands of a witness, to convict the sinner and reveal Christ unto him. God chose this means of saving lost sinners and I have no right to question or alter it; therefore I am honor bound to preach the Word!

IV. Because the Spiritual Growth of the Redeemed Comes From The Word

Peter, writing God's inspired Word, admonished those to whom he wrote, "As new born babes desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2).

Our physical growth and strength comes from the food we eat — God designed it that way. In like manner, He designed our spiritual growth by His Word. Our eternal life is dependent on Christ, of course, but God design-

ed that we, as His children, have a God-like character.

We, who are saved, are new creatures in Christ — we are a new creation (II Cor. 5:17; Eph. 2:10). God never intended that we should remain spiritual babes (Heb. 5:11-14). He gave the gift of preaching and teaching to different individuals that His children might grow in grace and spiritual understanding, and not be "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:11-16). Therefore realizing this great and important truth I am compelled to preach the Word, as a God-called minister.

V. Because We Are to Be Sanctified by the Word

The Lord Jesus Christ, our Redeemer, prayed for our sanctification through the Word (John 17:17-20). The primary meaning of the word "sanctify" is "set apart for a holy purpose." We are "set apart" by the blood of Christ, and by the Spirit as an eternal act of God; this is never done but once! But sanctification of the Word is progressive and comes as we study the Word and the Holy Spirit applies it to our hearts, and enables us to live it out through our characters. The Word tells us what God wants us to do, and how He wants us to act — that we may be in accord with His will — and that by so doing and acting we may reveal to the world, and also to other Christians that we are His (I Cor. 6:19-20). Sanctification of the believer by the Word is manifest in Christ-like conduct in his every day life.

Our obedience to the Word of God should be done from the standpoint of love — we should be obedient because we want to be in His will. This is not in order to keep us saved — our salvation is an eternal act of God wholly dependent on the finished work of Christ — but it is in order to keep us godly! The Bible is an infallible Book and can therefore be safely used by every child of God as his guide of faith and practice. No creed or confession of faith should be followed that conflicts in any way with the divine Word. The mere traditions of men should not be tolerated in our lives—we should be "sanctified by the Word of Truth." The carnal thoughts, traditions, and opinions of men will pass away as the grass, "But the Word of the Lord endureth forever" (I Peter 1:25).

VI. Because of God's Solemn Warning to the Lost

Because of certain judgment; God has warned, yea, He has "commanded all men everywhere to repent" (Acts 17:30-31), and assured them that they will per-

HISTORY OF BAPTISTS

By G. H. Orchard

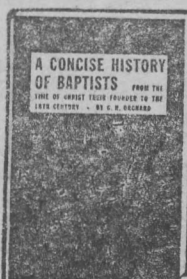
382 Pages

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This is a concise history of Baptists from the time of Christ, their founder, to the eighteenth century, taken from the New Testament, the first fathers, early writers, and historians of all ages.

Calvary Baptist Church Ashland, Kentucky

(Continued on page 8, column 5)

"OVER THE RIVER TO CHARLIE" by Russell T. Allen—

"Quench Charlie?"

A BIOGRAPHICAL SERIES ON THE LIFE OF CHARLES HADDON SPURGEON (1834-1892)

(This is the final chapter)

Many tried. Their efforts only increased Charlie's popularity. Take for instance the fire scare in Charlie's church that cost the lives of eight people who attended one of his meetings in London's Surrey Music Hall on October 19th, 1856. Some wags yelled out during the evening hour of worship, "Fire! Fire! Fire!" There was no fire, nor even the smell of smoke, yet the entire congregation consisting of 10,000 people rushed to the exits, causing the eight deaths by trampling, and injuring at least 28 other persons.

The next day the newspapers came out and blamed Charlie for the whole incident! As it was, Spurgeon did not get over this horrifying accident, produced by two boys who gave a false alarm, but the papers added insult to injury. Charlie was slandered by all manner of vilification, preachers denouncing him from the pulpit, bitter editorials, shameful letters sent him, and for a time he was quite low. However, the Lord graciously ministered unto him, and the crowds continued to increase. He now became a world figure, as foreign newspapers recorded the disaster, and people began wondering what could attract such a large crowd. For at least three years after the calamity, Spurgeon preached each Sunday to overflow audiences that were always over ten thousand!

The English press went the entire length in both its praise and censure of Charlie. He was denounced as mean in stature, inexpressive in countenance and contemptible in intellect. On the same day, he would be praised to the heavens, and his oratory reported as overwhelming. Many a pen was dipped in poison by jealous rivals and also many a pen dipped in honey by generous critics. Let Charlie tell you about being defamed by the Christian

News:

"I thought I had done good but discovered that I had thrown out platitudes and old Arminianisms in the evening at Doctor Wardlaw's expense, had disgusted an audience of Doctor Patterson's, and had altogether shown myself to be a great buffon and everything else that was worthless. I pocketed the information for my own benefit and was pleased to find that, the week after, I was simply called a spoiled boy, of mediocre abilities, who had gained celebrity by great puffing and blustering, and who, like an early gooseberry, or an overgrown cucumber, would go back to nihility from whence I sprung 'unwept, unhonored, and unsung.' I thought it would be a great sparing of catgut and of lungs, if I should die altogether unsung. I had been abused by so many other quarters, that, whatever the Christian News (styled by me the UN-Christian News) might say, I did not feel at all hurt by it; but pardoned the insult, and went about my work, preaching my Master's gospel as before . . ."

There were some really vicious attacks against Charlie. The Ipswich Express of Feb. 27, 1855 said, "All his discourses are redolent of bad taste, are vulgar and theatrical, and yet he is so run after, that unless you go half an hour before the time you will not be able to get in at all. I am told that one leading minister of the Independent denomination, after hearing this precious youth, said that the exhibition was 'insulting to God and man.'"

The British Advertiser of April 12th, 1856 stated, "He is destitute of refinement, ignorant, and vulgar." The Illustrated Times of Oct. 11th, 1856 said, "Will his popularity last? We more than doubt it. It stands on no firm basis. Thousands who go now

to hear him only go through 'REGISTRATION HEADQUARTERS' FOR BIBLE CONFERENCE

curiosity." His published sermons were likewise detested. One fellow wrote, "I have glanced at one or two of Mr. Spurgeon's published sermons and turned away in disgust from the course sentiments, the scholastical expressions, and the claptrap style I have discovered."

There were many untrue stories about him. One such, which was given a very wide hearing, concerned the banister of the pulpit of New Park Street Church, where he ministered earlier in his life. As the story

Spurgeon's Autobiography

"THE EARLY YEARS"

"Little more than twenty-one years of age he is the topic and theme of remark now in every part of England," wrote Patton Hood of C. H. Spurgeon in 1856. But ministers and newspapers were violently divided in their attitude towards the pastor of New Park Street Chapel:—"A nine day wonder, he has gone up like a rocket and ere long will come down like a stick."—"A regular steam engine, running over everything and everybody."—"Scarcely a dissenting minister of any note associates with him."—"That young man will live to be the greatest preacher of his or any other age."—"He can point to his 9,000 auditors and ask, 'Who, with such a sight before him, dares despair of making the good old gospel a power in the great heart of humanity?'"

More than forty years were to pass before the pages of Spurgeon's Autobiography (4 vols.), edited by his wife after his death, revealed the full and personal details of his early career. This volume, taken from that source, covers the most stirring period of Spurgeon's life up to 1860 and includes practically all of the autobiographical material in the first two volumes of his Autobiography.

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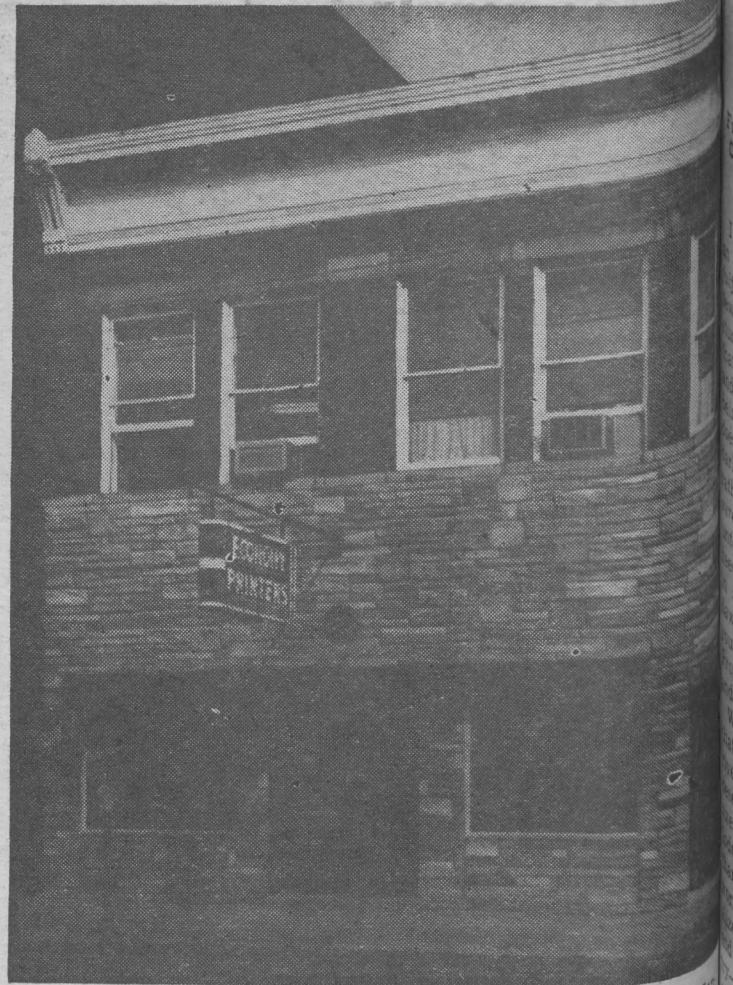
goes, the banister became famous when Charlie slid down it during the course of a sermon, to vividly illustrate the backslider's way from Christ! It made a fine story but only one little error was in it: There was no such banister at the New Park Street Church at that time! If the reporter had confirmed his source of information, this rumor would have never come about. These things did not quench Charlie!

He was asked by a student, Jesse Page states, if he had seen the latest canard about himself in the papers. Charlie replied that he had and he did not deny it was about him. "Perhaps some poor wretch earned a supper last night by inventing it, and if he gets a breakfast by inventing another this morning, I shall bear it."

The comic papers made fun of him and his character. One editor came to see him and said, "We want you to understand that we have no personal feeling, and that we publish these things merely to make the paper sell." All their caricatures, Mr. Spurgeon collected and put in an album, and Wayland says he enjoyed many a laugh over them. One person wanted Charlie to send his scrapbook of caricatures to him for a story on Spurgeon, but Charlie refused, saying they were too precious to give up.

Some stories did affect Charlie. Once he tried to reduce by riding on a horse. Someone spotted him on the horse and next day in the papers appeared a story about Charlie as "the fat man on the nag!" Charlie got quite a charge about this and laughed heartily, but gave up horseback riding from that day on!

Spurgeon was quick to spot those who said some favorable things about his ministry. He



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wrote a letter to one newspaper reporter thusly, "I am usually careless of the notices of papers concerning myself, referring all honor to my Master, and believing that dishonorable articles are but advertisements for me, and bring more under the sound of the gospel. But you, my dear Sir (I know not why), have been pleased to speak so favorably of my labors that I think it only right that I should thank you . . . Amid a constant din of abuse, it is pleasant to poor flesh and blood to hear one favorable voice . . . I am neither eloquent nor learned, but the Head of the Church has given me sympathy with the unenlightened. I never sought popularity, and I cannot tell how it is so many come to hear me; but shall I now change? . . . My firm conviction is; that we have quite enough polite preachers and that 'the many' require a change . . . My sole reason for thus troubling you is one of gratitude to a disinterested friend. You may another time have good cause to censure me — do so, as I am sure you will,

with all heartiness; but my heart shall not soon forget your Friend. Believe me, My Dear Sir, Yours Very Sincerely H. Spurgeon."

Some criticism of Charlie's smoke habit seems to be unfounded, however. One person asked if it were true that he smoked. Charlie fired off "I cultivate my flowers and my weeds." William Williams, a biographer who knew Spurgeon personally, relates this incident: "Old George, one of Charlie's handymen said one day, 'I'm going your 'bacca again sir.' Spurgeon lit up. 'I can do it out my tobacco a great deal easier than you can, George,' he replied. 'I don't believe you can, George,' said the other. 'Very well, George, don't you smoke till I do.' George agreed. A week passed, a fortnight, still Spurgeon didn't smoke. George could take it no longer and someone tired to inquire for him. 'No, no,' said Spurgeon. 'He made a bargain and he sticks to it.' Old George resumed smoking, but it was not months after this that Spurgeon resumed again."

It appears that later in life Charlie gave up smoking. He saw a tobacco store advertising the fact that they had the same brand Spurgeon used from that day on he ceased to have this as a stumbling block any more.

Charlie was attacked on many points, the chief being his theology, which was Calvinistic through and through. "A certain American divine, of culture and unbounded liberalism was heard Mr. Spurgeon. Immediately he placed the doughty preacher in his crucible, reduced to a given quantity, carefully analyzed his parts, and announced the result to the world. He said: 'Spurgeon is a man of more bowels than brains.' This assayer with a condescending wave of the hand, dismissed the ignorant London pastor, with a poorish flock, to the dark sea of oblivion."

After one of his celebrated lectures, Beecher was asked about Spurgeon's Calvinism. Beecher replied that Calvinism owed as much to the humor of the camel owed to the hump as its pack back. Charlie acknowledged (Continued on page 25, column 2)

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How The Bible Has Been Fulfilled

By D. L. MOODY

Fulfilled Prophecy—Unexplored Country—Babylon—Nineveh—Tyre—Jerusalem—Egypt—The Jew

I know nothing that will upset honest skeptic quicker than fulfilled prophecy. There are very Christians who think of prophesying this subject. They say prophecies are so mysterious, there is question about their fulfillment. Now the Bible does not say that prophecy is a subject, to be avoided; but rather that "we have a more word of prophecy, where ye do well that ye take as unto a light that shineth in a dark place, until the day and the daystar arise in our hearts." (II Pet. 1:19). Prophecy is history unfulfilled, when history is prophecy fulfilled. When I was a boy I was taught all beyond the Mississippi River was the great American West. But when the first pickaxe struck into the Comstock and they took out more than one hundred million dollars' worth of silver, the nation realized that there was no desert: today that part of the country—Nevada, Colorado, Utah and the western states—is some of the most valuable we possess. The busy cities and flourishing states that have

sprung up among the mountains! So with many portions of the Bible: people never think of reading them. They are living on a few verses and chapters. The greater part of the Bible was written by prophets, yet you never hear a sermon preached on prophecy.

