



# SBAOC Weekly Update

## NEWS & PRAYER REQUESTS

- **The SBAOC annual meeting will be held on Friday & Saturday, October 27-28, at Mount Zion Community Church in Arkansas City, Kansas. See page 2 for details. Please RSVP by October 23rd.**

If you have any news, prayer requests, articles, or events that you would like to have included in this update, please email the information to Tony Mattia at [spurgeonassociation@gmail.com](mailto:spurgeonassociation@gmail.com).

## DOCTRINES OF GRACE IN THE NEW HAMPSHIRE CONFESSION

For the next few weeks, we will continue reviewing the booklet *The Doctrines of Grace in the New Hampshire Confession* by author and editor Leroy D. Cole. This was originally published by Baptist Book Trust, Atlas, Michigan in 1979. The table of contents is listed below.

- Chapter 1: An Introduction
- Chapter 2: Why a Confession?
- Chapter 3: Advantageous Creeds
- Chapter 4: The History of the New Hampshire Confession
- Chapter 5: John Newton Brown
- Chapter 6: The Doctrines of Grace
- Chapter 7: The Free Offer
- Chapter 8: Chart of Doctrines of Grace in the Confession
- Chapter 9: Exposition of Doctrines of Grace in the Confession
- Chapter 10: Glossary of Terms

### Doctrines of Grace in the New Hampshire Confession

#### Week #3 of 5

Chapter 5: John Newton Brown & Chapter 6: What are the Doctrines of Grace?

#### Chapter 5: JOHN NEWTON BROWN

Pastor, Author, Editor, Professor

Born June 29, 1803, baptized - 1817, ordained - 1824, died - 1868. Thus with four

*(Continued on page 3)*



### INSIDE THIS ISSUE

SBAOC Annual Meeting..... 2

Doctrines of Grace in the New Hampshire Confession ... 3-5

Upcoming Events ..... 3

Contact Us ..... 6

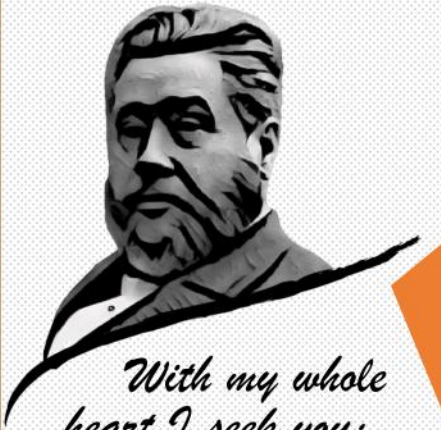
Pulpit Supply ..... 6

Prayer Meetings..... 6

### PURPOSE STATEMENT:

We unite as an association of Southern Baptist churches in order to manifest the glory of God above all. We purpose to do this by seeking spiritual awakening and revival by intense prayer and earnest obedience to Scripture. We covenant to strengthen and support one another, motivated and guided by the authority and sufficiency of Scripture, by facilitating faithful preaching of the Word of God, proclaiming the gospel of the risen Lord Jesus Christ to all, making and gathering disciples, planting churches and coordinating unified missions efforts.

*“If there is no church... should you not commence one?” C. H. Spurgeon*



*With my whole heart I seek you:  
Let me not wander from your commandments!*  
- Psalm 119:9

# The Spurgeon Baptist Association of Churches

## 2023 ANNUAL MEETING

**RSVP by October 23<sup>rd</sup>**

**Schedule: Friday and Saturday, October 27-28**

<b>Friday Evening:</b>	7 PM	Reception with light refreshments
<b>Saturday:</b>	8 AM	Breakfast and Fellowship
	9 AM	Annual Meeting
		Annual Sermon— Terry Coker
	11 AM	Dismissal

**Please RSVP by October 23<sup>rd</sup>:**

- For attendance in person on Friday, Saturday or both, please RSVP to: <spurgeonassociation@gmail.com>
- For online attendance via TEAMS, RSVP by contacting Terry Coker at: <terry.coker@sbaoc.onmicrosoft.com>

**Location:**

**Mt Zion Community Church**

**31948 31st Rd**

**Arkansas City, KS 67005**

## UPCOMING EVENTS

**SBAOC Annual Meeting—October 27 & 28.** Mount Zion Community Church, Arkansas City, Kansas. Details on page 2. Please RSVP by October 23.

