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# The Baptist Examiner

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 28 RUSSELL, KENTUCKY, AUGUST 15, 1959 WHOLE NUMBER 1103

PREDESTINATION By Jerome Zanchius:

CHAPTER II

## Predestination As It Relates To All Men

Thus much being premised with relation to the Scripture terms commonly made use of in this controversy, we shall now proceed to take a nearer view of this high and mysterious article, and—

I. We, with the Scriptures, assert that there is a predestination of some particular persons to life for the praise of the glory of Divine grace, and a predestination of other particular persons to death, which death of punishment they shall inevitably undergo, and that justly, on account of their sins.

(1) There is a predestination of some particular persons to life, so "Many are called, but few chosen" (Matt. 20:15), i. e., the Gospel revelation comes, indiscriminately, to great multitudes,

but few, comparatively speaking, are spiritually and eternally the better for it, and these few, to whom it is the savour of life unto life, and therefore savingly benefited by it, because they are the chosen or elect of God. To the same effect are the following passages, among many others:

"For the elect's sake, those days shall be shortened" (Matt. 24:22).

"As many as were ordained to eternal life, believed" (Acts 13:48).

"Whom he did predestinate, them he also called" (Rom. 8:30), and ver. 33, "Who shall lay anything to the charge of God's elect?"

"According as he hath chosen us in him, before the foundation of the world, that we should be

holy . . . Having predestinated us to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will" (Eph. 1:4, 5).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us, in Christ, before the world began" (II Tim. 1:9).

(2) This election of certain individuals unto eternal life was for the praise of the glory of Divine grace. This is expressly asserted, in so many words, by the apostle (Eph. 1:5, 6). Grace, or mere favour, was the impulsive cause of all: it was the main spring, which set all the inferior wheels in motion. It was an act of grace in God to choose any,

Name\_\_\_\_\_

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How are you coming?\_\_\_\_\_

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when He might have passed by all. It was an act of sovereign grace to choose this man rather than that, when both were equally undone in themselves, and alike obnoxious to His displeasure. In a word, since election is not of works, and does not proceed on the least regard had to any worthiness in its objects, it must be of free, unbiased grace, (Continued on page 6, column 2)

WHAT I BELIEVE THE BIBLE TEACHES, NO. 3

## WHAT I BELIEVE ABOUT THE HOLY SPIRIT

By Fred T. Halliman  
2938 N. Seeley Ave.  
Chicago 18, Ill.

We mentioned in our first article about God being a Trinity. The Holy Spirit is the third person of the Trinity and we are to think of Him (not it) as being God just as we do the Father and the Son. We are not to think of or call the Holy Spirit "it," as some modernists do, because the Holy Spirit is more than just a mere influence. **THE HOLY SPIRIT IS A PERSON.**

The Holy Spirit is said to be able to teach. "For the Holy Spirit shall teach you in the same hour what ye ought to say" (Luke 12:12). A thing may have influence over another thing and yet not be able to "teach" anything or anybody. Example—the moon influences the tides, but what can the moon teach the tides? A person may have influence by his ability, personality, position or wealth, but merely seeing some-

one else's ability does not make you able. A preacher can get a congregation "all worked up" and produce an effect by his persuasive methods; he can "get results," but it takes the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment" (John 16:8). Sarai and Abram can produce Ishmaelites, but it takes Abraham and Sarah to RECEIVE an Isaac from the Lord. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

Some Heretical Ideas Concerning the Holy Spirit

1. That He came on the day of Pentecost to create or start a church.

The Holy Spirit came on the day of Pentecost to EMPOWER the church. The church was already in existence and had on her roll, "... the number of names together were about an hundred and twenty" (Acts 1:15).  
2. That jabbering, rolling, whooping, yelling, and jumping is a manifestation of the Holy Spirit in the lives of individuals. Instead of all this physical excitement being a mark of the Holy Spirit it is a MARK of such individuals being destitute of the Holy Spirit, because such people are sensuous and sensual. Jude says those that are sensual "have not the Spirit" (v. 19).  
3. That we are to pray for the (Continued on page 7, col. 4)

## A FEW QUESTIONS FOR "CHURCH OF CHRIST" CAMPBELLITES REGARDING ROMANS 16:16 AND THE SUPPOSED "BIBLE NAME"

By Bob L. Ross

I notice that the "Church of Christ" Campbellites are still strutting all over the country, claiming that they only wear the "divine name" for the church, despite repeated refutations of their claim. However, many of them have felt the pressure of truth so strongly that they have desisted from some of their previous means of "establishing" their claims and are resorting to new tactics. But even these have a tendency to go back into their old paths when they know that those to whom they are speaking are not aware of the old Campbellite sophistry.