Between five and six hundred Old Testament prophecies have been remarkably and literally fulfilled, and two hundred in regard to Jesus Christ alone. Not a thing happened to Jesus Christ that was not prophesied from seventeen hundred to four hundred years before He was born.

Take the four great cities that existed in the days when the Old Testament was written, and you will find that prophecies regarding them have been fulfilled to the letter. Let me call your attention to a few passages.

Babylon

First regarding Babylon—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be

full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." (Isaiah 13:19-22).

Again: "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the Prophet. Declare ye among the nations, and publish and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh a nation against her; which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart both man and beast." (Jer. 50:1-3).

"Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues." (Jer. 50:13).

"How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou

art found, and also caught, because thou hast striven against the Lord." (Jer. 50:23, 24).

A hundred years before Nebucadmezzar ascended the throne, it was foretold how Babylon should be destroyed, and it came to pass. Scholars tell us that the city stood in the midst of a large and fruitful plain. It was enclosed by a wall four hundred and eighty furlongs square. Each side of the square had twenty gates of solid brass, and at every corner was a strong tower, ten feet higher than the wall. The wall was eighty-seven feet broad, and three hundred and fifty feet high. These figures give us an idea of the importance of Babylon. Yet nothing but ruins now remain to tell of its former grandeur. When Babylon was in its glory, the queen of the earth, prophets predicted that it would be destroyed; and how literally was it fulfilled!

A friend going through the valley of the Euphrates tried to get his dragoon to pitch his tent near the ruins, and failed. No Arabian pitches his tent there, no shepherd will dwell near the ruins.

Nineveh

Now take Nineveh. "And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it

shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste; who will bemoan her? Whence shall I seek comforters for thee?" (Nahum 3:6, 7).

Now, how are you going to cover the city up? "I will cast upon her abominable filth." How are you going to cast abominable filth upon the city? And yet for 2,500 years Nineveh was buried and an abominable filth lay upon her. But now they have dug up the ruins, and brought them to Paris and London, and you go into the British museum, and there is not a day except Sunday but what you can see men from (Continued on page 6, column 1)

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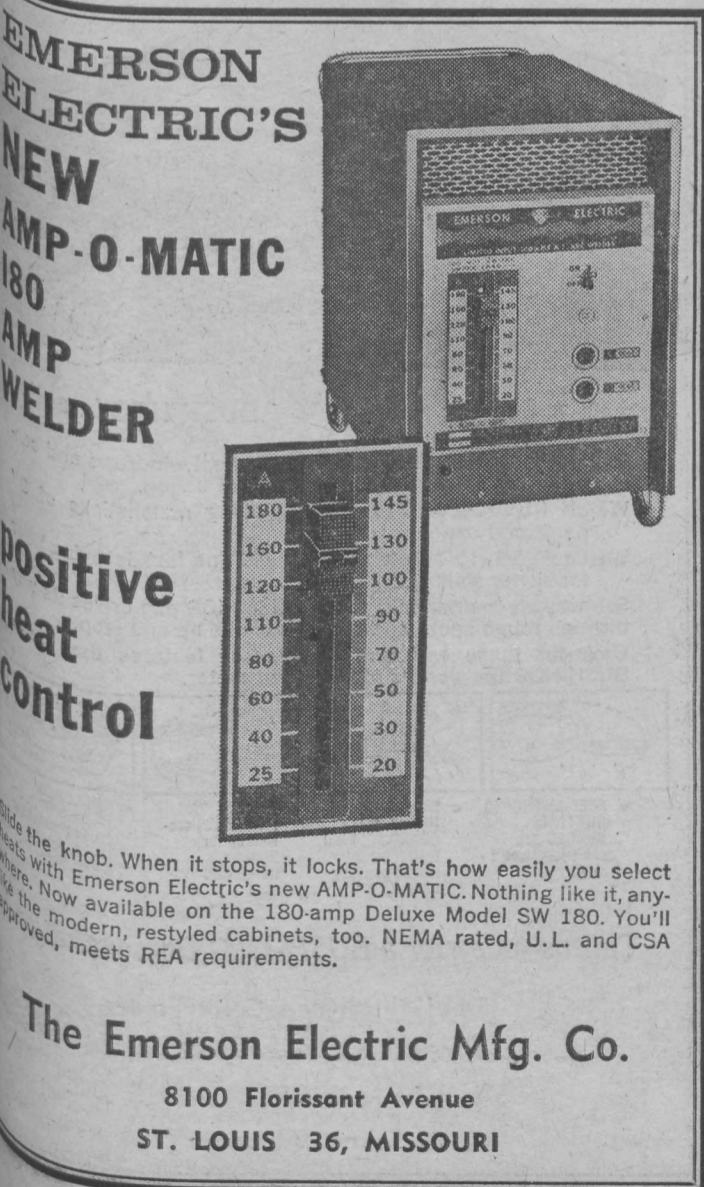
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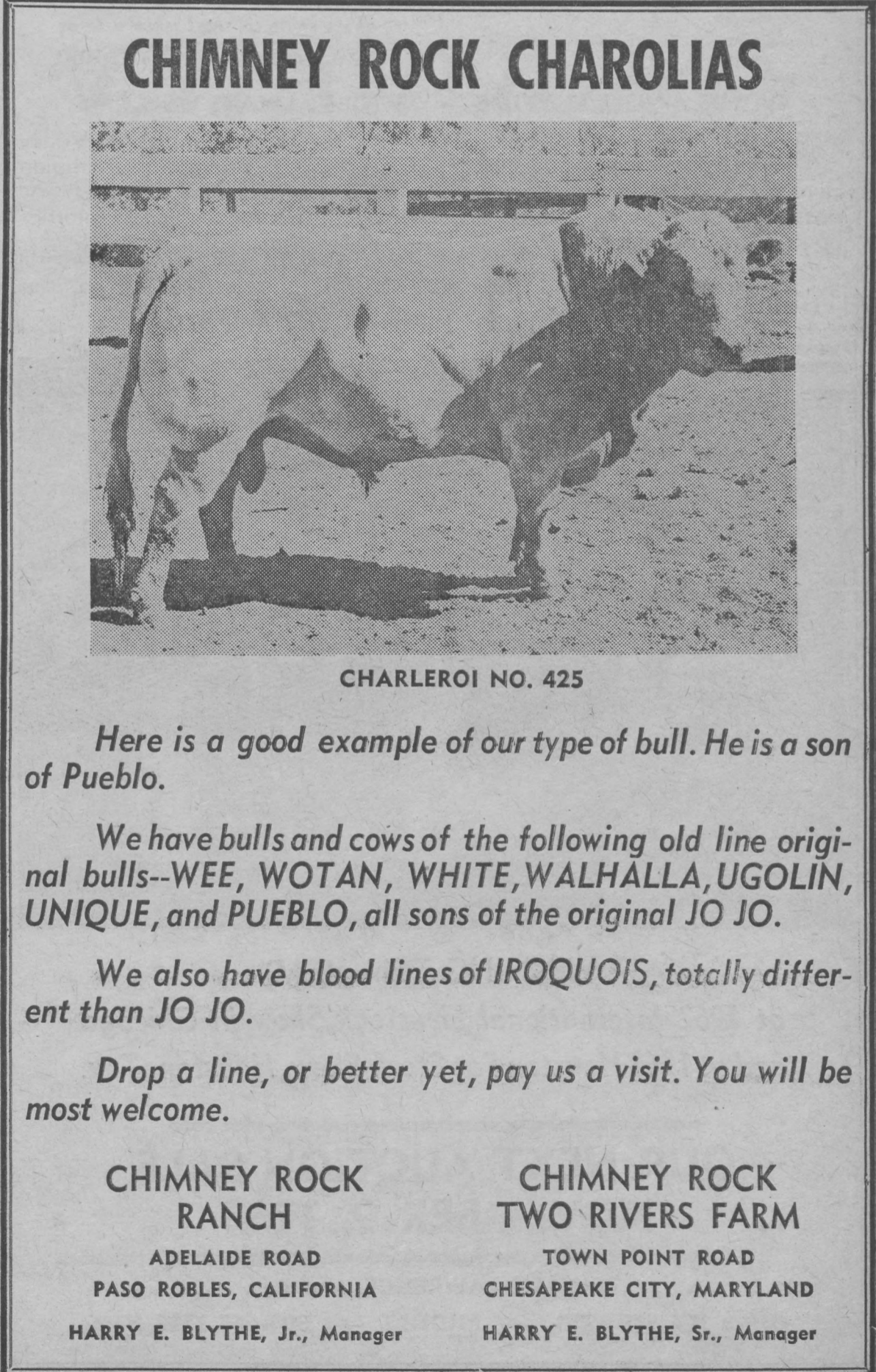


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thing? "And shall lay thee with the ground, and thy brethren, within thee; and they shall not leave in thee one stone upon another; because thou hast not the time of thy visitation." (Luke 19:44).

I have read of two Rabbinizing up to Jerusalem, and saw a fox playing upon the one began to weep when he looked at the desolation of the city. The other smiled and rebuked him, saying that the scripture was a proof that the Word of God was true, and that the one of the prophecies should be fulfilled—"Because the mountain of Zion, which is desolate, the foxes walk upon." (Lam. 5:18). It was also said Jerusalem should be as a plowed field. (Jer. 26:18). This prophecy has also been fulfilled in the modern city is so restricted outside of the walls, where the old city stood, the city has been used.

The Bible

(Continued from preceding page) all parts of the world gazing upon the ruins. It is just as the prophets prophesied. For 2,500 years Nineveh was buried, but it is no longer buried.

Tyre

Then look at Tyre: "Therefore thus saith the Lord God; Behold, I am against thee, Oh Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus and break down her towers; I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea, for I have spoken it, saith the Lord God, and it shall become a spoil to the nations." (Ezekiel 26:3-5).

Coffin, who was correspondent of the Boston Journal during the Civil War, went round the world after the war was over in 1868. One night he came to the site of old Tyre, and he said the sun was

just going down, and he got his dragoman to pitch his tent right over by the ruins, where the rocks were scraped bare, and he took out his Bible and read where it says, "It shall be a place for the spreading of nets." He said the fishermen had done fishing and were just spreading their nets on the rocks of Tyre, precisely as it was prophesied hundreds and hundreds of years before. Now mark you! When they prophesied against these great cities, they were like London, Paris and New York in their

glory, but their glory has gone.

Jerusalem

Now take the prophecy in regard to Jerusalem: "And when He was come near He beheld the city and wept over it, saying, If thou hadst known even thou at least in this thy day the things which belong unto thy peace: But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." (Luke 19:41-43).

Didn't Titus do that? Didn't the Roman Emperor do that very

Egypt

Now take the prophecy regarding Egypt: "It shall be as the basest of the kingdoms; shall it exalt itself any more above the nations; for I will diminish them, that they shall have no more rule over the nations." (Ezekiel 29:15).

(Continued on page 7, column 1)



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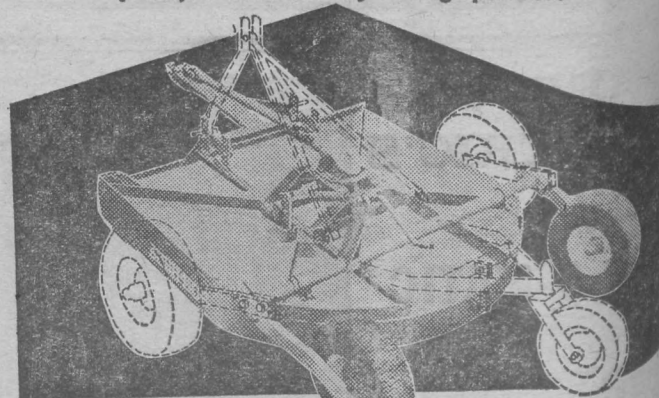
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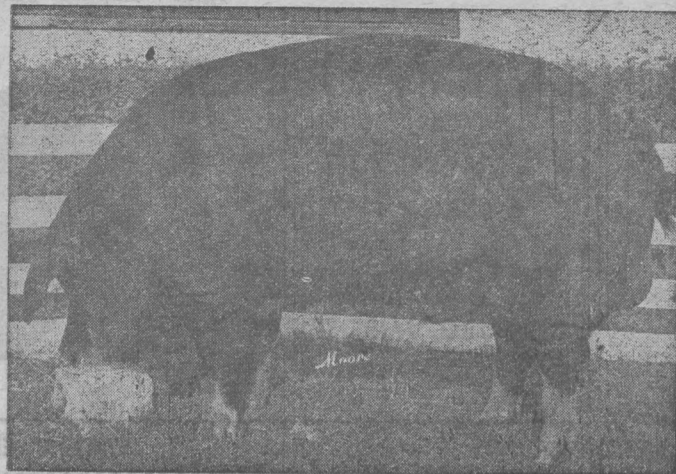
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The race has remained all these centuries separate and distinct from other nations. In America there are all kinds of nationalities. Take an Irishman, and in a generation he will have forgotten his nationality. So, too, with the Germans, Italians, and French; but the Jew is as much a Jew as he was when he came over one hundred years ago. See how the race has been persecuted, yet the Jews control the finances of the world and can not be kept down. Egypt, Edom, Assyria, Babylon, Persia, Rome, and all the leading nations of the earth have sought to crush out the Jews. Frederick the Great said, "Touch them not, for no one has done so and prospered." The people are the same now as they were in the days of Pharaoh, when he tried to destroy all the male children. The prophecy is fulfilled—God has made the nation numerous and united.

