

The Baptist Examiner

THE PRIEST

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

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John Smyth, A Fake Baptist Founder

Recently Baptists have been misled with a number of editions which not only misrepresent church history, but which deny all true reliable history.

Baptist Message of Louisville, The Western Recorder (Vol. 22), the B. T. U. literature and the S. S. literature — Southern Baptist publications recent date have grossly misrepresented our honorable history as Baptists.

most disgraceful of all heretical utterances was in The Quarterly Review of the Southern Baptist and was written by W. Patterson, professor of history. In it he says:

more, only from about 1641 Baptist doctrine and practice been in all essential features that today. It was in the latter year as the scriptural mode of baptism was recognized among them for this historical view of Baptists on the part of President H. Whittitt, of Southern Sem-

inary, caused his resignation in 1898 . . . "The beginnings of the General Baptists may be traced back to the influence of a courageous and creative mind, one John Smyth. "He led a group of Separatists from England to the Lowlands to escape persecution and then led them in 1608 to initiate believer's baptism."

Bro. W. C. Taylor of Louisville, Ky., who was an outstanding southern Baptist missionary to Brazil for 40 years has answered the arrogant claims of Mr. Patterson in behalf of John Smyth. We are happy to share this with our readers. It follows:

The true author of our faith, His name is Jesus. Christianity's first great apology said so. It calls our Saviour "The author and finisher of our faith," Heb. 12:2. Truer to the Greek original would be, "looking unto Jesus, the founder and finisher of the faith," The words "our" is neither present nor suggested in the Greek. The Bible Union Version, the work of Baptist scholars such as Broadus, Hovey, Weston and

Hackett, translates: "the author and perfecter of the faith." Jesus is just that.

Any other founder of a faith is a rival to Jesus, and the faith so spawned is not Christianity, but open revolt and apostasy from revealed truth. The Baptist is definitely set to follow Jesus, not Luther, Calvin, Wesley, Campbell or either popes or theologians, where they lead away from Christ and the New Testament. Our founder lives.

Whom do the Baptists believe to be the real founder of the Baptist faith? Jesus. We have no other and we want no other. George W. McDaniell, as President of the greatest of Baptist Conventions, has said:

"Baptists are justly proud of their beginnings: they have an ancient and Scriptural origin. Certain characters in history are named as founders of various denominations. Not so with the (Continued on page 6, column 1)

Why Prayer Is Never Essential To Salvation

By ROY MASON
Tampa, Fla.

Some time ago we made a statement over the radio to the effect that man can be saved as readily by praying as by praying. The following week a member of the "anonymous family" wrote us a letter in which he said he knew that one must be saved by prayer. He put prayer as the necessary steps that lead to salvation, and without one cannot possibly be saved. Because many hold such a view, Mr. Anonymous, we are on "Is Prayer Essential to Salvation?"

The Answer Is "No!"

Scripturally and other way, prayer is not essential to salvation, and anyone who holds does not understand the way of salvation. How do we say this? The following reasons are given:

Because the Bible does not set

READ HOW THESE PRAYED

GEORGE WHITEFIELD, famous English evangelist, said, "O Lord, give me souls, or take my life."

JOHN MARTYN, missionary, said he knelt on India's sands, "Here let me burn myself for God."

JOHN BRAINERD, missionary to the North American Indians, 1718-1747, declared, "Lord, I dedicate myself. Oh, take me, and let me be forever. Lord, I desire nothing else; I desire nothing

MAS A. KEMPIS, 1349-1418, said, "Give what Thou wilt, how much Thou wilt, and how long Thou wilt. See me where Thou wilt, and deal with me in whatever way Thou wilt."

JOHN L. MOODY implored, "Lord, then, my Saviour, for Thy purpose and in what Thou mayest require. Give me a poor heart, an empty mind, and a lowly spirit."

JOHN LUTHER prayed on (Continued on page 5, column 1)

RULES OF CHURCH ARE DIFFERENT NOW

One of our colporteurs, some years ago, abroad, was selling his Testaments, when the priest of a parish said to him, "Your books say a very great deal about pardon, but I do not see much in them about confession."

The colporteur was about to reply when a public notary who was present taking up the Testament, said to the priest, "Ah, my dear sir, what you say is very true, the New Testament does not say much about confession to priests; do you not remember that Jesus Christ saved the dying thief without the help of a priest, and that Stephen, when he was stoned, was not shriven by a confessor, but entered glory without a priest!"

"Ah," said the priest, "but the rules of the church were very different in those days from what they are now."

Full surely they were! We will go back, however, to the primitive times, and as the dying thief said, "Lord, remember me," so will we turn our eyes to that once (Continued on page 5, column 5)

READ ABOUT THE EVILS OF . . .

CALVINISM

by FRANK B. BECK
(In Mansions Above)

In recent years there has been an increasing emphasis on Calvinistic theology. The republishing of John Calvin's commentaries on the Scriptures and John Gill's book, The Body of Divinity; The Reign of Grace, by Abraham Booth; and Charles Spurgeon's sermons; along with recent books such as: The Reformed Doctrine of Predestination, by Loraine Boettner; Calvinism, by Abraham Kuypers; The Sovereignty of God, by A. W. Pink; also the advancing popularity of the Christian Reformed Hour with some 260 radio stations carrying its program and its circulation each month of the Back to God Family Altar to 55,000 readers is ample evidence that Calvinism is far from dead.

I.

What is Calvinism? Calvinism is a belief. It is a system of truth. It is a form of Bible teaching made popular by John Calvin, the great Reformer. Hence it is called Calvinism. Calvin got it from St. Augustine, as well as from Scripture, and Augustine got it from Paul the Apostle, and Paul received it, not of man, but of God (Gal. 1:11, 12).

Calvinism declares that the sinner is "dead in trespasses and sins" (Eph. 2:1), and therefore can do nothing toward the saving of his soul. It declares that man has a will and therefore is not a machine, but not a free will in spiritual matters. He is bound captive by the Devil (2 Tim. 2:26) and does not seek after God (Rom. 3:11).

It believes that Christ died only for the elect, in a saving sense (John 10:15; 1 Pet. 2:24, 25). It believes that Christ saves whom He will (John 5:21; Rom. 9:18); that the regenerating Holy Spirit creates real repentance and saving faith in the hearts of those for whom Christ died (2 Tim. 2:25 and Heb. 12:2).

It declares that God's purpose (Continued on page 5, column 2)

ALL THIS—YET LOST

Reader! ponder over the following statements. You may offer like Cain (Gen. 4:3), weep like Esau (Gen. 27:38), serve like Gehazi (II Kings 5:20), leave Sodom like Lot's wife (Gen. 19:26), tremble like Felix (Acts 24:25), be zealous for God like Israel (Rom. 10:2), be a disciple like Judas (Acts 1:25), take part in worship like Korah (Num. 16), have a house of worship like Micah (Judges 17:5), desire to die the death of the righteous like Balaam (Num. 23:10), make long prayers like the Pharisees (Matt. 23:14), prophesy like Saul (1 Sam. 10:10), be near the Kingdom like the young man (Matt. 19:16), almost a Christian like Agrippa (Acts 26:28).

And Yet Be Lost

Reader, think this over! Are you saved? "Ye must be born again" (John 3:7). "Now if any have not the Spirit of Christ, he is none of his" (Rom. 8:9). "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31).

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THINGS ETERNAL"

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." — II Cor. 4:18.

I wonder if you have any idea how long eternity is. I am rather of the opinion that you and I have a very, very faulty idea as to the length of eternity. To be sure, we recognize the fact that eternity is forever and ever. We recognize the fact that eternity shall never, never end, yet, beloved, our finite minds just simply can't grasp the length of eternity.

I heard a politician sometime ago talk in terms of a trillion dollars. Now that is a whole lot of

dollars that I know nothing about. I have no idea what a trillion dollars would be like, but just remember that a trillion dollars is a thousand billion, and that a billion dollars is a thousand million, and that a million dollars is a thousand thousand, and that a thousand dollars is a thousand times one dollar. This set my brain to thinking; suppose that I had a trillion dollars, and that I could spend from it a thousand dollars every day. Do you realize that it would take me literally three million years to spend that trillion dollars. Now this ought to give you some little idea of the enormous amount of a trillion.

I remember the old song which says: "When we've been there ten

thousand years,
Bright shining as the sun,
We've no less days to sing
God's praise
Than when we first begun."

When I think about that trillion dollars, or the song "Amazing Grace," I would remind you that eternity will be forever and ever. It not only will never end, but it is that space of time when you and I have no earthly comprehension as to the length thereof.

Suppose a little bird might be able to fly from this earth out into eternity, and suppose that it took that little bird a million years to make a round trip. Now suppose every time that little (Continued on page 3, column 1)

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JOHN R. GILPIN Editor

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUEY
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by
L. E. Jarrell, Lordsburg, N. M.

The people of Beauport had scarcely been a year enrolled under the banner of temperance, when the seven thriving taverns of that parish were deserted and their owners forced to try some more honourable trade for a living. This fact, published by the whole press of Quebec, more than anything, forced the opponents, especially among the clergy, to silence, without even reconciling them to my views. However, it was becoming every day more and more evident to all that the good done in Beauport was incalculable, both in a material and moral point of view. Several of the best thinking people of the surrounding parishes began to say to one another: "Why should we not try to bring into our midst this temperance reformation which is doing so much good in Beauport?" The wives

of drunkards would say: "Why does not our curate do here what the curate of Beauport has done there?"

On a certain day, one of those unfortunate women who had received, with a good education, a rich inheritance, which her husband had spent in dissipation, came to tell me that she had gone to her curate to ask him to establish a temperance society in his parish, as we had done in Beauport; but he had told her "to mind her own business." She had then respectfully requested him to invite me to come and help to do for his parishioners what I had done for mine, but she had been sternly rebuked at the mention of my name. The poor woman was weeping when she said: "Is it possible that our priests are so indifferent to our sufferings, that they will let the demon of drunkenness torture us as long as we live, when God gives us such an easy and honourable way to destroy his power for ever?"