In view of the continued emphasis by the Campbellites upon this matter, we would just like to call their attention to some facts with regard to their favorite "proof-text" (Romans 16:16) and propound a few questions to them. We will be glad to publish in this paper the answers any Campbellite thinks he can give to these questions, provided that he makes an attempt to answer the questions and does not get off track (as is so common to their "answers.")

I.

It is the teaching of you Campbellites, or you who have appropriated to yourselves the name "Church of Christ," that Romans 16:16 gives the name that the church is to wear. The verse (in part) reads: "The churches of Christ salute you."

Question: Is there any indication from either text or context that the apostle has any reference whatsoever to the idea of what the name of the church is or should be? If so, what?

The Bible also uses the expressions—

"church of God" (I Cor. 1:2).  
"churches of the Gentiles" (Romans 16:4)

"churches of God" (I Cor. 11:16).

"churches of the saints" (I Cor. 14:33).

"churches of Galatia" (I Cor. 16:1).

"churches of Asia" (I Cor. 16:19).

"churches of Macedonia" (2 Cor. 8:1).

"churches of Judea" (Gal. 1:22), and

"church of the firstborn" (Heb. 12:23). In fact, the expressions "church of God" and "churches of God" appear at least 12 times.

Question: In view of these various other expressions besides the one you always use, we would like to know if you can tell us what authority you have for using the one you do, rather than one of these others? Is there any greater indication in either text or context that "churches of Christ" and not one of these other terms is the name of the church?

II.

We notice that when Campbellite preachers refer to more than one particular Campbellite group they say, "The congregations of the church," or they sometimes refer to one particular group as "a congregation of the church."

Question: You claim to call things by "Bible names" and to "speak only where the Bible speaks"; well, then, where does the Bible ever use such expressions as "The congregations of the church" and "A congregation of the church"? Please give book, chapter and verse.

Question: If the Bible nowhere uses such nonsensical tautology, (Continued on page 2, column 1)

## The Baptist Examiner Pulpit

### "THE EIGHTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not steal." Exodus 20:15.

I rather imagine that most of you would agree with me that there is a definite departure today from the old landmarks of the days gone by. I think that is true spiritually. I'm sure it is true doctrinally and theologically, and I rather imagine the same is even more true morally and ethically than in any other way. I am sure that there is a positive departure today from the old landmarks of the days gone by.

There is a little poem which I consider very appropo in this connection:

"In vain we call old notions fudge

And bend our conscience to our dealing;

The Ten Commandments will not budge,

And stealing will continue stealing."

I couldn't help being impressed as I came across this poem. Though there is a definite departure from the standards of the past, after all is said and done, you simply can't budge the Ten Commandments, and stealing will continue stealing.

I don't think I ever had this passage of Scripture so indelibly impressed upon me as when I stood for the first time near the tomb of Kentucky's great statesman, Henry Clay. I remember

when I was a boy in school that they used to tell me that Henry Clay was to be remembered primarily for one great statement—namely, "I would rather be right than president." Three times Henry Clay ran for the presidency, and all three times he was defeated. Each time as he made the race, friends who knew politics, suggested that if Mr. Clay would bend his own ethics and his own ideals, he might be able to swing certain sectors of votes, and it was then that Mr. Clay said, "I would rather be right than president." As I stood at Lexington, Kentucky, for the first time near his monument and read that (Continued on page 2, column 3)

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# The Baptist Examiner

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## NEWS

★ **Brother Frank Sweeney**, pastor of the Owensboro Baptist Church of Owensboro, Kentucky informs us that there will be a Bible Conference there on Labor Day week-end, Sept. 5, 6, 7. Services will be held twice daily, 2:30 in the afternoon and 7:30 at night. The place of services will be at the YWCA, located at Fourth and Allen Streets in Owensboro. Speakers are to be Pastor J. C. Lilly, Marion, Ky.; Pastor J. D. Butler, Earlington, Ky.; Pastor James Foust, Benton, Ky.; Elder Joe Gadd, Cincinnati, Ohio; Elder Fred Simmons, Memphis, Tennessee. Some of our readers in this area might be interested in knowing about this conference, so we are happy to print this notice of it.