The time is coming when God will reinstate the Jew. "For the

children of Israel shall abide many days without a King, and without a Prince and without a sacrifice and without an image, and without an ephod and without teraphim." (Hosea 3:4). Are they not without a King without a nation and without a sacrifice?

(Since Moody wrote this God has already begun to settle the Jew back in Israel!)

Are they not scattered among the nations of the earth, a separate and distinct people? and do not bow down to idols. Their last King they crucified and they will never have another until they restore Him. He was Jesus Christ, as inscribed upon His

cross "The King of the Jews."

Other Prophecies

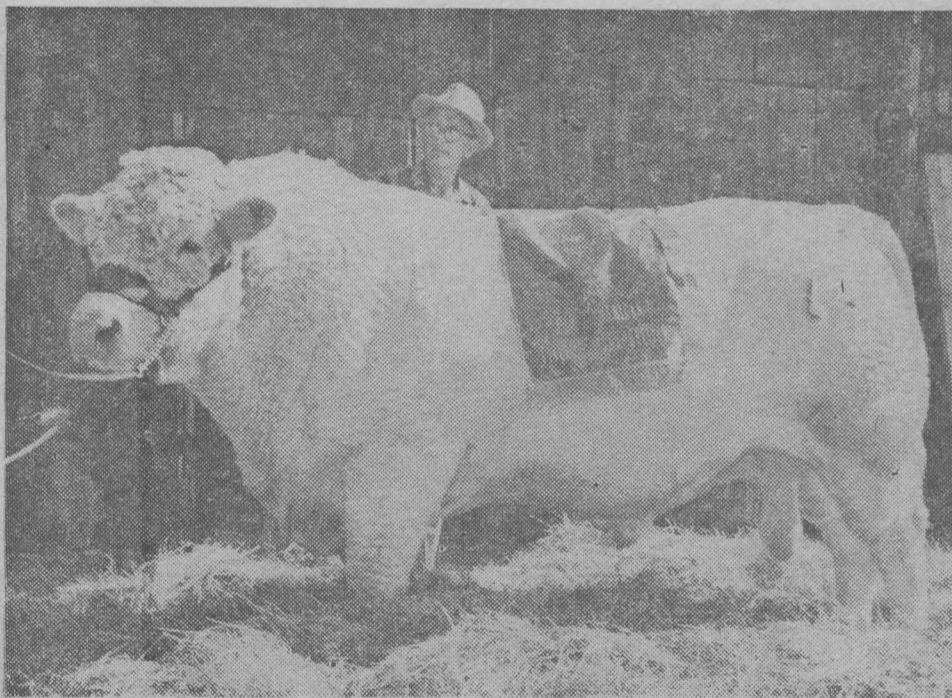
We see how it was prophesied that Eli should suffer. He was God's own high priest and the only thing against him was that he did not obey God's word faithfully and diligently. He was like a good many nowadays. He was one of these good-natured old men who don't want to make people uncomfortable by saying unpleasant things, so he let his two boys go on in neglect and did not restrain them. He was just like some ministers. Oh! let every minister tell the truth though he preach himself out of his pulpit. Everything went all

right for twenty years, but then came fulfillment of the prophecy. God's ark was taken, the army of Israel was routed by the Philistines; Hophni and Phineas, old Eli's two sons were killed, and when the old man heard of it he fell back in his chair, broke his neck and died. (I Samuel 2:27-36; 4:11).

So with the King Ahab taking the sinful advice of Jezebel. Naboth would not sell him that piece of land, so they got him out of the way. Three years afterwards the dogs licked Ahab's blood from his chariot in the very spot where Naboth's had been murderously shed. (I Kings 21:19-24; 22:38).

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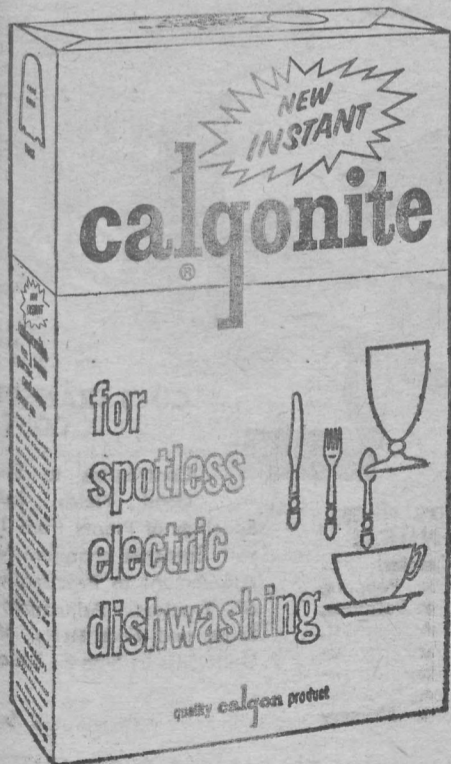
(Continued from page 6)
Now, mark you! Egypt was in glory when this was prophesied. It was a great and mighty nation but for centuries it has been the basest of all nations.

The Jews

Then, again, the prophecy of Isaiah with regard to the Jews has been already fulfilled. "The people shall dwell alone, and shall not be reckoned among the nations. Who can count the number of Jacob, and the number of the fourth part of Israel?" (Numbers 23:9, 10).

The Jews were not to be reckoned amongst the nations. There is something in this people's looks and habits that God continues to preserve, just, as I believe, to

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Salvation By Grace

By G. E. WALDEN
McLeansboro, Illinois

"For the grace of God which bringeth salvation hath appeared to all men." (Tit. 2:11).

The grace of God is a rich field for study and meditation and it comes to notice throughout the entire Bible; but, of course, in greater fullness and clearness in the N.T. and the Apostle Peter tells us that our God is the God

of all grace (I Pet. 5:10). No wonder we so often sing, "Amazing Grace, How Sweet the Sound" for nothing else is any more amazing.

What is Grace?

Who can adequately define it? Even an effort to do so staggers the mind, for grace is the biggest word in any language. We can not measure its height and depth and length and breadth, or the full context of it. We have been

told many times that it is "un-merited favor," and so it is. It also may be defined as the free and eternal love of God, which is the spring and source of all the benefits which we receive from Him. To quote Rom. 11:6, "And if by grace, then it is no more of works."

Grace is much more than un-merited favor: it is everything gracious that there is in God — all the qualities of Deity, His love, His mercy, His power, His faithfulness, His forbearance, and His longsuffering. Nothing is omitted from the totality of the Godhead in this business of salvation. We are not saved by half or a part of

the resource of Deity, but we are saved by God in the full exercise of all His qualities. Here mercy and truth meet together, righteousness and truth kiss each other (Psa. 85:10).

Such expressions as "according to the good pleasure of his will" and "according to the riches of his grace" (Eph. 1:5, 7) trace it all to as high a source as it is possible to go.

(1) Our text tells us that the grace of God "hath appeared." The appearance many times of both things and persons has

meant great satisfaction and joyment, even to the extent of great rejoicing; but never an appearance which has meant as much as the appearance of the rich, free grace of God. When we hear this period in which we are now living spoken of as "age of grace" and Paul reminds us that we are not now under law but under grace; all of which is quite true, of course, yet a close reading of the Holy Scriptures reveals the fact that as men became sinners God began dealing with them in grace.

Yet, notwithstanding the fact that an everlasting covenant of grace antedated the giving of the law and the covenant of works at Mt. Sinai, the Israelites were required to learn many things about the law covenant before they could appreciate and comprehend very much about the grace covenant.

There was a long period of schooling under promises, shadows, etc., before the messenger of the New Covenant emerged from the shadows of the past before them in the blaze of an open-day of divine revelation, manifesting grace and truth, after having been long hidden in the loving counsel of God. There was no longer any need for the people to sit in darkness for the Sun of righteousness had now risen. — He who is the Word made flesh.

(Continued on page 20, column 2)



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night. Just why did God put this difference between the Israelites and the Egyptians? Was it because the Israelites served Him as their God, or was it for some other reason? From Isaiah 55:8-9 we learn that the best place to go for our answer is to the Book.

In Joshua 24:14, Joshua told the Israelites to fear the Lord and serve Him in sincerity and in truth, and to put away the gods which their fathers served in Egypt. Not only is Joshua saying that the Israelites served the Egyptian gods while they were in Egypt, but now, more than forty years after they left Egypt, their children are still dragging the old Egyptian idols along with them. Else why would Joshua tell them to put away these gods?

In Ezekiel 20:6-8, God, speaking of His bringing Israel out of

Egypt, says He commanded them to cast away the abominations from before their eyes. But He says they rebelled against Him and refused to cast away the abominations from before their eyes, or to forsake the idols of Egypt. In Exodus 14:12, we hear the Israelites asking Moses, "Is not this the word we did tell thee in Egypt, saying, let us alone, that we may serve the Egyptians?" How can we say any longer that the Lord put this difference between these people because the Israelites served Him and refused to forsake the idols of Egypt? Surely, we must say it was not because of anything the Israelites believed, or did. We cannot even say they wanted to be delivered from their bondage. They were perfectly contented to remain in Egypt, which is a clear, distinct type of this present evil world of which Paul speaks in Galatians 1:4.

The question arises, then, "Why did God put forth all this effort to deliver a people who wanted to remain in bondage, and who had done absolutely nothing to merit this favor?"

It might be suggested that the Lord took pity upon this people because of their crying and groaning. But have there not been other people through the ages, who have cried and groaned under their burdens, to whom He has not stretched forth His arm to deliver? So we must look further for our Lord's reason for His putting this difference between these peoples.

In Genesis 15:13-14, God told Abraham that his seed would be afflicted in a strange land for four hundred years. But after that He said they SHALL come

out. Now that the four hundred years affliction have come to an end we read in Exodus 2:24, "And God remembered His covenant with Abraham." And in Ezekiel 20:9 He says, "Heaven and earth shall pass away: but my Words shall not pass away" (Mk. 13:31). Again, in Psalm 138:2 we read, "Thou hast magnified thy Word above all thy name." So, is that not reason enough for God to deliver this people, even though they had done nothing to merit it, and did not even desire it?

Let us remember that the book of Exodus is a book of redemption, not in word so much as in action. And all this we have been

discussing is a clear, distinct type of how God saves lost sinners. The lost sinner is just as contented as the Israelites ever were in Egypt until the Lord take the initiative. And He takes the initiative because He said in John 6:37, "All that the Father giveth me SHALL come to me."

I realize that many wonderful Christians believe and teach that those who give themselves to the Lord are the ones who SHALL come to Him. But I am unable to see that in this Scripture. I am fully aware of the fact that my lack of knowledge concerning God's precious Word is astounding. (Continued on next page)

In Exodus 12:38, speaking of the children of Israel's going up out of Egypt, we read, "And a mixed multitude went up also with them."

In years gone by the writer felt that these Israelites had done pretty well by themselves in that they had all this multitude of people as their converts. But, since I began to study my Bible a little more carefully, I find myself saying, "Converts to what?"

In Exodus 11:7 we learn that God put a difference between the Israelites and the Egyptians in that not only did the death angel pass over the Israelites, but not over a dog growled at them that



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The Mixed Multitude

(Continued from page nine)

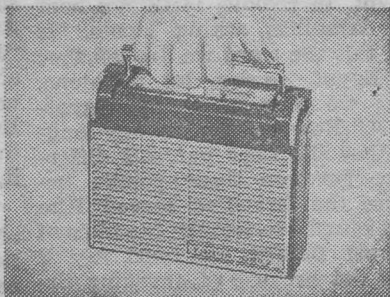
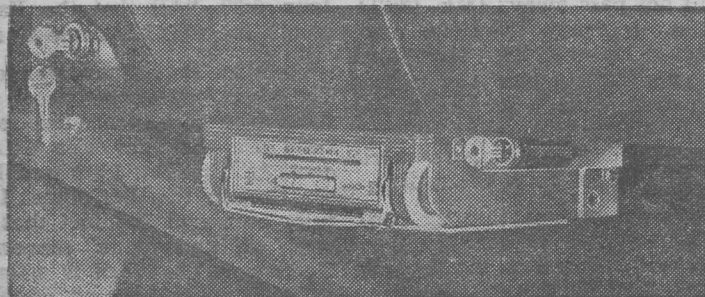
ing. I want to say that before someone else might feel led to say it. The subject of God's sovereignty, and especially as to salvation, has always been a hard saying; who can hear it? (Jno. 6:60). When our Lord had finished His lesson on this subject that day,

all the multitude had gone home, or somewhere else. We hear Him saying to the twelve, in verse 67, "Will ye also go away?"

We teachers and preachers of today would be foolish to expect the crowds to universally hear us on this doctrine when they refused to listen to the greatest teacher of all time on it. I am persuaded that many of our Lord's dear

bloodbought saints have never yet come to see this precious doctrine. And they will never see it until, in His own good pleasure, He reveals it to them. He says the hearing ear, and the seeing eye, the Lord hath made even both of them. (Prov. 20:12).

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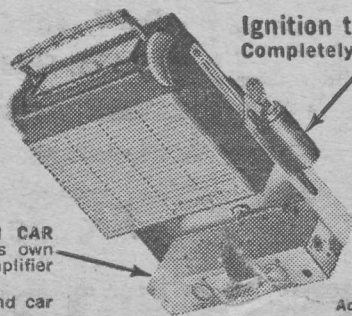
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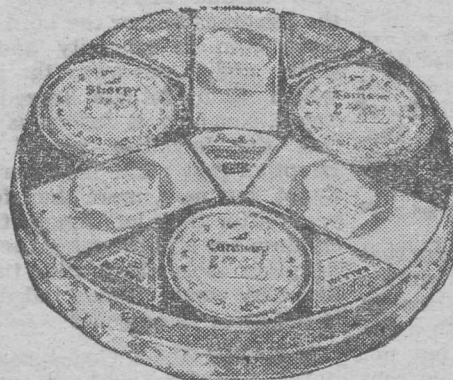
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But I find it hard to see how there can be any sure prophecy concerning anything unless God is sovereign in everything, including our salvation. For instance, in Mt. 26:21, speaking to the twelve, our Lord said, "One of you shall betray me." Then in verse 23 He tells which one of the twelve was to do the betraying. Now, if we say that every person has a "chance" to be saved, we must say that Judas Iscariot could have reconsidered the matter and could have "accepted Christ as his Saviour," as the familiar phrase goes. Had he done that, he most certainly would not have betrayed his Lord and Saviour. In that case, what would have come of our Lord's clear and definite prophetic statement? Someone may say Judas had "sinned away his day of grace." But I am such a poor Bible scholar that I did not so much as know a lost person had any day of grace.