My heart was touched by the tears of that lady, and I said to her: "I know a way to put an end to the opposition of your curate, and force him to bring among you the reformation you so much desire; but it is a very delicate matter for me to mention to you. I must rely upon your most sacred promise to secrecy, before opening my mind to you on that subject."

"I take my God to witness," she answered, "that I will never reveal your secret." "Well, madam, if I can rely upon your discretion and secrecy, I will tell you an infallible way to force your priest to do what has been here."

"Oh! for God's sake," she said, "tell me what to do." I replied: "The first time you go to confession, say to your priest that you have a new sin to confess which is very difficult to reveal

ANNOUNCING . . .

"THE CHURCH THAT JESUS BUILT"

Elder Roy Mason of Aripeka, Florida, has brought out a new edition of his book, "The Church That Jesus Built," and we are happy to announce its availability to the readers of this paper, especially since it has been out of print for the last three years.



Eld. Roy Mason

This is a great book written by a great man of God, and for him and his book your editor is truly grateful.

The book contains 135 pages, and the retail price is \$1.00.

In view of the fact that we have sold over 8,000 copies of this book in the last few years, we take great pride in offering it to the public again as a ministry of THE BAPTIST EXAMINER. Truly, it is a joy to us to see this book in print again, and we urge all of our readers at once to write P. O. Box 910 for a copy.

to him. He will press you more to confess it. You will then say: "Father, I confess I have lost confidence in you." Being asked "why?" you will tell him: "Father, you know the bad treatment I have received from my drunken husband, as well as hundreds of other wives in your parish, from theirs; you know the tears we have shed on the ruin of our children, who are destroyed by the bad examples of their drunken fathers; you know the daily crimes and unspeakable abominations caused by the use of intoxicating drinks; you could dry our tears and make us happy wives and mothers, you could benefit our husbands and save our children by establishing the society of temperance here as it is in Beauport, and you refuse to do it. How, then, can I believe you are a good priest, and that there is any charity and compassion in you and us?"

"Listen with a respectful silence to what he will tell you; accept his penance, and when he asks you if you regret that sin, answer him that you cannot regret it till he has taken the providential means which God offers him to persuade the drunkards."

"Get as many other women whom you know are suffering as you are, as you can, to go and confess to him the same things; and you will see that his obstinacy will melt as the snow before the rays of the sun in May."

She was a very intelligent lady. She saw at once that she had in hand an irresistible power to force her priest out of his shameful and criminal indifference to the welfare of his people. A fortnight later she came to tell me that she had done what I had told her and that more than fifty other respectable women had

"I Should Like to Know"

1. If an Episcopalian rector is saved and preaches the Gospel of Christ, should he get out of his organization and unite with a New Testament Church, or remain in it and preach the Gospel to his people?

He ought to get out. 2 Cor. 6:17; Eph. 5:11. At the very outset, he is living in disobedience to the Master's command to be baptized. Further, he is a member of a rankly, false, heretical church. He won't have much power nor fellowship with God until he obeys God's will.

2. Why is it you are always knocking something or somebody?

There are two classes of knockers, namely, (1) those who knock on the Bible, and (2) those who knock with the Bible. We ask that you observe every knock THE BAPTIST EXAMINER makes, and see if it isn't with the Bible. The biggest thing you can do with a hammer is knock. The Bible is a hammer. Cf. Jer. 23:29.

3. Does Joel 2:28 and Acts 2:17, 18 give the woman the right to preach or speak in public?

No. Acts 2:14 shows that only the apostles spoke publicly at Pentecost.

4. Explain Romans 3:23.

A picture of oriental imagery underlies this text. Paul imagines a man shooting at a target with an arrow. One arrow came up almost to the target, while perhaps another fell practically at the feet of the one who was shooting. Other arrows fell in between. Not one reached the target; not one hit the target; not one over-shot it. Paul declares that in life we are "shooting at" the glory of God. None of us reach it, and none of us over-shoot it. Hence, we have "all sinned and come short of the glory of God."

5. Is it Scriptural for women to vote in church business, and

confessed to their curate that they had lost confidence in him, on account of his lack of zeal and charity for his people.

My conjectures were correct. The poor priest was beside himself, when forced every day to hear from the very lips of his most respectable female parishioners, that they were losing confidence in him. He feared lest he should lose his fine parish near Quebec, and be sent to some of the backwoods of Canada. Three weeks later he was knocking at my door, where he had not been since the establishment of the temperance society. He was very pale, and looked anxious. I could see in his countenance that I owed this visit to his fair penitents. However, I was happy to see him. He was considered a good priest, and had been one of my best friends before the formation of the temperance society. I invited him to dine with (Continued on page 7, column 3)

in the election of a pastor? Yes, it is right for them to vote but not to make motions or ports. The 120 voted in Acts 6:1-6 for women and all.

6. Is it right for women to vote in worldly elections?

No! They are to be at home to guide the house. They are home-bodies.

7. Is it right for Baptist churches to place a large cross back of the Baptistry?

No. It is too much like the Catholics — ritualistic and superstitious.

8. When a man is born again is the old nature changed or does he now in possession of two natures?

Every unsaved man has two natures; (1) a carnal nature which is very much alive, and (2) a spiritual nature which is dead. When saved, his carnal nature becomes alive. Eph. 2:1. Yet his old carnal nature still persists. Warfare between these two natures goes on daily. Gal. 5:17. Every Christian ought to starve the old nature. Cf. Rom. 13:14. At the same time he ought to feed the new nature. I Peter 2:2.

9. Were Jesus' apostles Christians before Pentecost?

I never heard of any one raising a doubt about their salvation. Their names were already written in Heaven. Cf. Luke 10:20. That's hope enough for

10. What do you think of a Baptist preacher who believes Santa Claus, denies the doctrine of the second coming, and preaches falling from grace?

You ought to pray God to deliver him from your pulpit. You ought to have a Philistine or a Gergashite in your pulpit.

11. Referring to the chapters of Ezekiel, will the temple be a literal Jewish temple, or is this figurative?

Literal.

12. Why do churches teach that if a woman has long hair she need not cover her head when she comes to church services?

Personally, the editor thinks that every woman ought to have long hair, and wear a hat when she comes to church. One should have subjection to man, and man, other to God.

13. If forever means always, why the expression "forever and ever?"

So far as the editor knows this is merely an expression for sake of emphasis. Any other our readers might offer would be appreciated.

14. What is meant by the "ward plan" for hospitality?

Bed and breakfast is given but that isn't the Master's of hospitality. Read Matt. 23:12. Oh, for a revival of old-fashioned hospitality in our churches.

BOOK REVIEW GRACE TRIUMPHANT

By Charles Haddon Spurgeon
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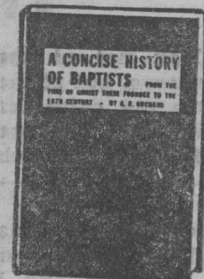
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P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

SEPTEMBER 5, 1964

PAGE TWO



A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

"Things Eternal"

(continued from page one)
 new from this earth out into
 and back that he carried
 him one little grain of sand
 a little drop of water that
 out of some lake. I re-
 you, beloved, that by the
 that little bird had carried
 earth and the water thereof,
 to eternity, making a round
 every million years—by the
 he had done so, we would
 in the morning of the first
 of eternity.
 beloved, it is impossible
 to imagine how long eter-
 nity. We ask, "Where will you
 eternity?" Actually, it is
 even to talk in terms of
 eternity. We can't spend
 it, because eternity will al-
 be.

I GOD IS ETERNAL.

read:
 ETERNAL GOD is thy
 and underneath are the
 arms: and he shall
 out the enemy from before
 and shall say, Destroy
 — Deut. 33:27.
 What kind of a God is it that
 refuge? What kind of a
 is it that is underneath us
 that we are supported and up-
 by everlasting arms? Be-
 it is the eternal God.
 again:

thou hast been our
 place in all generations.
 the mountains were
 forth, or ever thou hadst
 the earth and the world,
 FROM EVERLASTING TO
 LASTING, THOU ART
 — Psa. 90:1, 2.

beloved, God Himself is
 eternal God. He has existed
 all ages past, He shall exist
 all time, and He shall exist
 all ages to come. How-
 I am not able to compre-
 and understand, and grasp
 that He is an eternal God.
 and just simply can't grasp
 too big, too great, and too
 for my little puny mind
 grasp the fact that God is
 eternal God, yet the Bible
 it, and we know it is true
 the Word of God says so.

II GOD INHABITS ETERNITY.

prophet Isaiah says:
 thus saith the high and
 One that INHABITETH
 ETERNITY, whose name is Holy;
 well in the high and holy
 — Isa. 57:15.

other words, God inhabits
 if I were to ask you as to
 habitat, you would probably
 that you live on such-and-
 a street, or such-and-such a
 In contrast, I tell you this
 the habitat of God is
 itself. I would remind
 that God is not only an eter-
 God, but that God inhabits

THE FAITHFUL FEW

In every church, in every clime,
 When there's some work to do,
 It very likely will be done
 By just the Faithful Few.

While many folks will help to
 sing,
 And some of them will talk,
 When it comes down to doing
 things,
 A lot of them will balk.

"We can't do this, we can't do
 that,
 Excuse us, please, this time.
 We'd be so glad to help you out,
 But it's not in our line."

So when a leader casts about
 To find someone who'll "do,"
 Although he's done it oft' before,
 He asks the Faithful Few.

Of course they're very busy, too,
 And always hard at work,
 But well he knows they'll not
 refuse,
 Nor any duty shirk.

They never stop to make excuse,
 But promptly try to do
 The very, very best they can
 To smooth the way for you.

God bless, I pray, the Faithful
 Few,
 And may their tribe increase;
 They must be very precious to
 The blessed Prince of Peace!

eternity.