★ **Brother Richard Smith** has been called as pastor of the Grace Baptist Church, Springfield, Missouri. This is the church which was organized a few months ago from the Calvary Baptist Church of Ashland. May the Lord lead this church and its pastor and bless them in His service.

★ **Brother Fred Halliman**, pastor of the Macedonia Baptist Church of Chicago, has announced a Bible Conference for October. Plans are incomplete, but speakers who have already said they will come are as follows: Pastor Wayne Cox of Memphis; Pastor William Crider of Tulsa; Pastor Neal Brillhart of Emporia, Kansas; Pastor Fred Phelps of Topeka, Kansas; Pastor Murell Combs of McLeansboro, Illinois; John R. Gilpin and Bob L. Ross of Ashland.

## A Few Questions

(Continued from page 1)

why do you? Where did you get such language? Is using this language "speaking where the Bible speaks"?

(We say that such Campbellite expressions are tautological nonsense because the Greek word translated "church" is the word "ekklesia." That word means "assembly." Certainly, the Bible nowhere makes such a blunder as "The assemblies of the assembly" or "The assembly of the assembly." Only a Campbellite could have come up with anything like that. It makes his "universal church" notion to appear correct when he says, "The congregations of the church." That makes it appear as if there is one "church" and many "congregations." The truth is, his notion is no stronger than the use of different English words; the Greek word is "ekklesia" and there is no such corresponding expression in the Bible as the Campbellite uses. It is peculiar to the Campbellites, foreign from the Bible).

## III.

As we have noted, the Greek word translated church is "ekklesia." According to the best Greek scholarship (in fact, any Greek scholarship), the word "church" does not in any wise properly translate "ekklesia"—no more than "baptize" translates "baptizo." The word "church" is an English word that refers to a material structure, whereas the word "ekklesia" refers to an assembly of people, a congregation. It is the universal opinion of Greek scholars that these latter words (assembly and congregation) are the best two words in the English language to use in properly translating "ekklesia." (The fact that "church" is still retained in some versions, and is still used, no more disproves what is here pointed out than the continued use of "baptize" disproves that the word "baptizo" should be rendered "dipped" or "immersed.")

As a matter of fact, no less a personage than **ALEXANDER CAMPBELL**, founder of the Campbellite movement, translates the word "ekklesia" by the word "congregation." His rendering of Romans 16:16 in his "Living Or-

acles" is as follows:

"The congregations of Christ salute you."

**Question:** In view of these facts as to the erroneous use of the word "church" by Protestant translators, why do you persist in insisting that the Lord intended that His "ekklesia" wear such a name as "Church of Christ"?

**Question:** Do you have any authority but that of Protestant translators of long ago for using the term "church" instead of assembly or congregation? If so, what?

In your opposition to Baptists you often stress that the name "Baptist" as used in the English Bible should be rendered "Immersionist." You claim that "Baptist" is an improper rendering and it would therefore not be right to wear this name. **Question:** Are you willing to face the same fact as it relates to Romans 16:16 and the word "church"? Will it be right for you to continue to wear a name that is an improper rendering of what the Greek Scriptures actually say?

**Question:** Why don't you call yourselves "Assembly of Christ"?

**Question:** Why don't you call yourselves "Congregation of Christ"?

**Question:** Is your founder's translation of Romans 16:16 correct? If so, according to your theory as to Romans 16:16 and his translation you should call yourself "Congregation of Christ," shouldn't you?

**Question:** Why is it that you accept the Protestant translators' word "church" rather than Alexander Campbell's translation ("congregation")?