Since I am so weak on this subject of the "day of grace", let us look at a couple of fellows called "the beast and the false prophet." If every one has a "chance" to be saved, then we must of necessity give these two a "chance." And if they have a "chance," and take it, then what kind of predicament will our

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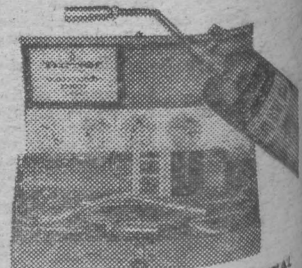
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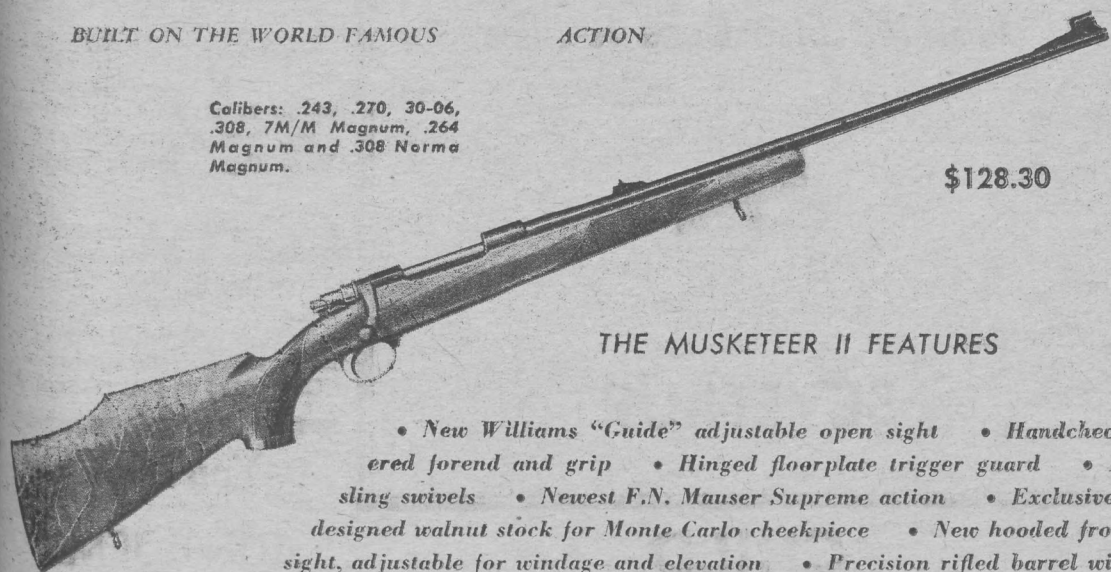
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The Mixed Multitude

(Continued from page ten) Lord find Himself in? In Rev. 19:20 we are told that the beast and the false prophet are cast into Hell alive. Now, should these two people decide to "accept Christ," our Lord would have to either cast two of His children into Hell, or see His Word fail, both of which are preposterous.

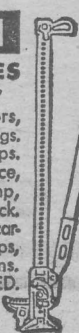
Someone may say the Lord knew these two would not believe. That poses a serious question in my mind. If the Lord knows they won't be saved, what "chance" do they have to be saved? Facts like these literally

thrust me upon such Scriptures as, "No man can come to me, except the Father which sent me draw him" (Jno. 6:44) and "All that the Father giveth me shall come to me" (Jno. 6:37).

But, let us get back to our original subject, that is, the mixed multitude and their reason for going along with the Israelites. Since the Israelites were serving the same idols that the Egyptians were serving, we are convinced that there was no conversion connected with their action at all whatever. That being true, why would this mixed multitude be interested in going up with this host of slaves? We would not be (Continued on page 18, column 3)

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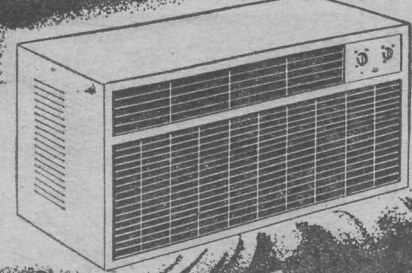
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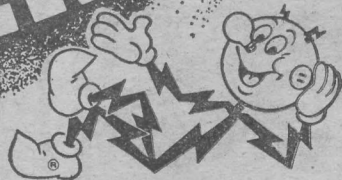
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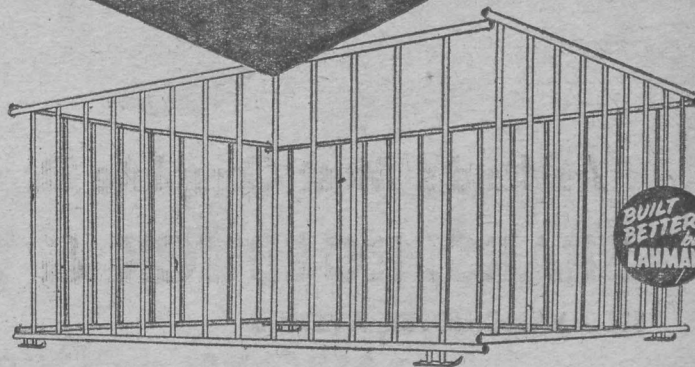
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"Foolishness is bound in the heart of a child; but the rod of correction will drive it far from him." Prov. 22:15.

"Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." Prov. 29:15.

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:17.

"Withhold not correction from

the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23:13, 14.

"My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:11, 12.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward

it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

"Before I was afflicted I went astray: but now I have kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes." Psalms 119:67, 71.

Following Are Some Statements, Questions, Maxims, and Aides To Help Stimulate Thought and Discussion.

1. The right time to teach obedience to authority is in the playground. (Continued on page 17, column 1)

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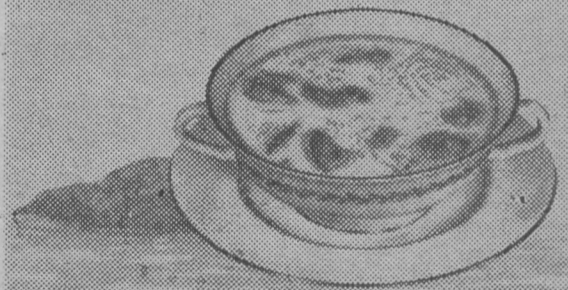
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Sister Buna Keith of Borger, Texas has been a reader and supporter of THE BAPTIST EXAMINER for many, many years. She is 85 years of age, and as you will note by the following, her mind is as clear as a bell, even though she says,
"I am 85! Just think of that! I'm hard of hearing, and blind as a bat.

I have high blood pressure, and walk with a cane; My back's all bent down, and nothing's the same; But I'm awful happy; just sit here and grin; For nobody knows what a fix I am in."
I might add that Sister Keith sent a splendid contribution in connection with this letter, and I am rather of the opinion that she is not nearly in as bad a condition as she says she is. I know she is in good condition

spiritually and I thank God for the privilege of ministering to her through TBE for many years.
AN APPRECIATED LETTER
We have been getting TBE for about a year, and we look forward to it each week. It has helped us tremendously in understanding the Bible. We like the frankness of TBE. There's no other paper that prints the truth like it.
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- STORY OF SIN**
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|---|--|
| 1. Conceived IN sin Psa. 51:5 | 5. One WITHOUT sin Heb. 4:15 |
| 2. Sold UNDER sin Rom. 7:14 | 6. Put AWAY sin Heb. 9:26 |
| 3. Servant OF sin Jno. 8:34 | 7. Cleanses FROM sin. I Jno. 1:7 |
| 4. Death THROUGH sin Rom. 5:12 | 8. Dead IN sin Rom. 6:2 |
| | 9. Beset BY sin Heb. 12:1 |
| | 10. Victorious OVER sin. Rom. 8:2 |

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Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow;
Christ my Life, and Christ my Light,
Christ for morning, noon and night;
Christ when all around gives way,
Christ my everlasting stay;
Christ my rest, Christ my food,
Christ my well beloved, my Friend,
Christ my pleasure without end;
Christ my Saviour, Christ my Lord,
Christ my portion, Christ my God;
Christ my Shepherd, I His sheep
Christ Himself my soul doth keep;
Christ has brought my soul's release,
Christ my righteousness divine,
Christ for me, for He is mine:
Christ my Wisdom, Christ my Meat,
Christ restores my wand'ring feet,
Christ my Advocate and Priest,
Christ who ne'er forgets the least;
Christ my Rock, in Christ I hide;
Christ the everlasting Bread.
Christ His precious blood hath shed;
Christ hath brought us near to God,
Christ the everlasting Word,
Christ my Master, Christ my Head,
Christ Who for my sins hath bled:
Christ my Glory, Christ my Crown,
Christ, the Path of great Renown,
Christ my comforter on high,
Christ my Hope draws ever nigh.

THE THREE GREAT PRAYER HINDRANCES

1. **SIN**—things that spoil contact Isa. 1:15
2. **SELF**—things that obstruct the Spirit Rom. 8:26
3. **SATAN**—powers that delay answers Eph. 6:11, 18

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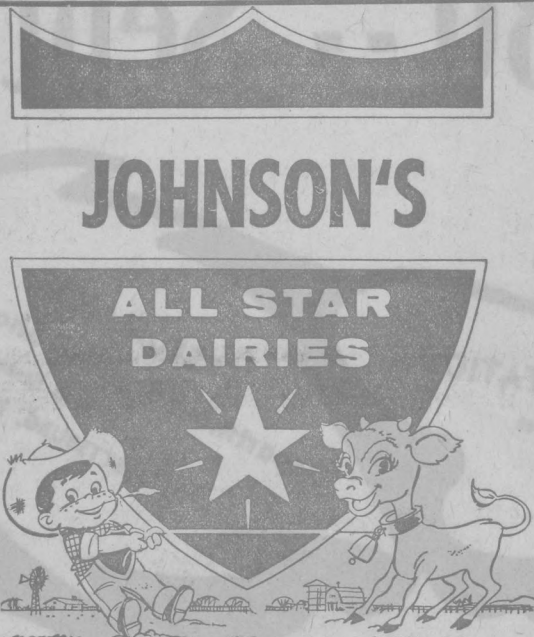
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Elliott Hired By American Baptist School

CHESTER, Penna. (RNS)—Dr. Ralph Elliott, dismissed from a Southern Baptist seminary in Kansas City, Mo., because of his controversial book, *The Message of Genesis*, has received a temporary appointment on the faculty of Crozer Theological Seminary (American Baptist Convention) here.

An announcement by Dr. Ronald V. Wells, president of Crozer, said Dr. Elliott will serve as a visiting lecturer in Old Testament for 1963-64. Dr. Elliott was dismissed as chairman of the Old Testament Department at Midwestern Baptist Seminary after he refused to withdraw his book from a second printing. It dealt with parts of the Old Testament as symbolic rather than literal

and this interpretation was regarded as too liberal by some Southern Baptists.

Crozer also announced that Dr. Edwin T. Dahlberg, pastor emeritus of Delmar Baptist church, St. Louis, Mo., will join the seminary's faculty as "preacher-in-residence" for 1963-64. Dr. Dahlberg, an American Baptist leader, is a former president of the National Council of Churches.

APPRECIATED COMMENTS

We are new subscribers to your paper and have already received spiritual food from it. May the Lord bless this work to people's hearts throughout the world. We are enclosing a money order in hopes it may be of some help. We now look forward to each paper and read it through.

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Child Discipline

Continued from page 12) Instead of the state pen. Children want discipline and their freedom isn't really theirs unless there are some rules. It is getting so that everywhere in the home is run by a parent except the children. Children often need the discipline of education applied to their learning. Those who try to soften the "beat" and "rod" in the home are taking away from the Word. Do we want to be like those who do such as this? Lack of obedience and discipline is a sign of apostasy in the home. (See II Tim. 3:2). Children, obey your parents in the Lord; for this is well pleasing unto the Lord." Col. 3:20. Children need responsibility early in life. Punishment should be fulfilled. A child should always know why and for what he is disciplined. Parental discipline in the home. What was the penalty under the law for cursing or smiting one's parents? (See Exodus 21:17). Obedience must spring from love.

14. Children should be seen and not heard.

15. Saying that a child must make all his own decisions is shirking parental responsibility. Chester Christian School, Chester, Pa.

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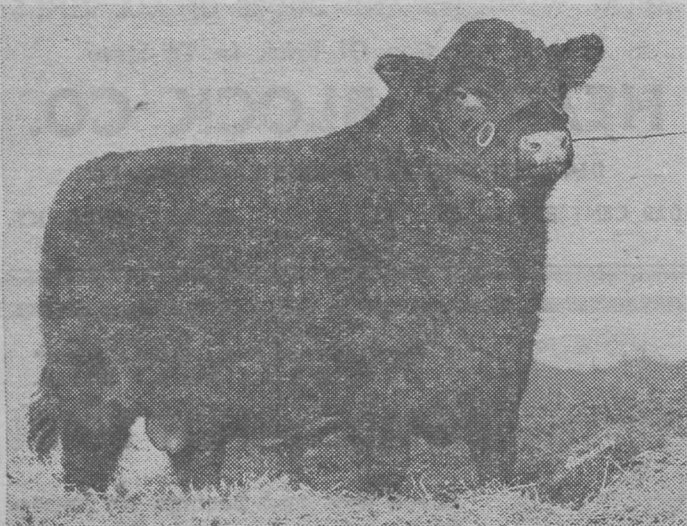


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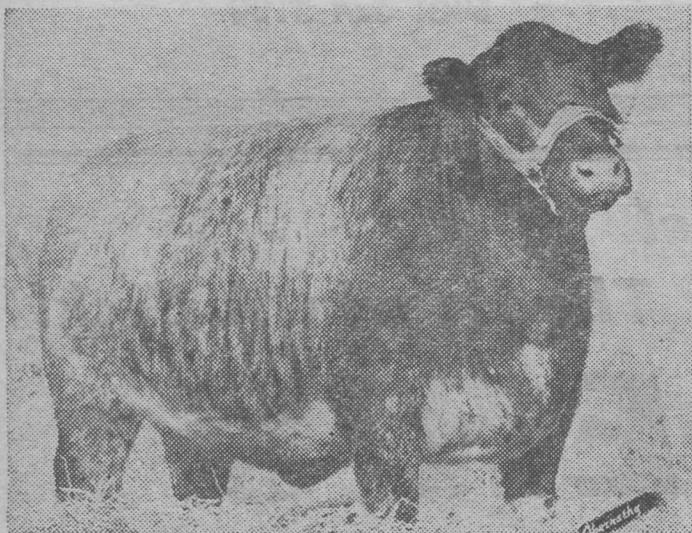


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WAUKESHA, WISCONSIN

The Mixed Multitude

(Continued from page 11)

dogmatic on the subject, but since God had just poured out all those terrible judgments upon Egypt, these people might have feared other judgments. I am persuaded that many among the mixed multitudes in the churches today have joined a church as a sort of fire insurance. Then, too, that mixed multitude, seeing God's great blessings poured out upon Israel, may have gone along hoping to partake of God's material

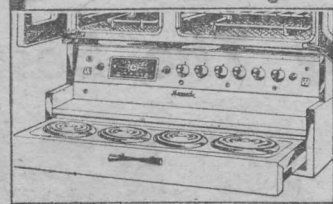
blessings upon His chosen people.