When I think about God and
 eternity, and when I think about
 the fact that I live in calculated
 time and space, that is as far as
 I can go in comprehension, but,
 beloved, God doesn't inhabit time,
 and God doesn't inhabit space.
 Rather, God inhabits eternity. I
 tell you, we serve an eternal God,
 and that eternal God inhabits
 eternity.

III GOD WORKS ALL THINGS ACCORDING TO HIS ETERNAL PURPOSE.

There isn't anything that comes
 up in this life that takes God un-
 aware. The fact of the matter is,
 every once in a while something
 happens in your life and mine
 that we didn't anticipate. If we
 had anticipated it, we probably
 would have planned for it. If we
 had anticipated it, we would
 probably have been prepared for
 it. However, there is nothing that
 takes God unawares but every-
 thing that happens in this world
 is according to the purpose which
 God purposed in Christ Jesus, and
 it is described as His eternal
 plan.

I think this morning of the
 various physical imperfections
 which you and I have. Some of
 us wear glasses, and some are
 a little stooped, and some of us are
 beginning to get a little gray.
 Some of us have various impair-

ments to the body, but so far as
 God is concerned, these were all
 predetermined before the founda-
 tion of the world.

I tell you, beloved, it certainly
 blesses my soul whenever I
 remember that everything that
 takes place in this life is just ac-
 cording to the eternal purpose of
 an eternal God who inhabits eter-
 nity itself. You'll have a different
 attitude toward God, you'll have
 a different respect for God, and
 you'll have a different outlook on
 life when you come to the place
 you realize that everything in
 your life is being worked out ac-
 cording to the eternal purpose of
 the eternal God.

IV GOD'S POWER IS ETERNAL.

Notice, God is an eternal God,
 He inhabits eternity, and He
 works all things according to His
 eternal purpose, but back of that

A DAY CALLING FOR THE HIGHEST IN MAN

"NOT THAT I HAVE ALREADY OBTAINED, OR AM ALREADY
 MADE PERFECT: BUT I PRESS ON, IF SO BE THAT I MAY
 LAY HOLD ON THAT FOR WHICH ALSO I WAS LAID HOLD ON
 BY CHRIST JESUS."
 — PHILIPPIANS 3:12
 A.S.V.



purpose is the eternal power of
 God. We read:

"For the invisible things of him
 from the creation of the world
 are clearly seen, being understood
 by the things that are made, even
 HIS ETERNAL POWER AND
 Godhead; so that they are without
 excuse." — Rom. 1:20.

Beloved, our God is eternal, our
 God inhabits eternity, our God
 has an eternal purpose, and back
 of everything that takes place
 and every event that comes to
 pass is the eternal power of God.

Now doesn't that give you a
 different concept of God when
 you think about it? Don't talk to
 me about something coming up
 that ever took God by surprise, or
 caught God unaware.

I remember years ago hearing
 a preacher who talked in terms
 of the calamities of the fallen
 race, and the problems that came
 upon mankind. As he did so, this
 preacher described all the things
 that had happened to the slaves
 in the day of Moses, and all the
 problems that have ever come to
 Adam's descendants. Finally, he
 said, "Poor God; poor God." I
 thought as I heard him preach,
 the congregation ought to rise up
 and say "Poor preacher." Belov-
 ed, there isn't anything that has
 ever happened but that it was
 carried out and performed by the
 eternal power of God.

Several years ago, a preacher
 was preaching out in Carter
 County, Ky., and I heard him say,
 "God sent me out here to preach,
 and I have been here for several
 days and nights and nobody has
 been saved. You just won't let
 God save you, and God is disap-
 pointed with this town."

Oh, no, beloved, God isn't dis-
 appointed with any town; God is
 just ashamed of such a preacher.
 Beloved, there is no such thing as
 a disappointed God, because a
 disappointed God is no God at
 all. I say that God wasn't dis-
 appointed with the town. It was
 exactly the way God had prede-
 termined. God saw that all events
 came to pass with his predeter-

GOD HAS OBTAINED FOR US, THROUGH HIS SON, ETER- NAL REDEMPTION.

We read:
 "Neither by the blood of goats
 and calves, but by his own blood
 he entered in once into the holy
 place, HAVING OBTAINED
 ETERNAL REDEMPTION for
 us." — Heb. 9:12.

There is a tremendous contrast
 between the redemption we have
 in Christ, and the redemption of
 the Jew in the Old Testament. Un-
 der the Old Testament economy
 they had an annual redemption.
 The Jew would bring his sacrifice
 to the place of offering, and the
 high priest would make the sacri-
 fice. When that sacrifice was
 made, the children of Israel re-
 (Continued on page 4, column 1)

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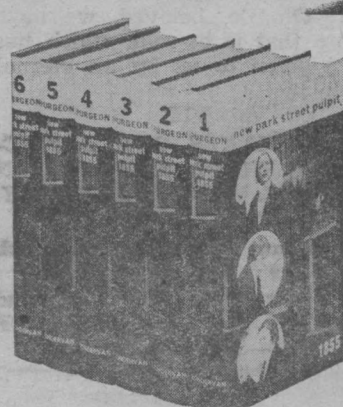
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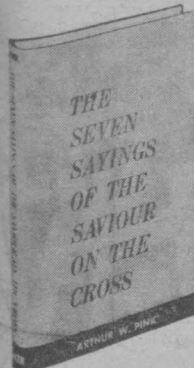
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THE BAPTIST EXAMINER

SEPTEMBER 5, 1964

PAGE THREE

LOTS OF PROFESSING CHRISTIANS DON'T GROW, LIKE . . .

THE LAZY TADPOLE

Sheila Patterson, an 11-year-old girl who lived in a city in Scotland, was playing near a pond when she spied a tadpole zipping through the water.

"What a good tadpole! I'd like to take him home with me for a pet," Sheila thought.

Sheila began to pull off her shoes and socks and wade into the pond where it wasn't very deep. She tried to catch the tadpole in her hand, but every time she thought she had him, he slid away into the water again.

Finally Sheila really got a good hold on the tadpole, and she closed her hand tightly over him. All the way home the slippery tadpole flopped back and forth on the inside of her hand, but Sheila didn't mind.

When she got home with him, she put him in a tin can filled with water until she could fix a little glass bowl for him to live in. Sheila's folks thought a tadpole would make an interesting pet for her because she could watch him grow up into a frog.

Sheila named her tadpole "Sebastian," and every day she fed him cracker crumbs. She hoped that before long he would become a green frog with big, pop eyes.

But Sebastian didn't become a frog. Weeks went by and then several months, and Sebastian was still a wiggly, skinny tadpole. After nine months Sheila wrote a letter to some scientists about him, and they sent her different

food diets to help him grow.

Somebody told Sheila to write the zoo man who took care of the animal study for a big broadcasting company. He told her to feed Sebastian on worms with a teeny piece of meat for a treat once in awhile. So for a year now Sheila has been feeding Sebastian meat and worms. On Sunday he gets meat and on weekdays worms.

But Sebastian, unless something has happened to him recently, is still a tadpole. Sheila is getting pretty tired of trying to make Sebastian grow. She has decided he is just a lazy tadpole who doesn't want to grow up. And Sheila is right, for Sebastian is a freak tadpole.

The man who is the head of the Natural History Department in a big university in Scotland says that, by rights, Sebastian should have been a frog last summer. Instead of growing up into a frog, which is the natural thing for a healthy tadpole to do, Sebastian will be a baby all his life.

When you first became a Christian, you were just a "babe" in Christ. As you read the Bible, pray, and obey, you grow into a mature Christian. Anyone who refuses to obey God in his Christian life, is like a baby and stops growing spiritually. Don't be like the tadpole but keep growing. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

"Things Eternal"

(Continued from page three) ceived their annual redemption — redemption for one year, and that is all they ever had in the Old Testament. In contrast, when Jesus Christ went to Calvary and died for our sins, He didn't die to save us on the installment plan — a year at a time — but the Lord Jesus Christ wrought out an eternal redemption.

Beloved, this makes me rejoice to know that we are not the possessor of a redemption that can come to an end after while, but that we are the possessor of an eternal redemption. He is an eternal God, who inhabits eternity, and that eternal God has purposed everything according to His eternal purpose; He is bringing all things to pass with His eternal power, and through that power He has obtained for us an eternal life.

I want to tell you, beloved, when you take God's Word and let it speak what it wishes to say, it certainly knocks the props out from under Arminian theology. It certainly causes a person to realize that there is a lot of difference between what the Word of God says, and what the Arminian preaches. Some preachers say that man can be saved and then lost. Some say that a man can be saved in the church, and be lost before he gets out of the church. Some people say that a man can be saved, and then there begins a foot race between man and the Devil, to see which one gets to Heaven first. If the Devil gets there first, the man is lost. Some

people say that a man can go on his way for a while, and then fall into sin by the wayside, and be lost after being saved, and can thus fall from grace. Beloved, there is not a word of truth in the Arminian theology of that type. Instead, we have an eternal redemption, and our redemption is just as eternal as God is.

VI

GOD HAS DELIVERED US FROM AN ETERNAL JUDGMENT.

The Word of God tells of an eternal judgment awaiting every unsaved man. Listen:

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of ETERNAL JUDGMENT." — Heb. 6:2.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of ETERNAL FIRE." — Jude 1:7.

What kind of judgment? Eternal judgment. What kind of fire? Eternal fire. Beloved, a Catholic doesn't have a leg to stand on in the light of these Scriptures. When he talks about Purgatory, wherein all the dross and imperfections of this life can be burned away by suffering for a little while, and then probably he will get into Heaven, he is speaking sheer nonsense. The Word of God doesn't indicate in any wise that a man will get a second chance, whereby his sins will be purged, and he will be saved. Instead, the

Word of God talks about an eternal fire.

God has delivered those who are saved from eternal judgment and eternal fire. Listen:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall NOT COME INTO CONDEMNATION; but IS PASSED from death unto life." — John 5:24.