## IV.

The literal Greek of Romans 16:16 reads as follows: "Salute you the assemblies the Christ." In translation it reads: "The assemblies of the Christ salute you." Notice that the definite article precedes Christ: "THE Christ." It is not simply "assemblies of Christ," but "assemblies of the Christ."

**Question:** In view of the foregoing facts, do you still say you are wearing the Bible name?

**Question:** Haven't you left out a part of the alleged Bible name? Where is the definite article "the"?

**Question:** Or will you say that the definite article "the" does not matter? If you say this, are you not guilty of rejecting the FULL and COMPLETE name and using only a part of it? And are you not also saying that it does not matter whether or not we wear the full and complete name? Are you not also saying that God's Word does not matter? Certainly, you will admit that the definite article "the" is inspired of God, won't you? Well, then, why do you throw it away?

**Question:** If Romans 16:16 gives the name of the church, and if the proper rendering of the name is "The assemblies of the Christ," may we not rightfully and truthfully declare to the whole world that the group which wears the name "Church of Christ" is wearing an unscriptural name?

**Question:** Now that you have read these facts, what are you going to do: Will you adopt another name, or will you go against the Greek New Testament, the rendering of your father, Alexander Campbell, and the truth taught by Greek scholarship and continue to pan off on unlearned and uninformed people your falsehoods as to your so-called "Bible name"?

## "Eighth Commandment"

(Continued from page one)

inscription which embellishes the base of the monument, immediately in my own mind I went back to the Word of God and remembered how the Apostle Peter had said something similar in thought, for Paul, in writing to the church of Rome, said:

"Recompense to no man evil for evil. Provide things HONEST in the sight of all men." — Rom. 12:17.

Then I remembered how that Paul, in writing to the church at Corinth, said:

## I SHOULD LIKE TO KNOW:

### "DID NOT CHRIST DIE FOR ALL?"

Below we have listed some passages in which the word "all" is used, and following each passage the Arminian perversion is refuted by the giving of the true interpretation.

1 Timothy 4:10—"We trust in the living God, who is the Saviour of all men, specially of those that believe."

This cannot mean that the souls of all men are now saved or shall be saved, since we have too much testimony to the contrary. But the word for Saviour here is more properly rendered "Preserver." (See Scofield Reference Bible). This gives the true sense to the passage. God preserves all men, and He especially preserves believers, for all things work together for their good. — Romans 8:28.

Titus 2:1—"For the grace of God that bringeth salvation hath appeared to all men."

Certainly, this cannot mean every single individual, for a great host of heathen, individually, never even heard of the grace of God. The passage can only mean that salvation is not now primarily "of the Jews," as of old, but now "appears" to men of any race or nation under Heaven.

John 12:32—"And I, if I be lifted up from the earth, will draw all men unto me."

Even Arminians themselves recognize the futility of the notion that the "all men" of this verse includes every man in the world. John R. Rice, the "high priest" of interdenominational, Arminian evangelists, states: "What about it (John 12:32) as a text for a sermon to preachers telling them that if they will lift up Jesus He will draw everybody? . . . You may preach a good sermon about lifting up Jesus, but the lifting Him up is the driving of the nails in His hands and feet and then lifting Him up on that cross. It is not honest preaching, it is not really Bible preaching, unless you preach what Jesus was talking about in that verse."

So the usual Arminian interpretation is shunned by Rice, no doubt, because he realizes that all men without an exception have not been drawn, though Christ has already been "lifted up" on the cross. What did Jesus mean? He meant that all classes of men would be drawn to Him as the "crucified Christ." He did not mean all men without an exception, however. He meant all types of men—Jews, Gentiles, bond, free, black, white—all types of men are drawn to the crucified Christ. — (John 6:37, 44).

Romans 5:18—"Therefore as by the offence of one judgment came upon all men to condemnation even so by the righteousness of one the free gift came upon all men unto justification of life."

The entire discussion of Romans 5:12 to 5:21 deals with the

"Providing for HONEST THINGS, not only in the sight of the Lord, but also in the sight of men." — II Cor. 8:21.