But now that we see them going out with the Israelites, let us look to see just what was the result of their going. In Num. 11: 4-6 we find that the mixed multitude fell a lusting. And from the context we are persuaded they were lusting after the flesh-pots of Egypt. Now if no one else had been affected by their lusting, it would not have been worthy of mention. But if we look closely at this Scripture we shall see that their lusting caused the Israelites to become dissatisfied with what the Lord was feeding them.

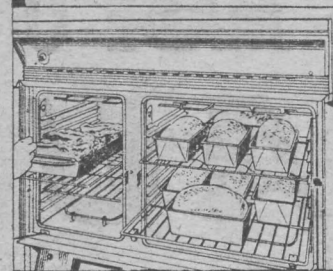
So it is today. The mixed multitude in the churches begin to lunge after the things of the world after they do so, many of the people begin to notice how God's precious Word is. As a result there soon comes on the scene, the brotherhood banquet, the sisterhood banquet, the sweetheart banquet, the Sunday School banquet, the training ion banquet, and when they get out of names for it they have a banquet. And for the programs they must have some games of some sort, some sports. (Continued on next page)



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The Mixed Multitude

Continued from page 18)
... a lot of fun and frivolity, just anything except old dry manna. For those who wish to keep the mixed multitude happy, and their pockets open, this type of program is highly recommended.

have existed. Even in the garden of Eden, when old Satan had no one to send, he went along himself. A little later when Abel went to offer his sacrifice before the Lord, we see Cain tagging along. And when God chose Abraham to go to the promised land, even though in Isa. 51:2 He says, "I chose Abraham alone," we see Terah and Lot dragging along with him. Even though Lot was a justified man, he was out of place here.

The devil's crowd will resort to all kinds of trickery, and deceit in order to be outwardly affiliated with the Lord's people. In Joshua 9:1-9, the Gibeonites worked wilily; that is, they resorted to trickery and deceit in order to gain a covenant with Joshua and his people. Here we see the subtlety of the serpent in the garden. These people came to Joshua wearing old tattered clothing, old worn out shoes tied on their feet, carrying old worn out wine bottles, or skins, and old dry mouldy

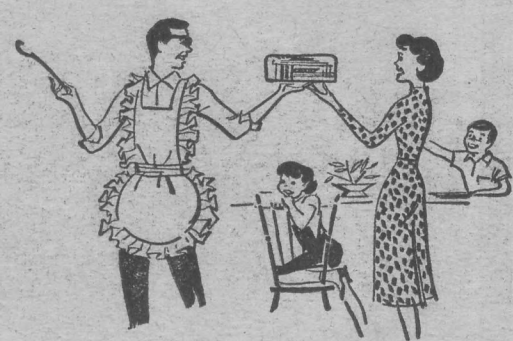
bread in an effort to prove they were not of the land of Canaan. In verse 9 they told Joshua they had come from a very far country because of the name of the Lord thy God. Please note, they said, "Thy God," not "Our God." Some three days later Joshua and his people learned that the Gibeonites were really some of the people of the land whom they had been commanded to utterly destroy.

In Neh. 5:17 Nehemiah says there were at his table an hundred and fifty Jews beside those that came unto them from among the heathen. This mixed multitude seems to have made it fine at Nehemiah's table. While eating his food, they probably had more fun than a barrel of monkeys. But in the first three verses of chapter 13 of this same book, we find that studying, the law separated them. It will do it every time. Many a Baptist pastor of today who lives sumptuously every day would probably have (Continued on page 20, column 3)

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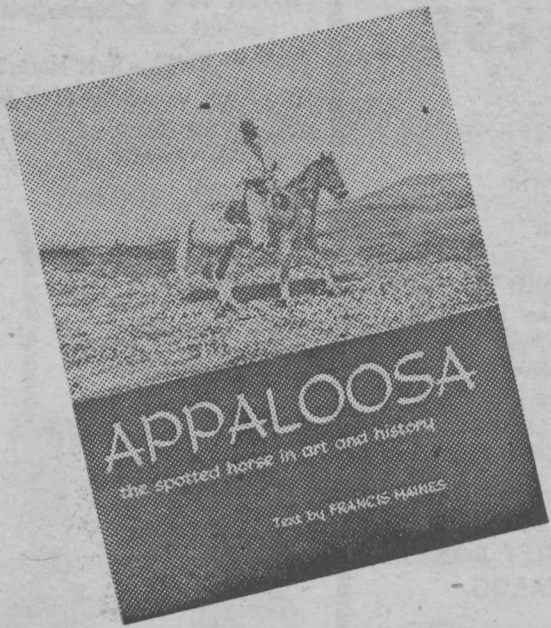
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Paul E. Holstein, W. Va.

We are several days late with our Rally Day offering, but it could not be helped. We thank God every day for TBE and enjoy all you and Bob write, you may be sure. God bless you both, your families and staff.

Eld. Arthur J. Corcoran, Mich.

Remember this, if nothing else, that we love all of you and stand behind you 100%.

Mr. and Mrs. George teBrake, Wis.

Enclosed is a check for \$10.00 for expenses of publishing The Baptist Examiner. Each issue is a delight to read, and I learn many new spiritual truths from reading it.


W. W. Whitaker, Mich.

The Mixed Multitude

(Continued from page 19)

to make tents, so to speak, to help support his family if he really began to preach the Word, and left off all the flesh-pots of

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3. Cook about 20 minutes more. Serves 1.

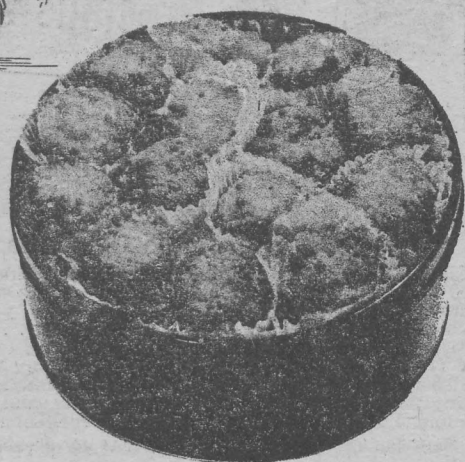


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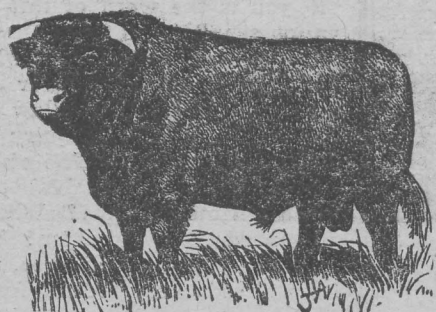
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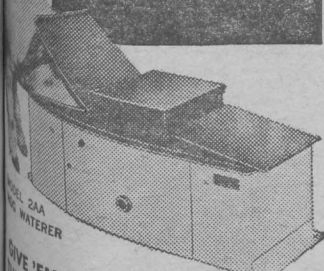
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is now here, and for poor lost sinners everywhere and therein is every God - called gospel preacher's constant and continuous theme, and he may know that every sinner is a possible recipient of God's divine grace and also that that grace received always means salvation.

What the grace of God brought — Salvation

(1) What is it?

We are now at the very climax and essence of our subject when we think about the salvation which has been brought. If the grace of God were great and in every way important, so was the cargo which it brought. The salvation, then, is in every way worthy of the grace which brought it. The writer of the Hebrew letter called it "so great salvation" (2:3); and again, an "eternal salvation" (5:9). It is effective both in this life and in that which is to come; a salvation so complete and final that beyond it there will never be a need of any other or a further salvation.

Sin — making the dire need of salvation — was the occasion of the appearing of the grace of God. And the salvation which it

brought was the thing most needed among men and the accomplishing of it was the greatest and grandest achievement which we know any thing about. Salvation, as well as grace, is one of the big and very meaningful words of the Bible. It means deliverance from the penalty and power of sin; also, finally from the presence of sin. It covers all that saving process from the time grace begins its sacred work in the heart of a sinner till he or she is brought to glory beyond death and the resurrection. It is the all-inclusive word which covers justification, regeneration, reconciliation, sanctification, and every phase of the process clear on up to glorification.

(2) To whom?

There is a point in our text where a misunderstanding should be avoided. We have already noted that the Revised Version renders this verse, "bringeth sal- (Continued on page 22, column 1)

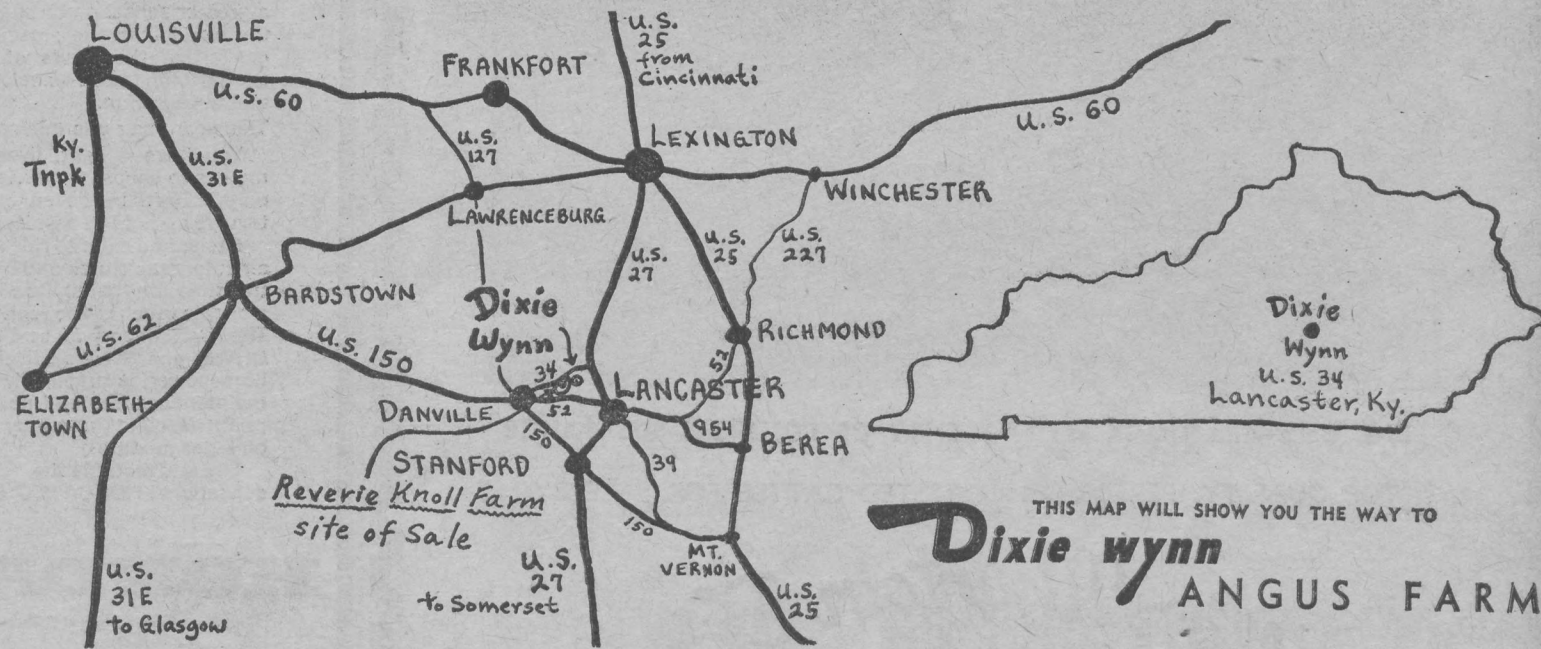
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THE GRACE OF GOD
Continued from page 8)
Appeared to whom?
The King James version of this makes it read, "hath appeared to all men," while the Revised Version reads, "hath appeared, bringing salvation to all men." However, we need not trouble ourselves about the different meanings of the translations for both mean practically the same and salvation can come to all without grace coming to the same person also. Keep in mind that salvation is always by faith, and only in that way, or there is no salvation. Verse 5:15 is a very apt quotation here, "For if through the grace of one, many be dead, and more the grace of God, and the gift of grace, which is by the man, Jesus Christ, hath been extended unto many." Not assuredly, then, we have the glorious fact and truth that the grace of God has appeared,

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number, made this declaration: "to you is the word of this salvation sent." (Acts 13:26).

To all our readers, anywhere and everywhere, whoever you are: will you please allow and listen to a word of inquiry and exhortation just now? Who of you already know this salvation in an experimental way? Who of you needs this salvation? Who wants it or longs for it, yea, may have already been seeking for it? Those who already possess it are rejoicing in it, unless, like David of old, some unconfessed sin has caused them to lose that joy. All who do not now possess this salvation stand in the utmost need of it, for you are lost now, under the just condemnation of a holy God now.