A man in this life may be sentenced to many years in prison, or he may be sentenced to die in the electric chair, yet he may appeal the verdict, and thus may be able to secure a reprieve, despite the verdict that has been given him. But not so with the sinner. So far as the sinner is concerned, he stands before God realizing that the judgment that is pronounced by God is an eternal judgment, and that the fire into which he is to go is an eternal fire. In contrast, I thank God for this fact, that no child of God will ever have to come to that judgment, for John 5:24 tells us that we will not come into condemnation, and we'll never come into judgment, and the reason for this is that we have believed on Him.

Beloved, follow with me: We have an eternal God, who inhabits eternity, who works all things according to His eternal purpose and guarantees them because His power is eternal, who has obtained for us through His Son an eternal redemption, and who has delivered us from an eternal judgment. What kind of deliverance do we have? We have a deliverance from an eternal judgment and from an eternal fire, because an eternal God has made it possible through an eternal redemption. I am not worried one bit about the fires of Hell, for our eternal God has delivered us from the eternal fires, which follow an eternal judgment.

VII

GOD GIVES US ETERNAL LIFE.

We read:

"That whosoever believeth in him should not perish, but have ETERNAL LIFE." — John 3:15.

"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand." — John 10:28.

Beloved, why is it that all Hell can't take us out of the hand of God? It is because God has given to us eternal life. What kind of life? The life that is described by the same word that describes God. If He is an eternal God, and gives to us eternal life, how long does that life you have, last? Will it last until you see Him? Or will it last only until you violate the law? Will it last as long as you live up to the Great Commission, and keep the Ten Commandments? Will that life that you have, last as long as you are a good boy or a good girl? Oh, no, beloved, we have a life that is eternal, which has been given to us by an eternal God.

VIII

GOD MAKES OUR AFFLICTIONS WORK FOR US AN ETERNAL WEIGHT OF GLORY.

We read:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and ETERNAL WEIGHT OF GLORY." — II Cor. 4:17.

Notice that we have an eternal weight of glory in prospect. What we think of as a heavy burden, is that which God refers to as a light affliction. God takes this affliction and sanctifies it to become an eternal weight of glory for us.

Does everything go smoothly in your life? Well, if it does, I'd like for you to write down the recipe. I'd like to find out how everything can move smoothly so that you will never have any problems.

I sat down this past week and went back over my ministry, and

I got to thinking about the things that had happened, that have ruffled me. I tell you, beloved, my ministry has been a battle from the beginning down to the present time, and I imagine it will be a battle all the way to the end.

I say, beloved, I am a battle-scarred veteran, but I have learned a few things along the way. One thing that I have learned in particular is that God has His way, and therefore it makes me rejoice when the problems come, because I know that the eternal God who sits on His throne, and guides every step of our way, and who works all things after the counsel of His eternal purpose—I know that that God is also in our afflictions, and will work for us an eternal weight of glory.

Now we don't like afflictions, and we don't like problems; we don't like the burdens of life. There isn't one of us that would say we like the things that come to pass in our life. To be sure, when things go our way we like it, and when things move along smoothly we are happy, and we can praise the Lord sometimes because of it. In fact, beloved, sometimes we can stand up and sing the Doxology, "Praise God from whom all blessings flow," and yet oftentimes we get so downcast, and our morale gets so low, we think that God is not blessing us at all. We are tempted to think that the experiences that are coming, certainly haven't come from the Lord. Well, beloved, I have learned this through my ministry, that I have problems that we can't solve today, and there are burdens that come up that we can't bear today, and that we have difficulties that we can't understand. Yet God helps us to bear them, and I've learned by patient experience, that God is making all these to work for us an eternal weight of glory.

You know, beloved, the problems that we have are the greatest blessing that we will ever have. If we just had an easy time—no burdens, no difficulties, no problems—we would be the most lazy, good-for-nothing Christians in all the world.

In 1940, I stopped one night in Memphis. I had two women with me, one of whom was my wife. When we were getting ready to leave the hotel the next morning, I was ready a long time before they were, and I walked out on the levee, to pass a little time, while waiting on them. I saw there the laziest Negro I ever saw in my life. Out there on the levee, at the dock, they were loading or unloading, as the case may have been, a Mississippi barge. I walked over to this lazy, no-good Negro lying there on a bale of cotton, and I engaged him in a conversation, such as it was. At least, I tried to talk to him. "Yes sir," "No sir," was about all he would say and he would drawl everything out. It took him forever to speak those words. I say he was the most lazy piece of humanity I ever saw. When I left him I thought that this fellow was exactly like the man they were taking out to bury alive because he was ornery and lazy and wouldn't work. A fellow came along and said, "What yo' goin' to do with this boy?" They said that they were just going to bury him alive—he was too ornery to live." "Aw," he says "I'd give him a bushel of corn." The fellow raised up and said, "Is it shelled?" When the fellow answered, "No," he said, "Drive on boys."

Now this Negro was type. He would have ornery to have shelled. I tried to engage him in sation. Finally, he said, "I know what I wish?" He wished this Mississippi River syrup, and I just wish of cotton was butter, wish these hills were and I just wish I could them." I thought to that Negro had the like he wanted it, and the cotton for a pound of the hills were a stack of jacks, in six months would be the most lazy, trifling human being in world.

But do you know why God doesn't give us sissippi River for syrup stack of flap-jacks with the side? Do you know doesn't give us that? He knows we would be trifling and no-good in vice. Instead, He gives stomach that grows food. He gives us a sometimes is empty. He gives us a brain that sometimes is troubled. Why do it? Because He is God working all things eternal counsel, and He working for us an eternal of glory.

IX

GOD GIVES US THE USE OF AN ETERNAL INHERITANCE.

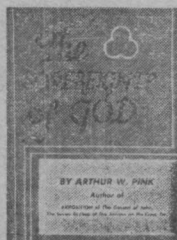
"To an inheritance, able, and undefiled, and eth not away, reserved for you." — I Peter 1:4.

"And for this cause mediator of the new that by means of death redemption of the trans that were under the ment, they which are receive the promise of INHERITANCE." — Hebrews 9:15.

"For we know that earthly house of this were dissolved, we have ing of God, an house with hands, ETERNAL heavens." — II Cor. 5:1.

How long is that ho to last? Just as long as Isn't it surprising about you live in, how much needs, and how often to work on it? Isn't it that you and I can but and we have to start p and we have to start fighting and the termites; we have fighting the elements of that blow the shingle roof. Isn't it surprising the house we live in integrates? But, beloved made for us a house eternal in the heavens going to last just as long. The best part of that He has reserved place in Heaven. That inheritance that we have eternal inheritance. It is vation for us, and it is last forever.

It is mighty nice go to any town, to you have a reservation hotel and you know you going to have to sleep bench at night. It is when you go to some amusement to know have a reserved seat are not going to have to Beloved, I thank God thing better than a seat atrical performance. I for something better than (Continued on page 5.)



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PAGE FOUR

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How These Prayed

(Continued from page one)
 night preceding his appearance before the Diet of Worms: "Thou, my God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must stand by me, Thou true, eternal God!"

JOHN MCKENZIE prayed when a young missionary candidate knelt on the banks of the Nile: "Oh, Lord, send me to the darkest spot on earth!"
 MRS. COMSTOCK, a missionary in India, uttered this prayer departing when she sent her children home: "Lord Jesus, I am for Thee."
 PRAYING HYDE, a missionary in India, pleaded, "Father, give these souls, or I die."

"Things Eternal"

(Continued from page four)
 hotel room. I thank God this morning that I have an eternal inheritance that is reserved in Heaven.
 Beloved, our God is eternal. He inhabits eternity, and works all things out according to His eternal purpose. His power whereby He does so is an eternal power. He has obtained an eternal redemption, and has delivered us from an eternal judgment followed by an eternal fire. He gives to us now eternal life. He makes our efforts work for us an eternal inheritance of Glory, and on top of it, has given us the promise of eternal inheritance in Heaven.

CONCLUSION

Somebody may say, "Brother, that is wonderful, but can I have that eternal inheritance? How can I have the inheritance of that eternal life?"

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, so shall life eternal, that they also may have it, who have believed in the Son of God, who has given us the promise of eternal inheritance in Heaven.

—John 17:1, 2.
 Beloved, we have eternal life. It is a gift from God and through Christ, and how did Jesus give it to us? Because, we have been chosen of God, and God has given life to Him, to give to us.

How do we have eternal life? We have it again: "For as many as have believed in the Scriptures; for in them ye think ye have ETERNAL life, and they are they which have eternal life."—John 5:39.

When Simon Peter answered Jesus, to whom shall we go? He said, "To the words of ETERNAL life."—John 6:68.

Beloved, thank God, by the words of this Bible, we have eternal life in the Lord Jesus Christ. Oh, how I thank and praise Him for His goodness and His faithfulness, and how I do rejoice for the eternal life that is revealed in the Word of God.

Let us come back to that old song: "When we've been there ten thousand years, not shining as the sun, we have no less days to sing praise when we first begun."

How I thank God for the fact that He is an eternal God who is working for me, and making for me, an eternal inheritance, and it is mine because the Word of God has revealed Jesus Christ to me.

I ask you, has God made that revelation to you? Has Jesus Christ been revealed to you as a Saviour, who has delivered you from that eternal judgment—a Saviour who has given to you eternal life? Has God made such a revelation to you? If He has, then may God help you to take your stand for Jesus Christ this morning, and may you come out on God's side and publicly profess Him as your Saviour.

May God bless you

Prayer-Salvation

(Continued from page 1)

Christ. That dishonors Him and robs Him of the glory that is His due in the salvation of human souls.

Because many have actually been saved without praying which proves that it is not essential to salvation. In Brazil we have known people to accept Christ the first time they ever heard the gospel and they were saved right there before they ever prayed a prayer.

Pray For What?