As I stood there beside Mr. Clay's grave and looked upon that monument and read that inscription, my mind went to these texts wherein the Apostle Paul said that you and I are to be careful to provide honest things, not only in the sight of God, but also in the sight of men as well.

I imagine as I bring to you this message that some of you think, "Now, Brother Gilpin, that is not a very appropriate message for a little group of God's people to study." I imagine that you have in mind that there are a lot of other texts you would rather hear from the word of God, that perhaps would be more appropriate so far as you are concerned. In fact, I imagine that some of you have already made up your mind that you would much rather I (Continued on page 3, column 1)

matter of the condemnation that came by Adam and those affected thereby, and the justification that comes by Christ and those who are blessed with it. Verses which precede and follow this verse clearly interpret for us the extent of the "all men" who receive justification.

"The gift by grace, which is by one man, Jesus Christ, hath abounded unto MANY." — v. 15.

"By the obedience of one shall MANY be made righteous." — v. 19.

All who are born into the human family are affected by the sin of Adam. But it is limited number who are partakers of justification, only those born again, born into God's family by God's grace. Condemnation came upon the "all men" for whom Adam stood, and justification comes upon the "all men" for whom Christ stood, which are His elect, of whom it is written, "The Son of Man came . . . to give his life a ransom for MANY," the same "many" of Romans 5:12-21.

II Corinthians 5:14—"We judge, that if one died for all, then all died." (Proper translation; see English Revised Version).

This passage finds its fulfillment in the same people of the passage from Romans just considered. The elect of God died in their representative, Jesus Christ. When He arose, they arose; when He ascended, they ascended. All this, of course, in a representative manner.

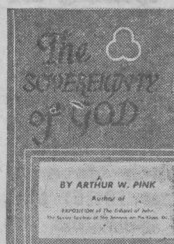
I Corinthians 15:22—"For as in Adam all die, even so in Christ shall all be made alive."

The context of this passage reveals that its immediate application is to the bodily resurrection. All who are of Adam's race die as a result of sin; likewise, all who are in Christ Jesus, shall be raised from the dead, receiving the glorified body to go to be with Christ in glory.

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## Brother Halliman Writes From Kansas, Reports Contributions

We received the following letter from Bro. Fred Halliman, dated July 23:

Dear Brother Gilpin:

Greetings from Emporia, Kansas. I am having a wonderful time here with Brother Brillhart and the West Side Baptist Church.

Bro. Fred Phelps was over to fellowship with us on Thursday night. There has been one or two other preacher brethren to attend the services, but few of them return for a second helping.

I'll send you the names of the contributors insofar as I know for this week. Some came in Monday

before I left home. They are as follows:

T. M. Kinsey, Texas.....	\$100.00
Mrs. and Mrs. Fred Clark, Ky. ....	5.00
Mrs. J. W. Heaster, W. Va. ....	1.00
J. E. Gaddy, Kansas.....	1.00
	<b>\$107.00</b>

Total as of July 23, 1959, \$472.44.

Yours sincerely,  
Fred T. Halliman

We are grateful for the offerings which have been made toward Bro. Halliman's traveling expenses to New Guinea. The offerings now being made will pay his passage to that foreign field. Brother Halliman is trying to calculate how much he will need so as to inform you, but certainly, there is much more needed than has come in. Keep praying and giving as God leads.

## "Eighth Commandment"

(Continued from page two)

would preach on "By grace are ye saved through faith," or you would rather hear me preach from that text which says, "My sheep hear my voice, and I know them, and they follow me." Well, I rather imagine before we get through this message that you and I will find that there's quite a little "warmth" in it that you didn't know was there, when I read the text to you.

I am reminded of the old Negro preacher on the plantation down in South Carolina who back in the days of slavery was encouraged by his master to preach at every opportunity that he had. The master would tell him, "Now every chance you have, you preach to these Negroes, because they need it." One day he called this old Negro Baptist preacher in and he said, "Now there's a lot of stealing going on here on the plantation. The next time you get up to preach I want you to preach on that text that says, 'Thou shalt not steal.'" The old Negro preacher thought about it for a moment, and the master said, "Well, what do you think about it?" The preacher said, "Well, to tell you the truth, there's not much warmth in that subject."