**National Founders Conference—January 18-20, 2024.** Theme: *Remember Jesus Christ (2 Timothy 2:8)* with Tom Ascol, Phil Johnson, Conrad Mbewe, Joel Beeke, & Travis Allen. Go to [founders.org/conference](http://founders.org/conference) for more information.

*If you have a conference or event that you would like listed here, please contact us by email: [spurgeonassociation@gmail.com](mailto:spurgeonassociation@gmail.com).*



**THE SPURGEON CENTER**  
for Biblical Preaching at Midwestern Seminary

Making visible the *life, legacy and library* of Charles Haddon Spurgeon

[www.spurgeon.org](http://www.spurgeon.org)

5001 North Oak Trafficway  
Kansas City, Missouri 64118



**Don't  
Pastor  
Alone**

[strategicmentors.church](http://strategicmentors.church)

*(Continued from page 1)*

dates we sum up a man's life. True, important events these are, but they say so little about the 65 years he lived upon the face of the earth.

Biographical materials concerning J. Newton Brown are extremely rare and after writing two Baptist Historical Societies and looking over many other sources I find I only have a few pieces of information on my desk. This is strange, for the man was a prolific writer.

His mental gifts were evident early in his life as he graduated first in his class from Madison College. Christian literature was his outstanding ministry which left its mark on the Baptists. He edited a two-volume work (1275 pages) called THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE when he was only 32 years of age. Its scholarship is apparent by its popularity, for it went through ten editions, was then revised and expanded and enjoyed another five editions.

Following his work on the encyclopedia (which he completed while pastoring in Exeter, New Hampshire) he was appointed professor of theology and church history in the Theological Institute of New Hampton, N. H. He remained there until 1845 when his health forced him to move to a warmer climate. He pastored four years at Lexington, Virginia and in 1849 was appointed the first editorial secretary of the American Baptist Publication Society. The A.B.P.S. had just moved into its new building and had greatly expanded resources for publication. Under his direction a large number of notable books were published in which he wrote an informative introduction to many. This society printed books and distributed them at a reasonable cost to the churches; a ministry that ought to be repeated today.

J. Newton Brown's most lasting work was THE NEW HAMPSHIRE CONFESSION OF FAITH, which he authored while working with a committee. In 1853 the A.B.P.S. published a book called THE BAPTIST CHURCH MANUAL: which contained the confession, with some revision by Brown, along with a church covenant and rules of order. This became very popular with the churches and remains so even today. We treat the subject of the New Hampshire Confession in another chapter.

What of the man himself? What kind of heart was connected with this brilliant mind? William Cathcart, the historian, preacher, and editor of the two volume BAPTIST ENCYCLOPEDIA, said this: *Dr. Brown had poor health most of his life, but it was the only poor thing about him; he had great faith; he was never angry; he loved every one; he was the meekest man the writer ever knew; he walked very closely with God.* He said of the Confession of Faith: *Like the mild Dr. Brown it is gently calvinistial. We have unlimited faith in the goodness and sanctity of the late Dr. Brown, but we very much prefer the Philadelphia Confession of Faith, so dear to our fathers, to the New Hampshire Creed.*

A Summary Outline of His Life

*(Continued on page 4)*

*(Continued from page 3)*

1803 - Born in London, Conn.

1817- Baptised in Hudson, N.Y.

1824 - Ordained in Buffalo and was the first pastor of the church there (1822-1825)

1827 - Pastor at Malden, Mass.

1829 - Pastor at Exeter, N.H. - Confession authored during this time.

1838 - Professor at New Hampton, N.H.

1845 to 1849 - Pastor at Lexington, VA

1849 to 1859 - Editorial Secretary of the American Baptist Publication Society. (From 1845 to 1850 -18 million pages were printed, from 1850 to 1855 - 107 million pages were printed. Authors reprinted included: Robert Hall, John Bunyan, Andrew Fuller, Pengilly on Baptism, Joseph Frey, William Law, Simon Menno, and many, many more.)

It appears the he wrote an introduction to Fleetwoods, LIFE OF CHRIST in 1866 which would indicate that his editorial labors continued to the end of his life.

We end this brief sketch hoping that other material may some day be found; but until then we close where William Cathcart closed his sketch -- *He fell asleep in Jesus May 14, 1868 in Germantown, PA.*

## **CHAPTER 6: WHAT ARE THE DOCTRINES OF GRACE?**

This question may be raised in our minds while reading this booklet. Paul speaks of the gospel of the grace of God, and in his writings leaves no doubt that God's dealings with man are gracious. I think we will find as we study the history of Christian doctrines two designations for this gospel of grace; one is the doctrines of grace and the other Calvinism. We prefer the first yet use the second when it is understood in the proper context.