A natural question arises here, "Pray for what?" Pray to get God ready to save? Is He not already fully ready? Pray for a Saviour to be provided? Is not Christ already provided? Pray that one may come to accept Christ and salvation? Why do that? Why not accept—why not believe—why not trust, instead of praying about it? Every minute that prayer is made to take the place of saving faith, prayer is standing in the way. If you prepare a meal for a friend, why should that friend hesitate and beg you to let him eat? Why should he stand by the table and say, "I want to eat?" You would say, "Go ahead and eat and quit talking about it."

Besides All This—

The question further arises, "How may a sinner pray and get saved as the result, when he has no Christ in whose name to come?" He can't. The minute he receives Christ he is saved. In other words, he is already saved before he gets ready to really pray. For remember Christ says, "No man cometh to the Father but by me."

Evils Of Calvinism

(Continued from page one)

posers can never be defeated (Isa. 46:10; Psa. 115:3).

What shocking belief! This is the faith dear to these Calvinists. It is an error to call any who hold these views just mentioned hyper-Calvinists. They are not hyper-Calvinists, but Calvinists!

II.

What are some of the "evils" of Calvinism?

First, Calvinism abases man, and that is a great evil indeed, in the eyes of carnal men. Calvinism takes away every straw that man would lean upon. Like

the prophet Micaiah, who was hated by wicked King Ahab because he never prophesied good unto him, but always evil (2 Chron. 18:7), so natural men hate the doctrines of Calvinism for the same reason. It never speaks good of them, but always evil. It tells them that the "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8); men are "evil" (Luke 11:13), "by nature the children of wrath" (Eph. 2:3).

Because of the total depravity and inability of man, Calvinism declares that man has a free will only to choose sin. His will is controlled by his nature, and his nature is corrupt. This is a great evil! Man does not like to be told he cannot do anything he wills. He does not like to hear the Scripture, "There is none that seeketh after God" (Rom. 3:11); or Christ's word, "And ye will not come to me that ye might have life" (John 5:40); or Christ's words, "No man can come to me, except the Father which sent me, draw him" (John 6:44); or when He said to Jerusalem, "How often would I have gathered thy children together . . . and ye would not" (Matt. 23:37). Carnal men like to think that there is some good in all men, that all men are seeking God, and that they may repent and come to Jesus Christ any moment they so decide.

Secondly, Calvinism exalts God. It not only lowers man and his will and works and worth into the dust, but it presents God as God! It places God upon the

throne for whom He died in His own body on the tree, and by those stripes they were "healed" (1 Pet. 2:24), and return unto the Shepherd and Bishop of their souls (v. 25). Christ "justified" them for whom He died (Rom. 5:9). He redeemed them (Eph. 1:7). He "washed" them from their sins in His own blood (Rev. 1:5). He reconciled them to God (Rom. 5:10); and their sins are not imputed or charged to them (2 Cor. 5:19). All this and more He did for those for whom He died. Since this is not true of all men individually, Christ did not die for all, but only for the "world" of the elect. This, the Word of God teaches. Christ gave Himself a "ransom for all" (1 Tim. 2:6) only in that He laid down His life for the sheep (John 10:15). Christ is the propitiation for the sins of the whole world (1 John 2:2) only in the sense in which He died, not for the sins of the elect Jews only, to whom John ministered (see Gal. 2:9), but also for the sins of the whole Gentile world. He gave Himself a "ransom for many" (Mark 10:45). Those for whom Christ died are saved. He saved them by His death in their place. He did not die in vain.

Fourthly, Calvinism recognizes the power of the Holy Ghost. The sinner is "dead" spiritually. He cannot do anything. He cannot hear, will, repent, or believe. This is another "evil" of Calvinism. Man likes to think that he has some part in his salvation. But Calvinism gives all the glory to the Holy Ghost. He is sovereign. It is the Holy Spirit who "quickens" or makes alive (John 6:63). The Holy Spirit gives the new birth to whom He will (John 3:3-8). If we are born again it is because the Holy Spirit willed it and did it. It is by the Holy Spirit we are convicted of sin (John 16:7-11); that Christ is revealed to us (1 Cor. 2:9-14); that we confess that Jesus is Lord (1 Cor. 12:3); and have any spiritual gifts wherewith to serve God (1 Cor. 12:11); or any desire to (Rom. 5:5 and Gal. 5:22, 23). Calvinism makes us depend solely upon the Holy Ghost.

Fifthly, Calvinism magnifies the grace of God. Yes, Calvinists go to extremes on the sovereign grace of God, if that is possible. Think! Though the sinner is dead in sin and hateful to God and deserving of the wrath of God, and despite the fact that God owes us nothing since He made man upright, what great grace that God should elect some of us to eternal life and saving faith (Acts 13:48)! That He should send His only begotten Son to take our sins in His own body on the tree (Isa. 53:6); in due time send His Holy Spirit to regenerate us; and fully, freely, and forever forgive us of all our guilt and sin (Eph. 1:7)! What grace!

Sixthly, Calvinism gives eternal assurance to believers. This is an enormous evil! It is called a "dangerous doctrine" by many. Yet there are so many Scriptures teaching the truthfulness of this doctrine I hardly know where to turn in holy Scripture. One need go no further than the eighth chapter of Romans. The chapter begins with "no condemnation" to

those in Christ (v. 1); continues with no accusation against those in Christ (vv. 31-34); and concludes with no separation to those who are in Christ (vv. 35-39). In verse 28, God calls the elect "according to his purpose." In the following verses He is spoken of as exercising foreknowledge of them, of predestinating them, of calling them, of justifying them, and of glorifying them—ALL of them, and ONLY them. Read Romans 8:28-31 and notice the words "whom" and "them"! How inclusive and exclusive that is. Every one of them God will assuredly glorify. See also John 6:39 and John 10:26-30.

Seventhly, Calvinism gives the right enthusiasm to evangelism. If I know that God has a people who will be saved (2 Tim. 2:10), and that there is a certain number whom God the Father has given to God the Son, and that all of them shall come to the Son of God (John 6:37), and that the sheep, for whom Christ laid down His life shall hear His voice and follow Him (John 10:26, 27), and that God's Word will not return unto Him void, but that it shall accomplish that which He pleases and prosper in the thing whereto He sends it (Isa. 55:11); should this cause me to ask, "Well, why preach then? Why send missionaries?" No! There is every reason for preaching and for missions. That would be just as foolish as asking, "Why fish then?" seeing I know the lake is full of fish; or, "Why work then?" seeing I am assured I will make enough money to support myself and family. It was not a hindrance to the Apostle Paul, as he considered laboring in Corinth. The Lord appeared to him in a vision and said, "Be not afraid, but speak and hold not thy peace . . . for I have much people in this city" (Acts 18:9, 10). It was right after the risen Redeemer said, "All power is given unto me in heaven and in earth," that He commanded His disciples to go and make disciples of all nations" (Matt. 28:18-20).

Rules Are Different

(Continued from page one)

crucified Saviour, sitting in the highest heaven, and breathe the self-same prayer, "Lord, remember me," and as Stephen looked up directly into heaven, and found peace even amidst that stony shower, so on our dying bed, our glance shall be to the Christ in the open heaven; and we shall find rest in our last hours.

Blessed be God, the doctrine of justification by faith is now openly declared that priestcraft cannot hold us captives. The nations no longer need to crouch at the feet of shaveling imposters. Now that there is a fountain open, we can say, "Begone ye priests, the whole herd of you, to whichever church ye belong; we who have believed are truly priests, every one of us, and ye are mere pretenders. We have done with you; a plague and curse to humanity have ye been too long, and the gospel ends your detestable trade."

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throne. It says, God can and does do as He pleases; God is altogether free and independent. It confesses, "Our God is in the heavens, he hath done whatsoever he hath pleased" (Psa. 115:3); the sinless Son of man quickens, or makes alive, "whom he will" (John 5:21); the Holy Spirit gives spiritual gifts and ability to various members of the body of Christ, dividing to every man severally as he will" (1 Cor. 12:11); and "as it hath pleased him" (v. 18). Rejoicingly it proclaims that God "worketh all things after the counsel of his own will" (Eph. 1:11), and that "of him . . . are all things" (Rom. 11:36).

Thirdly, Calvinism honors Christ's death. It says that the death of the Lord Jesus Christ really saves! That Christ actually died in the believer's place! It fully believes the Scriptures: "Christ died for our sins" (1 Cor. 15:3) and "Christ died for us" (Rom. 5:8). Since He died in our place and paid the penalty for our sins, WE ARE SET FREE; for, payment God will not twice demand; first at my bleeding Substitute's hand, and then again at mine. God will not charge for the bill twice. If Christ died for all men without exception, then all men are saved. How can anyone be lost and go to hell for his sins if Christ died for them, if He paid for them, and put them away (John 1:29)? But all men are not saved (Matt. 7:13, 14), hence Christ could not have suffered for their sins who die in their sin (John 8:24). Christ "taketh away the sin of the world" (John 1:29), but not the sin of unbelievers. How could He when their sin "remaineth"? (John 9:41).

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(Continued from page one)
Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin.

"New Testament churches were independent, self-governing democratic bodies like the Baptist churches today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Great Commission, and the first Baptist church was the church at Jerusalem.

"Our principles are as old as Christianity and we acknowledge No Founder But Christ." That fact led Dr. Edward A. McDaniel, successor of A. T. Robertson, to write, in *The Review and Expositor*, on the subject: The "First Baptist" Church of Jerusalem. It led Robertson himself to say, in the second meeting of the Baptist World Alliance:

"Given an open Bible, a regenerate heart and an unprejudiced mind, the inevitable result is a Baptist. If you are not a Baptist, why not?" I was there and heard him.