"He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (John 3:18).

"He that believeth not the Son... the wrath of God abideth on him" (John 3:36).

Who wants or desires this salvation now? Do you? Why shouldn't you want it? Would to God that His Holy Spirit would just now awaken such a desire in your heart. If you could be brought to see yourself as God knows and sees you and describes your condition in the Bible, then this desire to be saved would become the keenest, most urgent and pressing desire you have ever known.

You are without hope and without God in the world, entirely hopeless. Your soul is out of relationship with God and Ephesians 2:2 teaches that the sinner's walk is according to the course of this world and according to the prince of the power of the air. Every one is either dominated by Satan unto disobedience or by Christ unto obedience. A new Master is needed who will give real freedom: "If

the Son therefore shall make you free, ye shall be free indeed." (John 8:36).

To thus see oneself reveals the kind of salvation needed and leads one to confess, "I am lost unless God saves me." And He will instantly save all who thus see and acknowledge their need and wholly trust and depend on Him. *"He that heareth my word and believeth on Him that sent me hath everlasting life."* (John 5:24).

Salvation can never come by submission to a ceremony, be it baptism, or the Lord's Supper, or Confirmation or any thing else. It is through repentance toward God and faith toward the Lord Jesus Christ.

The Grace Of God

(Continued from page 21)

no means implies that all men are saved, will be saved or will come to possess this salvation. No, there is no Universalism taught here nor any where else in all of God's Word. It does mean, though, that this gospel grace brings, reveals salvation to all kinds and classes of sinners everywhere and is enjoyed by all believers — salvation from sin

and wrath, from death and hell. Many scriptures teach the universal proclamation of salvation to all; for example, the announcement of the angel to the Shepherds near Bethlehem: "... behold I bring you good tidings of great joy, which shall be to all people." (Lk.2:10).

Another — "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15).

Paul, in preaching to a great

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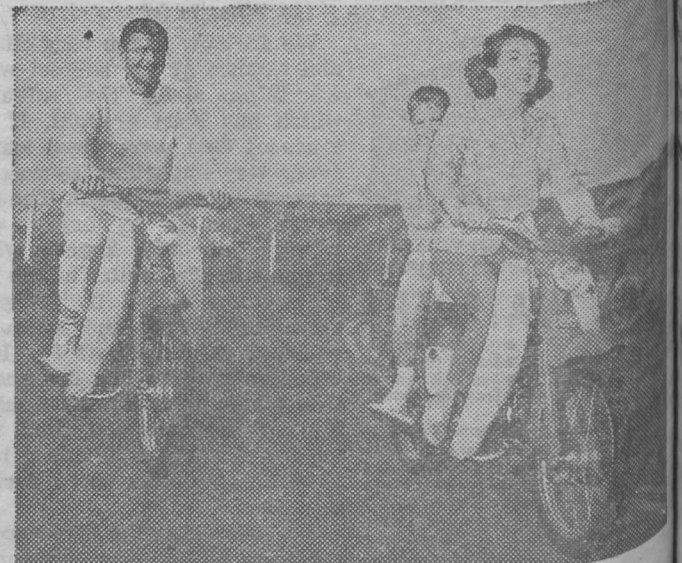
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Piece Of Historical Proof That Baptists Have Perpetuity To Christ

Link One. — The Baptist ton's Israel of the Alps page 39). Church at Dyer, Tennessee was organized by J. W. Jeter, who came from the Philadelphia Association.

Link Two. — Hillcliff Church, England. H. Roller came from the Philadelphia Association to the Hillcliff Church. (see Minutes of the Philadelphia Association, Book 3, item 1.)

Link Three.—Hillcliff Church organized by Aaron Arlington, A. D. 987. (See Alex Muns-

Link Four. — Lima Piedmont Church ordained Aaron Arlington in 940. (See Jones' Church History, page 324.)

Link Five. — Lima Piedmont Church was organized by Balcolao in A. D. 812. (See Neander's Church History, Vol. 2, Page 320.)

Link Six — Balcolao came from the church at Timto, Asia Minor. (See Neander's Church History, Vol. 2, Page 320.)

(Continued on page 24, column-1)

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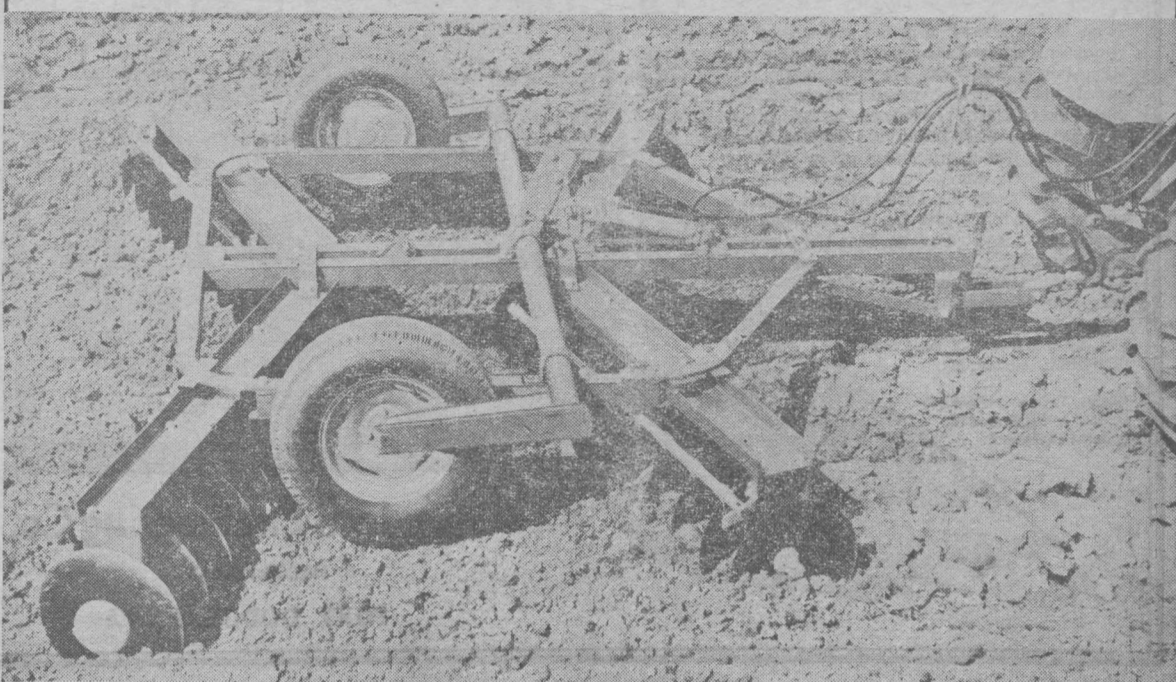
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Historical Proof

(Continued from page 23)

"Link Seven — Timto Church was organized by Archer Flavin, A. D. 738. (See Mosheim's Church History, Vol. 1, Page 394.)

"Link Eight — Archer Flavin came from the Daretha Church, organized by Adromicus, A. D. 671 in Asia Minor. (See Lambert's Church History, Page 47.)

"Link Nine. — Adromicus came from Pontifossi at the foot of the Alps in France. (See Lambert's Church History, Page 47.)

"Link Ten — Pontifossi Church was organized by Tellestman from Turan, Italy, A. D. 309. (See Nowlin's Church History, Vol. 2, Page 398.)

"Link Eleven. — Turan Church was organized by Tertullian from Bing Joy, Africa, A. D. 237. (See

Armitage's Church History, Page 182.)

"Link Twelve — Tertullian was a member of the Partus Church at the foot of the Tiber that was organized by Polycarp, A. D. 150. (See Cyrus' Commentary of Antiquity, Page 924.)

"Link Thirteen.—Polycarp was baptized by John the Revelator on the 25th day of December, A. D. 95. (See Neander's Church History, Page 285.)

"Link Fourteen. — John was with Jesus on the Mount. (See Mark 3:13-14 and Luke 6:12-13)"

INFIDEL PIKE SPEAKS AT SBC SEMINARY

The following paragraph is quoted from the April issue of *The Span* the official publication of Golden Gate Baptist Theological Seminary (Southern Baptist), Mill Valley, California:

"California Bishop of the Episcopal Church, James A. Pike was the recent speaker in chapel services on the seminary campus. The theologian who once was a practicing lawyer and an avowed agnostic reported he was converted when faced with the realization that 'God has the resources to take up into Himself all the sins of human personality.'"

In Dec. 21, 1960, issue of the *Christian Century*, Bishop Pike denied and flagrantly denied, just about everything a Christian believes. He denied that Christ is the only way of salvation. He said that he was "now an atheist" in regard to the god "who would limit salvation to a select group of people who happened to have heard the news and heard it well."

His Cynicism

He admitted that he led congregations in reciting the Apostle's Creed while at the same time publicly denying every basic doctrine of that creed. "There are several paraphrases in the creed that I cannot affirm as literal prose sentences but I can certainly sing them—as a kind of war song picturing major convictions in poetic terms . . . I

certainly do not believe Christ sitteth on the right hand of the Father (After all in the parts of the Orient they say that's the place of honor in places)."

He said that he felt the way about Christ ascending Heaven. He said he felt the way about "conceived by Holy Ghost and born of the virgin Mary."

In the Southern Baptist convention's "1962 Annual" on page 104 the convention's executive committee states that in 1960

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Such evidence as this cannot be disputed. While others boast of their modern origin, customs, and innovations Baptists are the only ones that are able to prove their succession and trace their history back to the days of Jesus' personal ministry on earth. The principles taught by Baptists today are not new. They are the same ones that have been taught by the people of God through the ages, even back to the apostolic days. There have always been groups of Christians known by many names, but in fact were really churches of Christ worshipping and serving God in all ages. These have been responsible for the perpetuation of the New Testament doctrines and truths that we preach today.

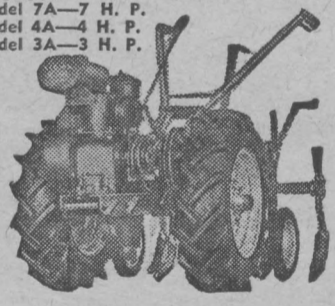
SEND TBE TO OTHERS

the Golden Gate seminary received from the Cooperative Program \$333,955 for operating expenses, and \$100,000 for capital expenses, if the Southern Baptist convention, loyalty to the Cooperative Program, not loyalty to the Word of God, is the test of fellowship. A preacher does not enthusiastically and persistently beat the drums for the Cooperative Program is as hollow and gotten rid of as soon as possible.

—Western

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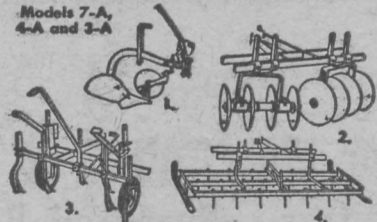
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Model 4A—4 H. P.
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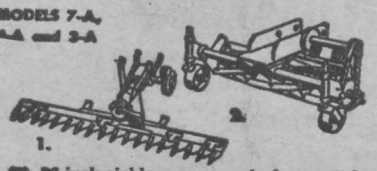
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Life

To the preacher life's a sermon,
To the joker life's a jest,
To the miser life is money,
To the loafer life's a rest.

To the soldier life's a battle,
To the teacher life's a school,
Life's a great thing for the thinker,
But a folly to the fool.

Life is just one long vacation
To the man who loves his work,
But its constant dodging duty
To the everlasting shirk.

To the faithful, earnest worker
Life's a story ever new;
Life is what we try to make it—
What, my friend, is life to you?

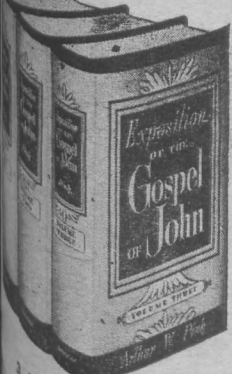
"Quench Charlie?"

(Continued from page 4)
That this was pretty much, considering the role the hump played to the livelihood of the men in the desert.

Quench Charlie? Spurgeon did not on some occasions in his life usually managed to live in such circumstances. Once in a while he would become depressed by something unkind said in the papers. One paper called him to a rocket that went down and came down the same way. Charlie remarked to a close friend, "Have I gone up like a rocket to come down like a rocket?" He said this with quite an emotional strain and was somewhat diswrought about the

depression, Charlie addressed his students at Pastor's house thusly, "Our work, when undertaken, lays us out in attacks in the direction of depression. Who can bear the burden of souls without some sinking in the dust? Pastors, if not fully satisfied with their longings after men's souls, if not fully satisfied with their anxiety and disquiet, to see the hopeful sinners waxing bold in sin — are not these enough to crush us to the kingdom comes not would, the Reverend Name followed as we desire, and we must weep. How can we believe not our rest? The Divine Arm is not weary and to depress, for study is a weariness of work; but ours is more than work — it is heart work, on the inmost soul. How on Lord's Day evenings, we feel as if life were washed out of us. After our souls over the creation, we feel like empty

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earthen pitchers which a child might break."

Charlie's hour of departure from this life might have come much earlier than expected because he had a close call with a murderer one time. This fellow came to see him at his home in Westwood and wished to converse with Mr. Spurgeon in private. They went out into the garden to talk. The man said he was Henry Ward Beecher's son, and proceeded to tell many false stories about Beecher. Charlie got suspicious of the fellow as the stories continued and then the man asked for money. Charlie replied that if he were Beecher's son he could easily obtain the money. The man looked menacingly at Spurgeon and then was implored to leave. The next day in the papers Charlie saw this man's picture in the newspapers. He had murdered an elderly lady for her money and was caught!

In the physical realm Charlie was quenched by the gout. In later years it became very painful. Of this thorn in the flesh he remarked, "If you put your hand in a vice and let a man press as hard as he can, that is rheumatism; and if he can be got to press a little harder that is gout."

The last years of his life were spent at a place in the south of France called Mentone. He usually stayed at the Hotel Beau Rivage because he loved the beauty of that section of the country. While afflicted here, he received such famous Christian personages as George Muller of Bristol, and J. Hudson Taylor, founder of the China Inland Mission. While in his affliction, his brother James Spurgeon ministered at the Tabernacle back in London as co-pastor.