I rather imagine that maybe you, like the old Negro preacher, might think that there's not much warmth in my message to you today.

## HOW IS THE COMMANDMENT VIOLATED?

In the first place, this commandment is violated when children cheat in school. You say, "Brother Gilpin, it has been so long since we were in school, that doesn't affect us." I'm not so sure that all of you are out of school yet. In fact, some of the folk that are here today have not even started to school as yet, and some are in the grades. May I remind you, beloved friends, that cheating in school is nothing more or less than stealing.

I imagine some of you will say, "Brother Gilpin, did you ever cheat when you were a boy in school," and I will come right back at you and ask, "Did you ever cheat when you were a little boy or a little girl in school?" I suspect, beloved, that you and I would raise our hands and testify that we both stand guilty in the sight of God. I say, beloved, at the very outset, that this commandment which says, "Thou

shalt not steal," is violated by the cheating of children in the school-room.

Then may I go further and remind you that whenever an employer fails to pay proper wages that this commandment is likewise violated. And may I say in that connection that when an employee "soldiers" on the job and does not render full value for the money received, that employee is likewise violating this command of God. I ask you a simple question, is there getting to be any warmth in this subject so far as you are concerned? Are you sure that every time you go to work, you render eight hours work for eight hours pay?

I was in a plant sometime ago at the hour when the whistle blew for the crowd to leave. About three minutes before the whistle

blew, one fellow came out the door in a hurry, already washed and cleaned up and his clothes changed, and I thought to myself, it probably took him five minutes to wash, five minutes to change his clothes, and he is three minutes ahead of the whistle. Now that man actually stands in the sight of God as a thief, having stolen thirteen minutes approximately from his employer.

I'll go further and remind you that this commandment is also broken by merchants. When merchants sell second class goods as first class goods they violate this commandment of God. When merchants put pewter under their scales in order to make these scales pull heavy, those merchants thereby violate this commandment.

I remember when I was a boy I used to go to a meat market. I never shall forget how I bought the butcher's thumb every time that I went to the market, for as surely as I went there and he would weigh the meat, he would always bring his thumb down on the scales. To be sure, as he did so, it weighed just a few ounces more than it would have ordinarily. He said he did it to cause the scales to properly balance themselves, but I am sure if I had cooked everything that I paid for, I would have been a cannibal over and over again — that I would have eaten that man's thumb many, many times over.

I remember a huckster that used to come through the community where I lived in my early childhood days. He would trade for anything and everything. He carried about everything that was possible for him to get on his wagon, and he would trade you for about anything that you had, that you wanted to trade. It was rather interesting to me, even in my childhood days, to remember how that he always weighed in and weighed out. He used the same scales, but he did it in a little bit different manner. He had a box, and whenever he was weighing out to you, he would stand on that box and look down on the scales so that his vision would cause him to look at least one-fourth to one-half pound heavier on what he was weighing out to you. But whenever that same individual was buying anything from you, he would kick the box over to one side and would get down and squint and look up at the scales, and the result was that he would steal from you every time he bought from

you. Now, beloved, that may not seem to be a very big item, but so far as I am concerned, when a merchant does so, he is violating this sixth commandment.

Through all ages men have been guilty of stealing with false weights and with false measures. That was one of the problems that we find here within the Word of God. We read:

"Thou shalt not have in thy bag DIVERS WEIGHTS, a great and a small." —Duet. 25:13.

A little later on we find in the book of Amos that one of the sins that the children of Israel were guilty of was the sin of using false weights and faulty measures. Listen:

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the EPHAH SMALL, and the shekel great, and FALSIFYING THE BALANCES BY DECEIT? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works." —Amos 8: 4-7.

If you will study this, you will find that this was Jehovah presenting his case against the children of Israel. He said that the people were greedy to the extent that they looked forward to the time when the sabbath and the religious holidays were passed in order that they might buy and that they might sell, and that in their buying and selling they made their ephah, which was their measure, small, and at the same time they made their shekel, which was their weight, large. You can see from this that even in the Old Testament that men stole with false weights and shoddy measures.