Spurgeon wrote, in his introduction to the NEW PARK STREET PULPIT (1855), *The word Calvinism, is frequently used here as the short word which embraces that part of divine truth which teaches that salvation is by grace alone, but it is not hence to be imagined that we attach any authority to the opinion of John Calvin, other than that which is due to every holy man who is ordained of God to proclaim his truth. We use the word simply for shortness of expression, and because the enemies of free grace will then be quite sure of what we mean. It is our*

*firm belief, that what is commonly called Calvinism, is neither more nor less than the good old gospel of the Puritan, the Martyrs, the Apostles, and of our Lord Jesus Christ.*

To this definition we heartily agree. We do not embrace all that Calvin taught but would agree with those views concerning salvation.

Basically we define Calvinism or the Doctrines of Grace thusly:

1. Fallen man in his natural state lacks all power to believe the gospel (total inability and desire)
2. God's election is the Free, Sovereign, Unconditional choice of individual sinners. (no merit exists in man)
3. The redeeming work of Christ had as its end and goal the salvation of the elect. (a definite atonement)
4. The work of the Holy Spirit in bringing men to faith never fails to achieve its objective. (the application of salvation is sure)
5. Believers are kept in faith and grace by the power of God until they come to glory. (preserved by God, they persevere)

Calvinism makes salvation depend on the work of God as opposed to the work of man. It regards faith as a part of God's gift of salvation as opposed to faith being man's contribution to salvation. The Calvinist gives all glory to God while the Arminian divides the praise between God and man. The Arminian says, "I owe my election to my faith." while the Calvinist says, "I owe my faith to my election." The Arminian says, "I could not have gained my salvation without Calvary," while the Calvinist says, "Christ gained my salvation for me at Calvary."

J.I. Packer writes: *For to Calvinism there is really only one point to be made in the field of soteriology (salvation): the point that God Saves Sinners. God—the Triune Jehovah, Father, Son and Spirit; three Persons working together in sovereign wisdom, power and love to achieve the salvation of a chosen people, the Father electing, the Son fulfilling the Father's will by redeeming, the Spirit executing the purpose of Father and Son by renewing. Saves—does*

*(Continued on page 5)*

*(Continued from page 4)*

*everything, first to last, that is involved in bringing man from death in sin to life in glory: plans, achieves and communicates redemption, calls and keeps, justifies, sanctifies, glorifies. Sinners—men as God finds them, guilty, vile, helpless, powerless, unable to lift a finger to do God's will or better their spiritual lot. God Saves Sinners—and the force of this confession may not be weakened by disrupting the unity of the work of the Trinity, or by dividing the achievement of salvation between God and man and making the decisive part man sown, or by soft-peddalling the sinner's inability so as to allow him to share the praise of his salvation with his Saviour. This is the one point of Calvinistic soteriology which the "five points" are concerned to establish and Arminianism in all its forms to deny: namely, that sinners do not save themselves in any sense at all, but that salvation, first and last, whole and entire, past, present and future, is of the LORD, to whom be glory forever; amen. (Introductory essay to John Owen's, The Death of Death in the Death of Christ)*

*C.H. Spurgeon says in his DEFENCE OF CALVINISM: If any one should ask me what I mean by a Calvinist, I should reply, 'He is one who says, salvation is of the Lord.' I cannot find in Scripture any other doctrine than this. It is the essence of the Bible, 'He only is my rock and my salvation.' Tell me anything contrary to this truth, and it will be a heresy; tell me a heresy, and I shall find its essence here, that it has departed from this great, this fundamental, this rock-truth, 'God is my rock and my salvation. What is the heresy of Rome, but the addition of something to the perfect merits of Jesus Christ, —the bringing in of the works of the flesh, to assist in our justification? And what is the heresy of Arminianism but the addition of something to the work of the Redeemer? Every heresy, if brought to the touch-stone, will discover itself here. I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith, without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable,*

*conquering love of Jehovah; nor do I think we can preach the gospel, unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the cross; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation after having once believed in Jesus. Such a gospel I abhor.*

*"If ever it should come to pass,  
That sheep of Christ might fall away,  
My fickle, feeble soul, alas!  
Would fall a thousand times a day."*