He received many callers here and had many prayer meetings with the ministers who came to visit. He did a lot of writing and continued his soul winning activities by letter. He became particularly burdened about the children of preachers and their need of salvation. He wrote to the child of one minister in all tenderness, "My Dear Young Friend . . . I am anxious that the little ones should be saved. I heard a number of ministers pray for their dear boys and girls; and after they had done, I said to myself, I will write a letter to their children and try to make them think of Jesus."

The gout got worse and he delivered his last sermon, sitting down at Mentone, France on the last evening of December, 1891. Note in his last remarks how he sees the time when his life work will be ended:

"God is light. We cannot add to His brightness, but we may act as reflectors, which, though they have no light of their own, yet, when the sun shines upon them, reflect His beams, and send them where, without such reflection, they might not have come. When the Lord shines upon us, we will cast that light

Calamity?

The story is told of the only survivor of a shipwreck who was thrown upon an uninhabited island.

After awhile he managed to build for himself a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had was now gone up in smoke. The worst had happened, so it appeared.

But what SEEMED to have happened for the worst was in reality, for the best. To the man's limited vision it was the worst.

To God's infinite wisdom, his loss was for the best — that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?

—Western Voice

upon dark places, and make those who sit in the shadow of death to rejoice in Jesus our Lord. We hope that God has been in some measure glorified in some of us during the past year, but we trust He will be glorified by us far more in the year which now begins. We will be content to glorify God either actively or passively. We would have it so happen that, when our life's history is written, people will not think of us as 'self made men,' but as the handiwork of God, in whom His grace is magnified. Not in us may men see the clay, but the Potter's hand. They said of one 'He is a fine preacher,' but of another they said, 'We hardly notice how he preaches, but we feel that God is great.'

"We wish our whole life to be a sacrifice, an altar of incense continually smoking with sweet perfume unto the Most High. Oh, to be borne through the years on the wings of Praise to God! To mount from year to year, and raise at each ascent a loftier and yet lovelier song unto the God of our life! The vista of a praiseful life will never close, but continue throughout eternity. From Psalm to Psalm, from hallelujah to hallelujah, we will ascend the hill of the Lord, until we come into the holiest of all, where, with veiled faces, we will bow before the Divine Majesty in the bliss of endless adoration. Throughout this year may the Lord be with you. Amen!"

As the days of the new year passed, Charlie grew worse. A. T. Pierson says that on January 26th he became unconscious and was "unable to communicate any parting word to the loved ones who waited . . . He could utter no dying testimony, his forty years ministry made that unnecessary." At five minutes past eleven on the Lord's Day, January 31st, 1892, Charlie at the age of 57, entered into glory.

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He was taken back to England and buried in Norwood Cemetery, London. On the right side of the monument over his physical remains, awaiting the resurrection of the dead, are these words which Charlie always wrote in friend's albums when they asked for an autograph and a quotation,

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

The following verse also appears on the stone with the above words,

"Then in a nobler, sweeter song,
I'll sing thy power to save
When this poor lisping, stammering tongue,
Lies silent in the grave."

Quench Charlie? He lives on in that blessed eternal state today, and in many ways is still living here on earth. Countless thousands of ministers have profited by his life, his many published sermons and lectures, his many missionary endeavors perpetuated, and his deep insights into the Pastorate.

David Livingstone said Spurgeon's personal ministry to him was much consolation while he was in Africa, and Dwight L. Moody used to frankly admit that his fires came from the Bible and Mr. Spurgeon. Moody got his hands on everything he could of Spurgeon's published works and studied them thoroughly.

Spurgeon has been called many things in his ministry, one biographer referring to Charlie as "the most original humorist of his age." He was called and still is known as "the Prince of Preachers."

However, Charlie would be the first to agree that any power he exercised over people came by way of a supernatural source. He believed the prayers of God's people was one reason for his great success and that to God belonged all the glory. The only way to appraise such a life is to say that "The Lord was with him."

Those people who went "Over The River To Charlie" really were in need of Charlie's Christ and to that end Charlie promoted his Saviour to each individual. Oh, for some more Charlies!

Mark 16:16

(Continued from page one)
make on this verse is that one cannot be saved prior to baptism. They say with emphasis, "The verse does not say you are saved when you believe, but it says you

must believe AND be baptized." I heard one Campbellite put it this way: "Suppose you went to the store to get a sack of potatoes that were priced at a dollar and a quarter; if you only laid down a dollar the clerk would tell you the potatoes were a dollar AND a quarter. That's what you'd have to pay."

That illustration might hold true if the potatoes were Campbellite potatoes. But what if there were another sack of good ole Bible potatoes with no price at all on them? The clerk would then say, "Here's you a free bag of Bible potatoes; a man named Jesus paid the price for everyone who wants a bag."

What is the true meaning of Mark 16:16? Baptists certainly believe the verse, but they do not at all believe the Campbellite twist. What we believe the verse means is this:

An examination of the Bible on the subject of salvation will reveal that a person is in union with God when he trusts Christ as Saviour. "He that believeth on him (Christ) is not condemned" (John 3:18. Also see John 1:12, 3:16, 3:36, 5:24, 6:47, 20:31; Acts 10:43, 13:39, 16:31). Now in describing the believer, you can add baptism, prayer, church membership, the Lord's Supper, or any other good work; so long as you are speaking of one who truly trusts Christ as Saviour, you can most certainly say of him, "he shall be saved." Surely, if he that believes is not condemned, then he that believes and is baptized shall be eternally saved!

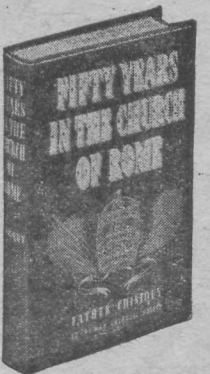
All of the promises relating to salvation are made to the believer. Certainly, then, he that believeth and is baptized shall (Continued on page 26, column 1)

FIFTY YEARS IN THE CHURCH OF ROME

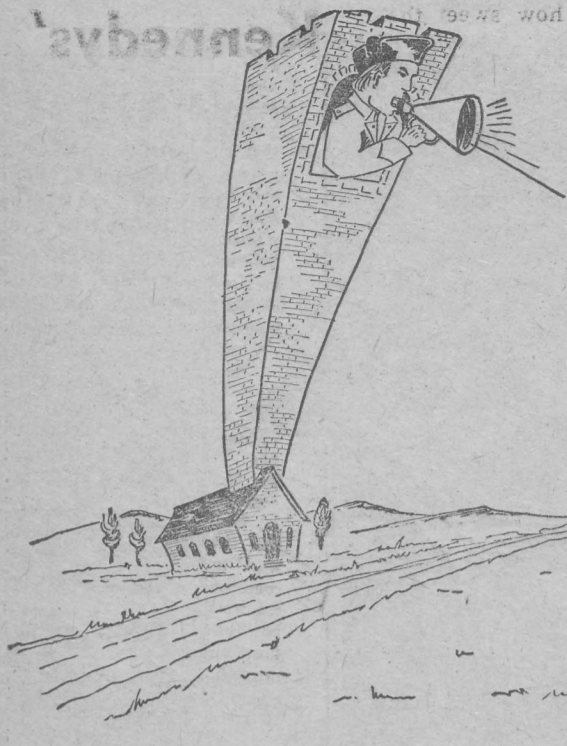
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Mark 16:16

(Continued from page 25)

be saved! How could such a one miss being saved, in view of the many promises of God made to the believer?

Why is baptism here mentioned in connection with faith? Evidently it is to be considered as an evidence of one's faith; that is, the believer goes on to show his faith in good works. The faith that does not work is a false faith, a dead faith (James 2:24). True faith, faith that is the gift of God (Eph. 2:8, 9), works by love (Gal. 5:6). Works are the fruit of true faith in Christ as Saviour. Hence the believer will declare his faith in water baptism, as well as in other good works.

You will notice that while Mark 16:16 speaks of one who believes and is baptized and of one who believes not, it does not have anything to say about the person who believes but has not as yet been baptized. There is an intermediate period between faith in Christ and baptism. Mark 16:16 does not mention this period; it has nothing to say about he that believes but has not yet been immersed. Can we find the answer as to the condition of such a person? Yes, we read in John 3:18: "He that believeth on him (Christ) is not condemned."

Campbellism, however, finds itself in quite a predicament in regard to the person who has not as yet been dipped. It is conceivable that a person could be standing in the water of the Campbellite baptism and still not make it to salvation! In other words,

a person could have followed the Campbellite formula of hearing, believing, repenting, confessing and be in the water, ready to be immersed, yet if something were to intervene and keep the person from being put under the water, everything would have been in vain. This means that God cannot save the person unless dipped by the Campbellite preacher. Neither can the person save himself, for he has done all he can do. Only the Campbellite preacher can save at this point. He is therefore the "saviour" in Campbellism.

How blessed is the way of grace, when compared to such a notion! How wonderful to have a Saviour who is not bound to water or the Campbellite preacher or anything else!

Yes, Baptists truly believe that the person who trusts Christ and is baptized shall be saved. And we also believe that the person who trusts Christ and has not yet been baptized shall be saved. Faith in Christ is alive before baptism, in the act of baptism, and after baptism. Baptism does not give faith its life. Rather, true faith in Christ works by love and moves the believer to be baptized.

(Taken from "Campbellism—Its History and Heresies" by Bob L. Ross. \$1.00 from us.)

"Why I Don't Want To Go To Hell"

(Continued from page one) throne, and him that sat on it,

from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

I once saw a picture of a man with a drove of pigs following him. As he walked along, even though there was no one behind driving, they were being led to the slaughter house which loomed in the distance. The reason they were following was that the man was dropping grains of corn, thus coaxing them on to their death.

I can imagine another picture just as real in which Satan is leading the parade. He drops tempting things which appeal to the flesh to entice his followers on. All classes — rich and poor, educated and uneducated, high and low — all classes are hurrying on to hell with the Devil. In the distance looms the bottomless pit, the midnight darkness, the lake of fire, the conscious torment, and the weeping and wailing and gnashing of teeth. In view of this fact, I offer some reasons why I don't want to go to hell.

I

I DON'T WANT TO GO TO HELL BECAUSE THE DEVIL IS GOING THERE.

A lot of folk have in mind that the Devil is going to make kindling wood out of the unsaved. They think that the Devil is to punish the unsaved in hell, but not at all. Hell for the Devil will be just as much punishment as it will be for anyone listening to this message who may die unsaved. It will be a place of conscious torment and punishment for both. The word of God tells us about Satan being cast into hell. Listen:

"And the devil that deceived them was CAST INTO THE LAKE OF FIRE and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:10.

He has clogged the steps of each toiling saint; he has dugged pit after pit for my feet; he has worried me so in life that I don't want to spend eternity with him. Yet, this must be the lot of every man who dies unsaved.

II

I DON'T WANT TO GO TO HELL BECAUSE ALL THE FALSE PREACHERS AND UNSAVED CHURCH MEMBERS ARE GOING THERE.

Not everyone who goes to church sanctimoniously is going to heaven. Many who have on the dress of the clergy are going to hell. Many who have gone to church with an air of piety, with a hymn book under one arm and a Bible under the other, yet with no grace in their heart and without Christ in their life, are going to hell when they die. Listen to this Scripture:

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

This verse declares that the only book that will count in the day of judgment will be the book of life. It isn't a question as to whether your name is inscribed in some church record — the question is, is it in the book of life?

Listen to another Scripture:

"Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from me, ye that work iniquity."—Mt. 7:22, 23.

This is a solemn picture of the judgment when men stand up to plead for themselves, hoping that through their preaching, their personal work, and their good deeds they shall be able to escape hell. In view of the fact that Jesus says to them, "depart from me, for I never knew you," we thus see unsaved preachers cast into perdition. I tell you, beloved, all false preachers and unsaved church members — all unregenerated — are going to hell.

I have had a lot of trouble in life with false preachers. Unsaved church members have been thorns in my flesh. In fact, I can say that both unsaved church members and false preachers have been splinters under my toe-nails. In view of this fact, I don't want to go to hell, for I don't want to have to associate with them in eternity as I have here in this world.

III

I DON'T WANT TO GO TO HELL BECAUSE THERE ARE NO BABIES THERE.

I realize the Bible tells us that everyone is born depraved. Of course, this includes babies. From the very hour of conception, every child has a sinful nature. Listen:

"Behold, I was shapen in iniquity, and IN SIN did my mother CONCEIVE ME."—Psa. 51:5.

These babies are conceived with a sinful nature and likewise born depraved, and yet beloved, that infant is redeemed by the blood, if it dies, for the Word of God so indicates.

Job said:

"Why died I not from the womb? why did I not give up the ghost when I came out of the

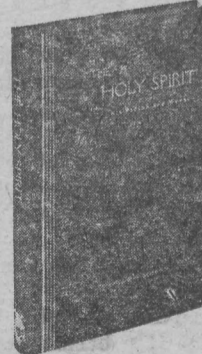
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Also while writing this I want to again thank you for the Examiner. What a going the paper has meant since I first found a copy. I confess that I depend on it for spiritual refreshment. Lord give The Examiner many long years of missionary work to those who desire salvation.

Fraternally yours,
Hillary Howell,
Tucson, Arizona

belly? Why did the babe vent me? or why the babe I should suck? For now I have lain still and been at rest."—Job 3:11-12.

In the light of this, no doubt that the babe in infancy is quiet and in the Lord.

Oh, what comfort this to those who have little or have gone on before. Some you may look at those little that your darling used to be and it may become necessary to you to fold and put away the little dresses from which the has slipped its moorings in eternity. But ere you let drop fall, just remember that little baby is safe with Lord Jesus Christ.

I remember a certain preacher who lost a baby who seemingly would be comforted until the Lord gave him a vision in which he saw a shepherd leading a flock of sheep. When this flock came to the stream, they refused to pick up the little lamb and carried it to the other side, and started bleating, the mother sheep followed to the other side. From this, this old man learned God's truth. Jesus was the shepherd; the little baby was death; the little baby his baby; and he himself was of the flock of sheep who had a treasure — a little baby on the other side.