You will find the same thing in the book of Proverbs, when we read:

"DIVERS WEIGHTS, and DIVERS MEASURES, both of them are alike abomination to the Lord." —Prov. 20:10.

Notice, God says that the merchant or the seller, who uses divers weights and divers measures, is an abomination unto the Lord.

I remember reading years ago in one of Mr. Spurgeon's books how that he preached one Sunday on the subject of false measures and short weights. One woman was in the service who was a grocer. The next day somebody was talking to her and said, "How did you like Pastor Spurgeon's message yesterday?" She said, "Oh, it was fine." "What did he preach?" She said, "You know I just can't remember the subject." "Well, what did he say?" She said, "You know I just can't re-

member a single thing that he said." This friend said to this woman, "What good did it do you to go to church? Did it affect you in any way?" She said, "The only thing I can remember is that I came home and burned up the bushel and destroyed the scales."

Now, beloved, I rather imagine that Mr. Spurgeon's sermon on false measures and short weights did lots of good. She received the full impact of that message in view of the fact that she burned the bushel and destroyed the scales.

This commandment is also broken by the stealing of another's good name. I believe that the best thing an individual has is his good name before man and woman. I do not believe that there is anything one can do that is more obnoxious to man, more hurtful to man, and more criminal in intent than to steal another's good name.

When I was a boy in school we used to have blue copy books. I don't know how they teach writing today, but in those days we had little blue-back copy books. There was a copy at the top of the page and you were supposed to copy that some twenty times for your writing lesson. Of course by the time you were at the bottom of the page you were supposed to have your copy as perfect as the copy at the top. In other words, I was supposed to have learned to write by copying the sentence at the top of the page. I recall one of those sentences that was written at the top of the page in fine script. It said:

"Good name in man and woman, dear my Lord,

Is the immediate jewel of their souls;  
Who steals my purse steals trash; 'tis something, nothing;  
But he that filches from me my good name

Robs me of that which not enriches him  
And makes me poor indeed."

I don't think that quotation ever affected me so far as my writing ability was concerned, but it certainly did teach me one lesson — namely, that when you steal another's good name, you are violating this commandment which says, "Thou shalt not steal."

Again, this commandment is violated by gambling. We read:

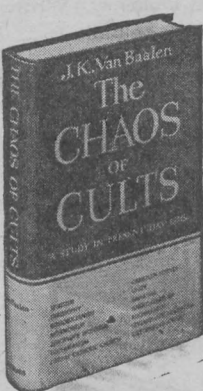
"As the partridge sitteth on eggs, and hatcheth them not; so he that GETTETH RICHES, and NOT BY RIGHT, shall leave them in the midst of his days, and at his end shall be a fool." —Jer. 17:11.

I don't believe that there is a verse of Scripture that needs emphasis today from the standpoint of morals and ethics any more than this verse of Scripture. I tell you, beloved, a partridge that sits on her eggs until a day or two before they are supposed to hatch, and walks away therefrom has gotten nothing for her labor. She has not hatched out a brood of young partridges. She has done absolutely nothing. She has worked; she has labored; but she has lost everything by way of her labor. The Word of God says that the man who gets riches and not by right is just as big a fool as the partridge.

Suppose you get into your car to drive home, and as you go along beside an alley you notice some Negroes back in the alley down on their hands and knees rolling dice on the street, in that back alley. Oh, you say that is gambling. That is definitely gambling. But how about that boy who goes out and plays marbles for "keeps"? I ask you, is there any difference in playing marbles for "keeps" and a Negro rolling the dice in a back alley?

I ask you again about that individual who goes on Derby day to Louisville to see the horses run, and he bets a little money. The result is, in all probability, that he comes home a poorer man than when he went. Well, I'll say this, that Negro on his knees in the alley is no more a gambler than the man who pays his money at a pari-mutuel window where a Derby is being run. I say to you, the man who gambles and wins is a thief, and the man who gambles (Continued on page 5, column 1).

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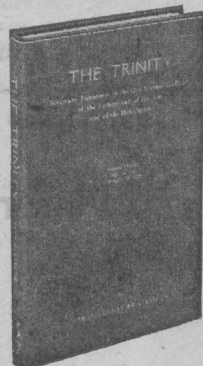
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"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

## Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

### WHO IS YOUR FATHER?

By JAMES E. HOBBS  
Rushtown, Ohio

"A son honoreth his father..."  
Malachi 1:16.