We want no man-invented

founder of our faith. As said Spurgeon:

"I am not ashamed of the denomination to whom I belong, sprung, as we are, direct from the loins of Christ, having never passed through the turbid streams of Romanism and having an origin apart from all dissent or Protestantism, because we have existed before all sects." And I heard F. B. Meyer say similar words, to the Southern Baptist Convention, met in Baltimore in 1910. In his farewell letter to the Baptist World Alliance, the venerable John Clifford wrote:

"One of the primary needs of Europe, in my judgment the primary and most urgent need, is the Baptist interpretation of the Christianity of Jesus Christ in the New Testament." Dr. W. T. Whitley, writing on the Bible and Baptists, said:

"First, it has called them into being," (series of articles in *THE BAPTIST QUARTERLY*, in 1912). And he says in his *History of British Baptists*, p. 12, "Thus in every land where the Scriptures are available to the people, there has been spontaneous generation of Baptists."

Yet we see appear a recent mania to invent a Baptist founder other than our Lord, and a

rival to him. This build-up of a fake founder of the Baptist is a drive to destroy our people, if it wins, and is meant, by some, to destroy faith in Baptist truth, beget an indifference to all doctrinal duties and differences, and lead the people out of the Baptist denomination and into the New Catholicism of the World Council of Churches. It is a sinister propaganda.

Who is this fake founder of the Baptists? His name is John Smith, Smyth, or Smythe. I should like for the founder of my faith at least to be able to spell his name, but it has all three forms: Smith (Kirby, Ferm, Ronald Knox, Shipley, and the title of his own books and his degrees of A.B. and A.M., according to the records of Cambridge University), and Smyth (Dosker, Moehlman, Weaver, Griffin, Payne, Whitley and Newman), and Smythe (Mead and, I believe, certain encyclopedias).

Nobody knows when he was born but he received these degrees in 1576 (others say 1575) and 1579. The late Dr. H. E. Dosker, of the Presbyterian Seminary in Louisville, whose funeral I attended with Dr. Sampey, says in *The Dutch Anabaptists*, p. 290:

"1641 then is the natal year of the great Baptist Church." Of course such a thing does not exist and never existed but it is very hard to teach that to a Protestant theologian. E. Roberts-Thompson (Baptists and Disciples of Christ, p. 11) said: "Some time in 1611, he" — (Thomas Helweys) and John Murton — "formed the first Baptist church on Baptist soil." And Ernest A. Payne declares (*The Free Church Tradition*, p. 42) "Thus (in 1609) there came into existence the first (English) Baptist Church" — in Amsterdam. J. C. Carlile (*The Story of the English Baptists*, p. 72) wrote: "In 1612 was formed the first

Send The Baptist Examiner To Some Home

Baptist Church of Englishmen on English soil."

Dr. J. H. Shakespeare (Baptist Times of London, Dec. 22, 1922) called John Smyth "the founder of the modern Baptists" — fake founder, if ever there was a fraud and a fake, serving the ends of tendential propaganda, heading out with Shakespeare himself toward an amalgamation of nominal Christianity.

It is interesting to note that Dr. R. H. Pitt, one of the founders of the Baptist World Alliance, protested in *THE RELIGIOUS HERALD*, in an editorial of Feb. 22, 1922, very vigorously against the English looseness of Shakespeare and of other British propaganda, and of that pretended amalgamation. That looseness has assumed the proportions of a colossal apostasy from the New Testament faith and practice. M. E. Aubrey, in *THE BAPTIST TIMES* of April 30, 1942, declares that "early Baptists did not baptize by immersion, but by pouring and affusion," and that "Baptists are impenitent High Churchmen." That is more nauseating than life in a skiff on the high seas in a tidal wave.

In an erratic, frivolous and 'smart Aleck' booklet, that somehow got published by our Sunday School Board, Frank S. Mead says: "There were many Baptists before Smythe, but their origin as a denomination began with him in 1608" (*The Baptists*, p. 8). And Conrad H. Moehlman of Colgate-Rochester Seminary (in *Ferm's Encyclopedia of Religion*), says: "The Arminian English Baptists began in 1609 when John Smythe poured some water on himself." W. T. Whitley (*A History of British Baptists*, p. 7), speaks of "the foundation of the

Say, Will You Be Lost Though In The Church

It is a fearful thing to be lost amid the darkness of heathenism far away from Lord's Days, and sermons, and Bibles, and the sound of the church-going bell, so far beyond the farthest outskirts of Christendom that rumor has not carried there, even the name of Jesus Christ, or the word of salvation. But a deeper, darker woe is his who is lost in the church, and sits dead before preacher and people, on the seat hallowed by the late presence of a now glorified soul — the Bible leaves beside him, marked with text and tears.

There are such in all "churches" — dead souls under the sound of the Word of the living God — lost souls at the Redeemer's feast and table. It was an Egyptian custom at festival banquets, to introduce a corpse and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not the viands; the glassy eyeballs fixed their dead stare upon the guests, but the light of life was extinguished forever. In such a presence the festivities proceeded. In such a presence proceed often the festivities of Zion.

I have seen many a corpse at the memorial supper, stone dead, amid the guests of the Saviour. Not a tear on the cheek, nor a quiver on the lip, when the sufferings of Christ were opened up. The dull, dead, unlightened eye

never sparkled, but it may have roved about; the bosom heaved not, and the entombed torso clove to the roof of the mouth amid all the outbreaks of a Saviour's love and tenderness. Millions of such spectacles, yet the state of thousands!

Reader, are you the man? You may be in the "church," and yet be dead. DEAD. Alas! that it should be case with so many in the churches. Because it is so common, little thought of, though it honors God, grieves the Spirit, and is the ruin of many. A holy man or woman in a place — so near to Jesus Christ and yet not in Him; lying at the door of the Ark, yet not entering in, is, perhaps, one of the saddest plights this world produce!

As with A VOICE FROM ETERNITY, and feeling deep for your soul, we put the question — WILL YOU BE LOST THOUGH IN THE "CHURCH?"

Sad it is, yet it's true, Many are lost who sit in the church. It's true of many, not just a few. True, perhaps, of even you.

Outside of Christ, oh, count the cost! Outside of Him, you are lost. By the waves of sin you now tossed,

And in the end—Lost! Lost! —Duncan Matheson

first Baptist Church in 1609."

See this confusion worse confounded. Dosker dates the Baptist birth certificate in 1641. Payne just as certainly in 1609. Carlyle in 1612, Mead in 1608, Moehlman in 1609, "when John Smyth poured some water on himself," and Whitley also. Poor baby! What conflicting birth certificates! Now, my friend, suppose we had a school of American historians, out to advance some ideology, and they affirmed the origin of American Independence, not on July 4, 1776, but one in 1762, another in 1781, another in 1793, another in 1804, another in 1812, and so on, how much faith would you put in that history or in those historians?

This fraudulent history of John Smyth, as "founder of the great Baptist Church" — High Church, note — IS JUST WORTHLESS.

Now let us study this fake founder, who robs the Lord Jesus of His title and glory, as the true Founder and Finisher of our faith.

This history shows that Smyth (we shall call him) was successively a sabbatarian, an Anglican priest, a grafter in municipal politics, an exploiter of the union of Church and State by forgery, expelled twice from such priestly emoluments for misconduct, then a Puritan, then a Separatist, then a factional disturber of nascent Congregationalism, then an emigrant divider of a Pedobaptist group, then a Se-Wetter, in spurious baptism, then a rejected suitor of the Dutch Mennonites,

then excluded by a minority of his own tiny splinter then out in No Man's Land religiously, then dying in this London, repudiated of all men, himself repudiating all he ever said and done against Anglican Church, and against with all and sundry, in ship with anything and any in any kind of an ecclesiastical lineup. This poor fraud has said most of the things that attributed to him.

FACTS ABOUT SMYTH HISTORIANS WHO STAY THEM.

Here are the facts.

1. Anglican priest and assassin of Henry VIII. These were the piping times the successors of Henry VIII. sassin ever and unequalled ber of church patrimony had all the faculties and the doctrines of the pope chose to be their English and successor. "By 1600 him holding the post of preacher in the city of London. Such a position was that of gli in Zurich and of Geneva. "Smyth, however, neither a Zwingli nor a Calvinist, but, at that immature period, had been a quarter of a century out of Cambridge, somewhat heady pulpit broiled in municipal feuds rivalries, with an insecure pointment and a growing But why "insecure?"

The historian speaks of "unpromising and unpromising factional partisanship," (Continued on page 7, column 2)

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PAGE SIX

FIFTY
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Fake Founder

(Continued from page six)

aching," "pulpit reflections," "gnacious indiscretions," com-
ated by the "zeal of his
nds." He was right much of
Carpetbagger, and in 1602
Dywnys" who had ori-
ally sponsored his appoint-
broke open the city chest,
out the seal, and affixed it
numerous grants, contrary to
om' — among them a grant
ointing friend Smyth city lec-
er (preacher) for life. Where-
there were new accusations,
uits disalderings and general
apical uproar, in the course
which Smyth found himself
of employment" (Gwilym O.
in, in A POCKET HISTORY
THE BAPTIST MOVEMENT,
44, 65.

ould you want a Baptist
der who was a grafter, a for-
or the beneficiary of the art?
Dr. Carlile cites public ac-
ation against him as a facti-
man and a false witness (The
y of English Baptists) p. 67.
this is not the rashness of
He has been an A.M. of
bridge for about a quarter
century. Is this the founder
aspire to?

He practices medicine also
by hook or crook, crooked-
seemingly, he gets another
as a priest, a sort of supply
ter in Gainsborough, in 1606.
he was brought to book for
ating in the church without
authority," says Griffith.
graft, chicanery and dis-
because of shabby conduct
public office. He had denounc-
Separatists in 1605, says
Carlile, then joins them, re-
Anglican orders.