*If God hath loved me once, then He will love me for ever. God has a master-mind; He arranged everything in His gigantic intellect long before He did it; and once having settled it, He never alters it. "This shall be done," saith He, and the iron hand of destiny marks it down, and it is brought to pass. "This is my purpose," and it stands, nor can earth or hell alter it. "This is my decree," saith He, "promulgate it, ye holy angels; rend it down from the gate of Heaven, ye devils, if ye can; but ye cannot alter the decree, it shall stand for ever." God altereth not His plans, why should He? He is Almighty, and therefore can perform His pleasure. Why should He? He is the All-wise, and therefore cannot have planned wrongly. Why should He? He is the everlasting God, and therefore cannot die before His plan is accomplished. Why should He change? Ye worthless atoms of earth, ephemera of a day, ye creeping insects upon this bay-leaf of existence, ye may change your plans, but He shall never, never change His. Has He told me that His plan is to save me? If so, I am for ever safe.*

*"My name from the palms of His hand  
Eternity will not erase;  
Impress'd on His heart it remains,  
In marks of indelible grace."*

One question that we must answer in this booklet: "Are these blessed Doctrines of Grace found in the New Hampshire Confession?" If they are then why are churches who "own" this Confession in opposition to the Doctrines of Grace?

**SPURGEON  
BAPTIST  
ASSOCIATION  
OF CHURCHES**

**PO Box 155  
Wamego KS 66547**

(785) 456-3796  
spurgeonassociation@gmail.com

**Contact Us:**

**Administrative Council:**

Terry Coker, Moderator  
Terry.Coker@fbcfenton.com

Lyn Hansen, Vice Moderator  
pastorlyn@insidenp.com

Tony Mattia  
Corresponding Secretary  
Phone: (785) 456-3796  
spurgeonassociation@gmail.com

Eugene Jennings, Treasurer  
pastor@fbconaga.org

Bill Ascol  
billo615@att.net

David Atkins  
david@redeemersgracewichita.com

Kelly Gienger  
kpgienger@gmail.com

Brandon Rhea  
brandon.m.rhea@gmail.com

Kyle Carlson  
pastorkyle234@gmail.com



[WWW.SBAOC.ORG](http://WWW.SBAOC.ORG)

## MEN AVAILABLE FOR PULPIT SUPPLY

Kevin Berens  
Colby, Kansas  
Email: berens.kevin@gmail.com  
Cell Phone: 785-332-7184

John Grove  
Canton, Ohio  
Email: trsjwg@gmail.com  
Phone: 352-286-5494

Tim Lambert  
Lindsborg, Kansas  
Email: tlambert@smokyvalley.org  
Phone: 785-614-3651

J.W. Glidewell  
Colby, Kansas  
Email: jwglidewell@gmail.com  
Phone: 785-772-1176

Terry Coker  
Fenton, Missouri  
Terry.Coker@fbcfenton.com

Stephen Atkinson  
CWI (N America) - [www.cwina.org](http://www.cwina.org)  
Director of Ministry  
Rogers, Arkansas  
Email: sgt.atkinson@gmail.com  
Phone: 479-225-4269

Bake Ottofy  
St. Louis, Missouri  
Email: bakeottofy@gmail.com  
Phone: 636-467-7446

## PRAYER MEETINGS FOR SPIRITUAL AWAKENING AND REVIVAL

- Fellowship Baptist Church in Onaga, Kansas—5:00 pm on Sundays
- Trinity Baptist Church in Wamego, Kansas—8:00 pm on Saturdays

*The Spurgeon Baptist Association of Churches is an association of Southern Baptist Churches that are united to manifest the glory of God above all. We set out to do this by seeking spiritual awakening and revival by intense prayer and earnest obedience to Scripture. As an association of churches we are bound in mutual covenant to strengthen and support one another - motivated and guided by the authority and sufficiency of Scripture - by facilitating faithful preaching of the Word of God, proclaiming the gospel of the risen Lord Jesus Christ to all, making and gathering disciples, planting churches and coordinating unified missions efforts.*

*We are a non-geographic association seeking to include any like-minded body of believers so that together we might better fulfill the great commission of our Lord and Savior, Jesus Christ. Our intent is to lean on His instruction and not our imaginations so that He is honored in all that we do. We welcome churches who adhere to the confessions of faith accepted by Southern Baptists throughout their history, including, but not limited to, the Second London Confession (1689) and the Baptist Faith and Message.*