As the poet said:

"Beckoning hands of one, see,
Baby voice calling,
Rosy-cheeked darling,
of the home,
Taken so early is come.

Beautiful hands, baby's
Calling you, father, to

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sand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb, that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.—Rev. 5:9-14.

John also talks about the singing of the songs of Moses and the Lamb. Listen:

"And they SING THE SONG of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

Yet, in hell, beloved, no one will ever sing. In hell you will never hear:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath the flood,
Lose all their guilty stains."

Also, if you die and go to hell, you will never hear:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see,"

Or, you will never hear:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Further, you will never hear:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;

Jesus ready stands to save you,
Full of pity, love and power."

I tell you, beloved, I don't want to go to hell because there are no songs there, and there will be no singing there.

VI

I DON'T WANT TO GO TO HELL BECAUSE HELL WILL BE A PLACE OF VILE COMPANIONSHIP.

All the moral off-scourings of this world will congregate in hell. Listen to God's description of it:

"But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22:15.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."—I Cor. 6:9, 10.

Throughout eternity even the best moral people of this world who have rejected Jesus will (Continued on page 28, column 1)

Kennedys' Legislation

In that civil rights message to Congress the Kennedys demand that the Congress give the Federal Government authority over all the hotels, motels, businesses, restaurants, and theaters of this country. They demand the abolishment of the property rights guaranteed to all Americans, white and black, by the Constitution of the United States.

Three-fourth of the religious denominations, all the "advanced preachers," and all the amateur statesmen think that proposal is a definite step toward "making democracy work." It is putting "human rights above property rights."

If the Congress enacts the legislation proposed by the Kennedys and Powell, as soon as the Federal Government has given and enforced its orders to the hotels, motels, businesses, restaurants, and theaters, it is going to begin giving and enforcing orders to the churches. That church that denies "equal opportunities to all our citizens," that church that retains a color line, will not be permitted to have its offerings deducted from the income taxes of its donors. And for the simple reason that "all of our citizens" sustain the Federal Government with their taxes. There must be no discrimination. The doors must be thrown wide open to all who wish to enter.

The abolishment of property rights is the first major business of a Communist regime. When they are abolished in this country they are going to be abolished in the name of equality. And in a Communist state the only equality is in slave camps.—N. Smith.

One of Kennedy's backers denies that Communists are behind the race "demonstrations," yet says Communists are taking advantage of the racial situation. Certainly, Kennedy is heading the nation toward Communism with his request for Federal control over businesses. This is to the advantage of Communists, regardless of the race situation—Ed.

for you, for you led me into deeper sin."

I can see a vile seducer as he meets the girl whom he has ruined, and can see her gnash at him with her teeth, saying, "I am glad you are here; you deserve it, for you led me here."

This, beloved, is God's description of hell — a place where those who go there will gnash on one another eternally with their teeth, as dogs might fight over their food.

Several years ago, on the Pacific Coast in California, there was a great prosecutor named Asa Keyes. He sent over a thousand criminals to San Quentin prison in California. Later, he himself was sentenced to the same prison for a criminal violation of the law. When he entered the prison, the Associated Press declared that there was a long sardonic laugh that greeted him. The men whom he had sent there, were now mocking him for his own plight. The bitterness finally became so great that they had to put him in a cell to himself to keep him from being killed.

What a picture this presents of hell — the place where there is no love! The natural affection of parents for children, as well as the affection of friend for friend, is completely gone in hell. I don't want to go to hell because there is no love there.

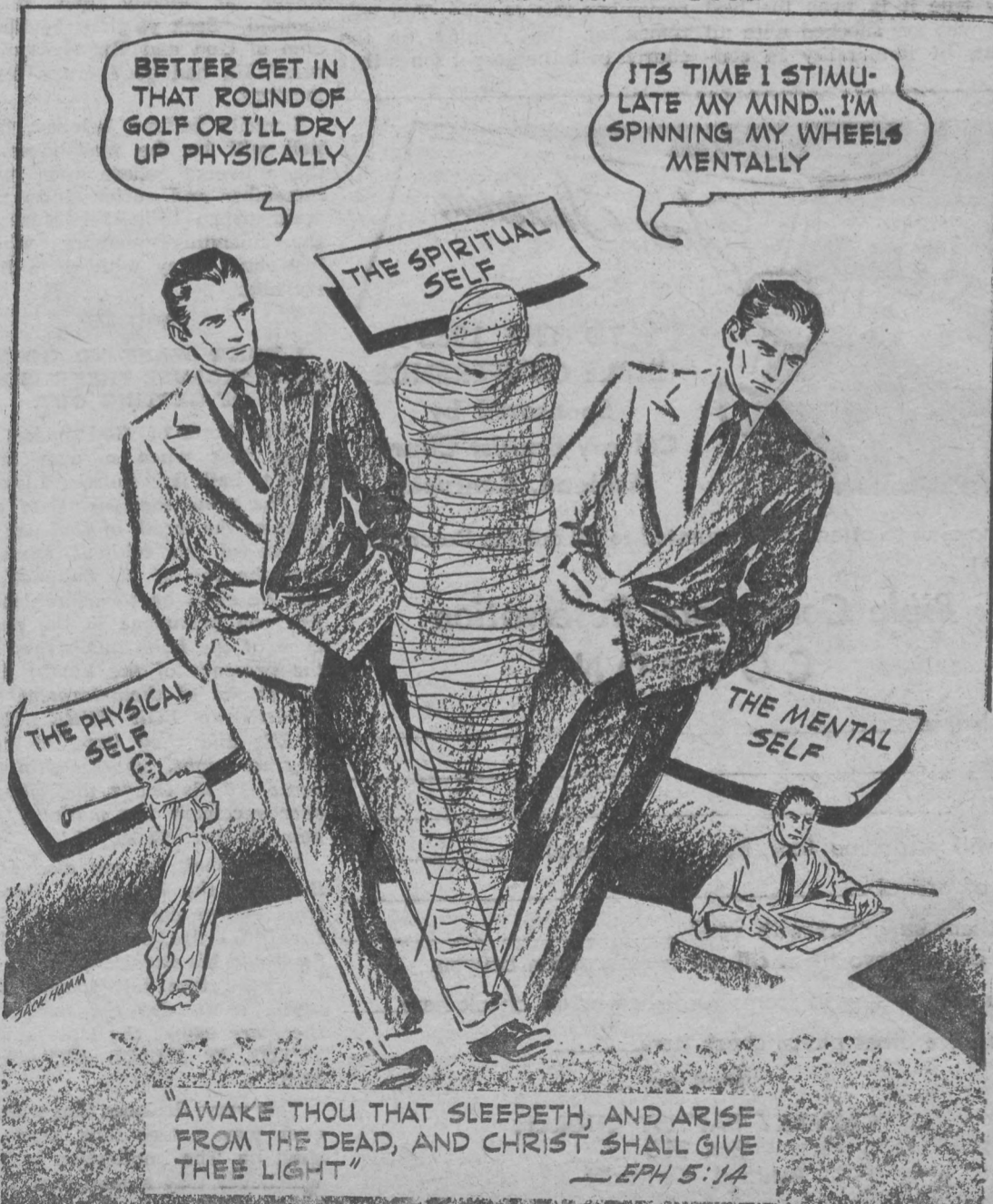
V

I DON'T WANT TO GO TO HELL BECAUSE THERE ARE NO SONGS THERE.

I am not much of a singer, but I do love to sing. There is going to be plenty of singing in Heaven. Listen to John's description of that heavenly choir:

"And they SANG A NEW SONG, saying, thou art worthy to take the book, and to open the seal thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the numbers of them was ten thousand times ten thou-

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"Why I Don't Want To Go To Hell"

(Continued from page 7)

have to associate in hell with the moral off-scourings of creation.

A father and his daughter were riding along on the train. When the father returned from the smoker, he found his daughter in tears because of the vile language by way of profanity and vulgarity she had overheard in the seat next to her.

How true it is, even the best people who are shocked with all thoughts of immorality in con-

duct and speech who reject Jesus, must associate with such vile companions eternally in hell.

VII

I DON'T WANT TO GO TO HELL BECAUSE OF THE UNENDING MEMORY WHICH ACCOMPANIES THOSE WHO GO THERE.

We read:

"But Abraham said, Son, REMEMBER that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented."—Luke 16: 25.

I think the saddest fact relative to hell is that memory goes with the sinner. Every unsaved listener who goes to hell, will remember this sermon. You will remember the ringing of the church bell, the gospel songs that

"THE DEATH OF THE POPE AND WHAT HE HAS LEARNED"

by John R. Gilpin

This recent sermon is now being put into tract form and will be sent to those who request it. Please send cost of postage.

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we have sung with feeling, your wife's Godly life, your mother's prayers, your opportunity to be a Christian, the lives you have ruined, and the life you have wasted. All these shall arise as forgotten ghosts of the past to be a part of your unending memory throughout eternity.

When Moody was just a boy, he was hoeing corn one day with an elderly gentleman. He paused at the end of the row, leaned on his hoe, and told Moody about leaving home, and how his mother followed him down to the gate and when she bid him goodbye she quoted Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

With the words of this text ringing in his ears he went on his way. In town, the first sermon he heard was from this text, but he was determined then to get a position, make a living, become financially independent, and he felt he could not do these if he were a Christian. In the next town he went, he heard the same text. He did not receive Christ again, because he wanted to get settled with this world's goods. As he spoke to Moody standing there in the cornfield, he said, "Lad, whatever you do, seek ye first the kingdom of God and His righteousness." Later Moody himself was converted and wrote his mother about the man. When he learned the man was then in the asylum, he went to see him. Backed up in the corner of his cell, the man pointed a bony finger at Moody and fairly shouted, "Seek ye first the kingdom of God and His righteousness." He had gone crazy from memory.

I verily believe, beloved, that hell will be the mad-house of the universe where men will remember and suffer. I do not want to go to hell because of the unending memory which lost souls carry with them into eternity.

VIII

I DON'T WANT TO GO TO HELL BECAUSE THERE IS NO HOPE OF GETTING OUT.

The Word of God makes it clear that when a man once goes to hell, it is forever. Listen: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up FOR EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

"Then shall he say also unto them on the left hand. Depart from me, ye cursed, into EVERLASTING fire, prepared for the devil and his angels."—Mt. 25:41.

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, THERE IT SHALL BE."—Eccl. 11:3.

This verse declares that whichever way a tree falls, there it shall lie. The implication is that whichever way a man dies, thus

he shall be throughout eternity.

One man is \$250 in debt. He hopes of being able to pay his creditors. Another is sick of a fever. He has hopes that he will soon be well. Another's business is failing. He hopes some day it will be a success. He has hopes for a change. Yet, in hell there is no hope; men are lost forever. On every chain is written, "Forever." The fire blazes out this word, "Forever." The unsaved are pained with thought that it is forever.

Hell will never be burned out. I can imagine a bird carrying this earth to the North Star. Every 100,000 years he carries a piece no bigger than one-tenth the size of a grain of millet. By the time the earth was carried away, we would only be in the morning of the first day of eternity. In this eternity of woe into which men go, there is no hope that they shall ever be released therefrom. I say again that I don't want to go to hell because there is no hope that one shall ever get out.

IX

I DON'T WANT TO GO TO HELL BECAUSE JESUS WON'T BE THERE.

Jesus is going to be in Heaven. He Himself said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

When the child of God departs, he goes to be with Jesus. Listen:

"For I am in a strait betwixt two, having a desire TO DEPART, AND TO BE WITH CHRIST; which is far better."—Phil 1:23.

Each of the unsaved go into a world of inexpressible woe where there is no God.

"He is not the God of the dead, but the God of the living."—Mark 12:27.

I can't begin to tell you how much my Saviour means to me. I can't begin to express my happiness to know that Jesus is my Saviour. I want to be in eternity wherever He is, and therefore I don't want to go to hell because Jesus won't be there.

CONCLUSION.

Finally, beloved, let me say that I am not going to hell. I have no thought of going to hell. The sin question and the hell question were both settled the day that Jesus became my Saviour, for He bore my sins on the cross and there suffered my hell.

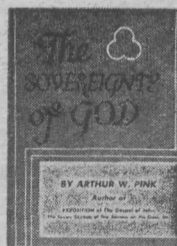
How can you keep from going to hell? Listen:

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

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

A watchman at a bridge saw the bridge swept away by a flood. Within two hours, the midnight train would come thund-

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MOUNTAIN MUSINGS

By Simon Muso



Jed Snodgrass is a fellow goz in fer most airy things in th' air. He tole me th' day that he'd jest as soon as one church an another. I tole that he'd be jest as well to jine any of 'm. Further th' churches would be spar-

I obsarvat'd that th' fellas goz to church th' leest seem to thank it's th' biggest job in life to git redly to go. I open'd don't seem to think any more of a job than any else. Furthermore, they reely enjoy it.

Now fer a litt'l poetry: "Don't be fuled by a purty. Look inside fer saving grace. Dedikat'd to all yung womin who air kontinuin makin' th' fatal leep.

We need more bodies bizz less bizz-bodies.

(More Musings Next Week)

dering by. He stood in the of the track and waved th' tern at the engineer, but the engineer paid him no heed. I no answering whistle came stepped from in front of the just in time to save his br as the engine fanned his h and hurled the lantern in the neer's face and shouted, God's sake, stop!"

"If you could see Jesus here tonight, His thorn-crowned head pierced hands could pierce Could see those eyes that with Heaven's own light And hear Him say, 'twas for you.' Would you believe and receive, if He were here? Will you believe and receive, for He is standing

Why Preach?

(Continued from page 13:1-5). This is a solemn ing! Dear reader, have you repented as a sinner before placed yourself at His mercy grace, and trusted Jesus His Son as your Saviour have not you are lost at this moment (John 3:18; 36), and will be eternally lost if you sist in this condition.

But if you will believe the gospel (I Cor. 15:2) you will be eternally saved moment you do so (Acts 16: 21; 16:30-31; John 5:24; 10: 21). Wonderful promise of God give unto them eternal life they shall never perish. Shall any man pluck them from my hand." We trust that you will use these few words to you to repentance toward and faith in Jesus Christ as your personal Saviour, if not already done so.

—Grace and



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