Griffith says he founded a
ratist Church, "an independ-
congregation," composed of
country gentlemen, three
ersity students, a bricklayer's
er, a shipmaster, four bom-
workers—and so forth,
their families" (p. 66). But
he says that "he joined him-
about 1606 to the Separatist
ch in Gainsborough." Now
st nascent Congregational-
there were William Brad-
later Governor of our Plym-
Colony in New England,
famous "Elder" William

Brewster and the pastor of our
pilgrim forefathers, John Robin-
son, and some 300 others, by
1608. By a strange plagiarism,
credit has been given to Smyth
for their policy of having "as the
Lord's free people joined them-
selves together by a covenant of
the Lord into a Church Estate
in the fellowship of the Gospel
to walk in all his ways made
known or to be made known, ac-
cording to their best endeavors."
Ernest A. Payne cites this and
adds a note saying: "The words
are William Bradford's," (The
Free Church Tradition, p. 4).
These Congregationalists com-
plain bitterly of his quarrelsome
nature and heady factionalism in
their midst, and A. J. Greive says
of him (Encyclopedia Britannica,
11th edition): "Smyth was the
bondservant of logic and wher-
ever he saw the beckoning hand
of a properly constructed syllo-
gism, he was ready to follow."

5. He and 36 others led off a
group, in 1608. Never stable, he
repudiated his past of two years
and became the famous Se-bap-
tist (?), whom I prefer to call
the Se-wetter for pouring doesn't
suddenly become Baptist because
this poor freak and fraud hap-
pened to pour water on himself
and later repudiate the act as
senseless and no baptism. I agree
with him in that conclusion. An
affusionist is no Baptist, in any
century.

6. Tiring of this bauble, he
turned to the Mennonites and
tried in vain to join them. They
wouldn't have him. The Men-
nonites, then as now, were a
varied group of denominations,
some immersionists, the most us-
ing pouring instead of baptism.
Now a Baptist needs to have his
head examined if he repotes
pouring today, as baptism, in
noble Protestant friends and
brethren, but accepts that pour-
ing as baptism in this crackpot
of the long ago.

Smyth now goes all out for
both Arminian false doctrines
and for Socinianism then regnant
in Holland, and that is about as
far as a man can get from real
Christianity. The Mennonite
movement itself had degenerated,
and then, wallowed in the mire of
current unfaith, in the midst of
intellectual factionalists, and was
splitting over "the ban," a type
of discipline whereby every
church meddled in the discipline
of every other church and treated
an excluded member with utter
boycott and break off all human
relations. The main Mennonites
were and are adepts of episcopacy,
the false baptism of pouring, the
doctrine of apostasy, salvation by
works and a lot of other false-
hood. What Smyth wanted to be,
but couldn't get in, was no New
Testament Christianity. He is the
perpetual turncoat.

FURTHER FREAKISH ODDI-
TIES THAT UNFIT HIM TO BE
CONSIDERED FOUNDER OF
ANYTHING ON EARTH.

7. He wrote Principles and In-
ferences in 1607, Differences in
the Churches of the Separatists in
1608 and Character of the Beast,
in 1609—the "Beast" being the
Roman Catholic Church and the
Anglican Church, and their bap-
tism the "mark of the beast."
His "Confession" was another
plagiarism, for Dr. Carlile (p.
70) says that it was only the
translation of a work by Hans
de Rys. He added now a creed of
20 articles, in Latin, to try and
get in the Mennonite churches
and expanded these into 100 doc-
trinal items. At one time or an-
other, he insisted that men should
never preach from translations
of the Bible, but only from the
original Scriptures, reducing
translations to the level of the
Apocrypha.

8. Similarly he at one time
contended that a congregation
should not sing a Psalm to any
tune unitedly, for that might lim-
it the Spirit of God. Suppose the
Spirit told me to sing one tune
and you another.

9. He poured forth a tirade
against the "worldly attire" of
the wife of his former Congre-
gational colleague and Cambridge
tutor and fellow-exile, Johnson,

NO PLACE TO LAND



in this "personal" preaching.

10. He denied the Fall of man,
or "accepted the Pelagian view
of the Fall," saying: "The Fall
did not lose for man any natural
power or faculty which God cre-
ated in his soul."

11. So he "dismissed the doc-
trine of original sin," there being
no such thing as men intended
by the word."

12. The sacrifice of the Cross
(Continued on page 8, column 3)

Fifty Years

(Continued from page two)

me, and made him feel at home
as much as possible, for I knew
by his embarrassed manner that
he had a very difficult proposi-
tion to make. I was not mistaken.
He at last said: "Mr. Chiniquy,
we had, at first, great prejudice
against your temperance society;
but we see its blessed fruits in
the great transformation of Beau-
port. Would you be kind enough
to preach a retreat of temper-
ance, during three days, to my
people, as you have done here?"
I answered: "Yes, sir; with the
greatest pleasure. But it is on the
condition that you will your-
self be an example of the sacri-
fice, and the first to take the
solemn pledge of temperance, in
the presence of your people."
"Certainly," he answered: "for
the pastor must be an example
to his people."

Three weeks later his parish
had nobly followed the example
of Beauport, and the good curate
had no words to express his joy.
Without losing a day, he went
to two other curates of what is
called "LaCote deBeaupro," per-
suaded them to do what he had
done, and six weeks later all sa-
lons from Beauport to St. Joa-
chin were closed; and it would
have been difficult, if not impos-
sible, to persuade anyone in the
whole region to drink a glass of
any intoxicating drink.

Little by little, the country
priests were thus giving up their
prejudices, and were bravely
rallying around our glorious ban-
ner of temperance. But my bish-
op, though less severe, was still

very cold toward me. At last the
good providence of God forced
him, through a great humiliation,
to count our society among the
greatest spiritual and temporal
blessings of the age.

At the end of August, 1840, the
public press informed us that the
count de Forbin Janson, Bishop
de Nancy, in France, was just
leaving New York for Montreal;
that Bishop, who was the cousin
and minister to Charles the
Tenth had been sent into exile
by French people, after the king
had lost his crown in the revolu-
tion of 1830. Father Matthew had
told me, in one of his letters, that
this bishop had visited him, and
blessed his work in Ireland, and
had also persuaded the Pope to
send him his apostolical bene-
diction.

I saw at once the importance
of gaining the approbation of this
celebrated man, before he had
been prejudiced by the bishop
against our temperance society. I
asked and obtained leave of ab-
sence for a few days, and went
to Montreal, which I reached just
an hour after the French bishop.
I went immediately to pay my
homage to him, told him all about
our temperance work, asking
him, in the name of God, to throw
bravely the weight of his great
name and position in the scale
in favor of our temperance so-
cieties. He promised he would,
adding: "I am perfectly per-
suaded that drunkenness is not
only the great and common sin of
the people, but still more of the
priests in America, as well as in
Ireland. The social habit of drink-
ing the detestable and poisonous
wines, brandies, and beers used
on this continent, and in the
northern parts of Europe, where
the vine cannot grow, is so gen-
eral and strong, that it is almost
impossible to save the people
from becoming drunkards, ex-
cept through an association in
which the elite of society will
work together to change the old
and pernicious habits of common

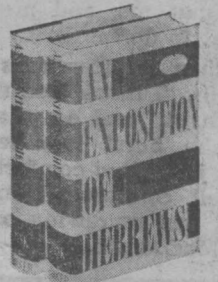
life. I have seen Father Mathew,
who is doing an incalculable good
in Ireland, and, be sure of it,
I shall do all in my power to
strengthen your hands in that
great and good work. But do not
say to anybody that you have
seen me."

Some days later, the Bishop of
Nancy was in Quebec, the guest
of the Society, and a grand din-
ner was given in his honour, to
which more than one hundred
priests were invited, with the
Archbishop of Quebec, his coad-
jutor, N. C. Turgeon, and the
Bishop of Montreal, Mr. Q. R.
Bourget.

Dear reader: Be sure to follow
this in next issue.—LEJ.

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THE BAPTIST EXAMINER

SEPTEMBER 5, 1964

PAGE SEVEN

READ HOW A CHRISTIAN VIEWS . . .

HIS OWN DEATH

The story is told of a man who heard a knock at his door at a late hour of the night. As he opened the door, he was greeted with this question: "Who is in charge of your funeral arrangements . . .?"

Strange hour to be out?
Strange question?

Yes, but it is a question for each of us to think about. The Bible declares: "And as it is appointed unto men, once to die, but after this the judgment." Heb. 9:27. With this in mind, it is time for each of us to take a sane, Christian look at death. Preparation for death is right and appropriate. Our motive is not to be unique or create a stir, but to be a good witness for Christ even in death.

I want my funeral service to be a simple service, dedicated to the purpose of reminding those present of the reality of death, and the reality of the judgment which follows. I want no white lies told, neither do I want much time devoted to "preaching my funeral" for in fact, I have preached my own funeral every day of my life. My loved ones who are Christians will understand, and those who are not Christians need awakening to the truth of sin and its visible consequence, more than they need to be comforted.

I want no flowers for my funeral, either at the church or at the cemetery.

There is a good reason; I won't need them. Flowers are an unnecessary expense, they serve no useful purpose. If friends feel they must give something to show their respect, however, let them give money to my church. There

is also a good reason for this; Christ has given her the responsibility of preaching the Gospel to every creature and the money can be used to further this commission, thus telling others of the Christ I know.

I want the cheapest casket the undertaker has. Without a doubt, many will think this is bad taste, but I still want the cheapest he has. There is, again, a good reason for this; . . . for dust thou art, and unto dust shalt thou return." Gen. 3:19. The finest casket in the land would not prevent my body from returning to the dust. Indeed, it matters not at all to me that my body shall return to dust for God will give me a new body in the resurrection; "So also is the resurrection of the dead. It (the body) is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body" I Cor. 15:42-44. It would be foolish to spend great sums of money in an attempt to preserve and add dignity to a lump of clay that shall return to dust, from whence it was taken.

The old tradition of "paying respect to the remains" is not in keeping with the teachings of God's Word, hence I do not want my body to be on display at any time. The Bible teaches that the body returns to the dust after death, to be resurrected an incorruptible body, different and changed. The spirit will not be changed, however, and will return to God who gave it." Eccl. 12:7. When the congregation passes by to "pay their last respects" they are in fact saying that the body is of prime importance, while the Bible emphasizes that the body has served its purpose and is of no importance whatsoever.

I want no stone to mark my grave, that's unnecessary because God knows where my grave is and He will not forget me when He issues the command for His children to arise and come home. You need not visit my grave either, I won't be there; use that time to tell someone about the Lord that I know.

To tell the simple truth, beautiful flowers, costly caskets and stately stones are but expensive, meaningless veneer used to soften the reality of death.

Death is an event to be viewed with awe, for death is the doorway through which we pass into eternity. I stand in awe of death but I am not afraid or fearful. Why, you ask? Because I'm prepared for it. ARE YOU?

You will not be ready to die simply because you've prepared with the undertaker, the florist and the monument worker, but you'll be ready to die when you've prepared with God.

The Bible says that to be prepared for death, you must have Christ as a personal Saviour. You must realize that you've sinned

Fake Founder

(Continued from page 7)

"doth not reconcile God unto us, which never did hate us, but reconciled us unto God." QUITE UP-TO-DATE MODERNISM.

13. So the efficacy of Christ's death "is only derived to them which do mortify their sins."

14. Infants are held to be born in innocence.

15. He accepted Mennonite episcopacy, as it was not sacerdotal but administrative.

16. Magistrates are tolerated but must not administer the death penalty, imprison or spoil the goods of any citizen.

17. He accepts Mennonite pouring as signifying the "outpouring of Christ's Spirit."

18. No disciple may go to law or, 19. take an oath, or 20. marry outside the church.

21. "In the necessities of the Church and poor brethren, all things are to be common."

22. "Justification implies a vital and not a legal operation—the quickening of Christ in the

submitted unto the Lord, baptized into this Spirit, incorporated into this body."

24. He says, in continuance, "It is not the work of Officers of the Church to convert souls but to feed and edify them being converted" — a rather overt *Hardshellism*.

25. The Mennonites he aspired to join were soul-sleepers. He now set forth a series of "Certain Demanundes," of which Griffith, from whom much of this is quoted, says: "It is a restless and tormented Smyth that we have seen up to now, grown old before his time and full of cranky censures, 'demaundes' and 'distinguishing treatises.'" The historians spare him and us the enumeration of further follies.

"Hostile critics laughed," says Whitley, "at five different sets of English Anabaptists" and finally redoubtable John Hancock "had a separation all to himself." Then Smyth repudiates all he had ever believed or disbelieved in a *Retraction* (where he seems to spell himself "Smith"), but even here he is almost plagiarizing, at least in name and style, the "rectoral valedictory" of Arminius, who was in so many things his last mentor. The above citations are mainly from Griffith, confirmed by Carlile, Whitley, Payne, Newman and various encyclopedias. The infatuation that this Smith saga has for some church historians is almost incredible.

Conclusion

My appeal is directed to your heart and conscience, as a saint. All the saved are "saints," in the New Testament sense, so this once delivered faith is your personal responsibility, and mine. It delivered to keep true, intact and missionary, passing it on. Don't let a fake and charlatan founder of the Baptist faith be put over on our people. It is a harmful and deceptive propaganda. Hail to our true founder, Jesus!

John Cassidy

(Continued from page one)

dying man, he exclaimed, "I give you warning, John Cassidy, that if you listen to that heretic sergeant you will be damned."

John quailed for a moment before the fearful words; and then as the weight of unforgiven sin pressed upon his heart, and he felt that the priest had no power—as he once believed—to cleanse it away, he cried out in the bitterness of his soul, "I cannot be worse than I am, sir: that's certain; so please go away, and let me take my chance!" And as the priest seemed still inclined to linger, and to remonstrate, he raised himself on his pillow, and with strange energy persisted, "Don't stay any longer, sir! I haven't many minutes left, and

Foolishness Of Scientific Guesses

A scientist of Columbia University, not long ago, touring Colorado found what he supposed was the missing link. He waded the bones up carefully and was about ready to depart when some cowboys came upon him and informed him that they were the bones of their pet monkey. New Orleans was found a skeleton estimated by scientists to be 1000 years old. Upon further investigation, they dug up the wale of his Kentucky flat and his age was changed to 100 years. Many other illustrations like this could be cited and disagreement occurs among the biggest scientists. Yet we are posed to accept the deductions of such, not only from their observation, but they even expect us to follow their imagination it meanders where observed facts are missing.

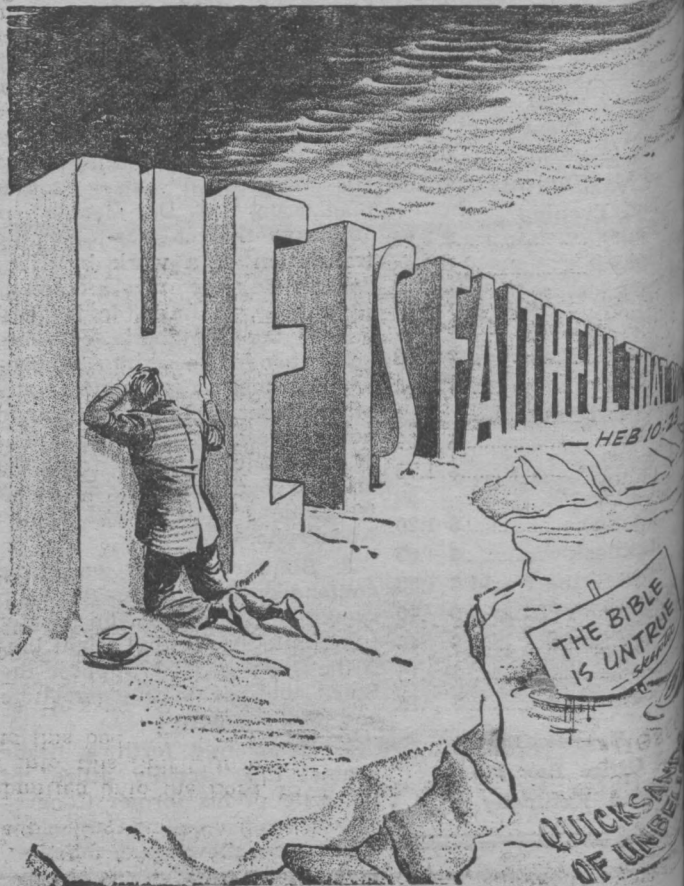
I can't afford to lose any of them in arguing; so have pity on a dying man and go at once. The priest merely said of seeing the room, "John Cassidy warn you! You are forsaking your own mercy."

John was almost exhausted by the agitation and disappointment of the interview; but as he quite still, too weak for words, the sergeant came and sat by his bedside, and read to him passages as the following:

"There is one Mediator between God and men, the man Christ Jesus." "Behold the Lamb of God which taketh away the sin of the world." "By Him all things are justified from all things." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." "The Blood of Jesus Christ, His Son, cleanseth us from all sin."

The sergeant added no more of his own, but sat by the man, silently praying that the utterance of his Divine might give light to lighten the darkness of that departing soul. In a little while, a low moan caused him to bend his ear to the lips of his dying comrade and he caught the words as he came in faint, gasping utterance. "No other name! It was a name—to think any priest could come to Heaven—but Jesus can—and I think He will have—I am not afraid to say good-bye, Morris—tell all the fellows—about—the Blood cleanseth." No more words, a shiver and a sigh, and the look of calm on the tired face; and Sergeant Morris closed the eyes of the dying man, murmuring as he did, "Thanks be unto God, who us the victory through our Jesus Christ."

WORDS TO BANK ON



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soul." The looser Anabaptists all rejected the doctrine of justification by faith. But to say that justification is the same as regeneration is merely stupid, a baneful ignorance of gospel vocabulary. God is Judge as well as Father and he can be "just and the justifier of him that believeth in Jesus."

23. He seems to teach baptismal remission, in his very cloudy language: "The visible Church hath only one baptism whereby men are admitted into this faith,

against God, "For all have sinned . . ." Rom. 3:23, and that the consequence of that sin is eternal death, For the wages of sin is death . . ." Rom. 6:23.

But do not despair for this is where Christ takes charge of the preparation, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. God has exempted you from eternal death if you repent of your sins, come with a heart broken over sin and its certain consequences and trust Christ as your Saviour. Then, and only then will you be prepared to die.

— Burtis Williams
Ada, Oklahoma

VALUABLE DOCTRINES

1. Individual liberty in all things.
2. Christ's blood the only hope of salvation.
3. Repentance and regeneration before church membership or the ordinances.
4. Obedience to Christ rather than compromise.
5. The New Testament churches models for all times, everywhere, until Jesus comes.
6. The ordinances are declarative and not procurative.
7. The church a pure democracy, of the people and by the people, with none to lord over them in the teaching or practice of their religion.

If these doctrines are not worth more than your life or mine, the martyrs of the ages have died in vain and religious conviction is an empty worthless conceit. If they are valuable, beware of federation.

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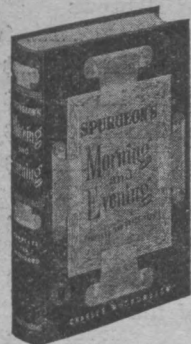
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Though She Was Untaught, She Knew She Had Two Natures

A well-known missionary tells us of a poor African woman who once said to him, groaning heavily, that she had two hearts, a new and an old, and they were so constantly contending, the one saying, "Come to Jesus," and the other bidding her to do evil, that she knew not what to do. He read to her the seventh chapter of the Romans and showed that the apostle felt the same things.

When he came to the verse, "O wretched man that I am! who shall deliver me from the body of this death?" she said, "Ah, Massa, that me, and me know not what to do."

And then he afterwards added the words, "I thank God through Jesus Christ," and explained them, she burst into tears of grateful joy. What comforted her may well comfort all similarly tempted and sorrowing ones. — Robert MacDonald.



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