There is a teaching today called "the fatherhood of God" which teaches that God is everyone's father. Even though this sounds good to a person, he must seek the truth from the Scripture which is God's Word and the final authority on all subjects.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Timothy 3:17.

#### Unsaved Are Children of the Devil

Upon searching the Scripture we find that the unsaved are the spiritual children of the Devil.

"Jesus said unto them, if God were your father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:42-44.

When Elymas tried to hinder one from listening to Paul, the apostle looked at Elymas and said:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts 13:10.

In searching the Scriptures further we find this is taught in the parable of the tares. Let us notice the interpretation that Christ gives of this parable:

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."—Matthew 13:37-40.

Now, my friends, we have seen beyond a shadow of doubt that the Scriptures teach that the unsaved are the spiritual children of the devil. Lest there still be doubts, let us look again at the Word of God and prove this truth from another angle.

"For all have sinned, and come short of the glory of God."—Romans 3:23.

"But the scriptures hath concluded all under sin." Galatians 3:22.

From these two passages and others we realize that everyone is a sinner; in fact, when writing to the saints at Ephesus, the Apostle Paul (under inspiration of God) reminded them that they were "dead" in sins.

"And you hath he quickened, who were dead in trespasses and sins; and were by nature the CHILDREN OF WRATH, EVEN AS OTHERS" (Greek—the rest, or the remaining).—Ephesians 2:1-3.

Turning again in the pages of God's Book, we read:

"He that committeth sin is of the devil, for the devil sinneth from the beginning."—I John 3:8.

Now, my friends, upon the authority of the Bible, I say if you are unsaved you are a child of

the devil. Our text tells us that a son honoreth his father, therefore, again upon the authority of the Bible, I say if you are unsaved you are honoring the devil.

#### The Saved Are Children of God

Not only does the Bible teach that the unsaved are children of the devil but it also teaches that the saved are children of God.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name."—John 1:12.

"For ye are all the children of God by faith in Christ Jesus."—Galatians 3:26.

#### How Are We Changed?

How are we changed from the family of Satan to the family of God? Just as a child is physically born in a family, so must a person be spiritually born into the family of God.

"Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John 3:3.

The way we are born again is through the Word and the Holy Spirit.

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever."—I Peter 1:23.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II Thessalonians 2:13, 14.

That is why we preach the gospel.

"For I am not ashamed of the gospel of Christ: for IT is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."—Romans 1:16.

Who is your father? God or devil? We trust you will see your true condition and will receive Christ as your Saviour.

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glass, without showing clear and distinct evidence, not only of the artistic genius but of the minute and scrupulous care bestowed upon it; while aiming at unity of sentiment and effect, the smallest details were wrought out as carefully as though to perfect them only was the sole and specific object of the great painter.

And thus too it must ever be with those who would have their lives in the smallest degree expressive of the truth, grace and beauty which now display themselves in the life of Him who is not only our Saviour but our great example and King. As a rule it is our little actions and words which must have the greatest watchfulness, if the whole of our life is to reflect the praise of Him who hath called us to glory and virtue, and who Himself is the perfection of beauty.

### Life And Faith

Life is frequently called a maze, and rightly so. Its many twistings, windings, changes, and mysteries, entitle it to be classed among the most complicated of labyrinths. To find the center of true bliss is the object of every man, but few are happy enough to enter it. They journey for a little season in a way which seems to be right, and on a sudden they are brought to a dead halt, and are sorrowfully compelled to retrace their steps. Thousands waste all their lives in useless wanderings, and die disappointed men, to be for ever shut out from bliss, and shut in with misery and despair. There is a clue, a sure and simple clue, but the most of men despise it and run on, proudly relying on their own wit to lead them aright; while those who regard it, though their way is full of windings, yet obtain a sure entrance into the place of their desires.

Reader, do you know the clue? God Himself has spoken the great secret. It is one word, "FAITH"—faith in Jesus for pardon, faith in the Father for providential provision, faith in the Holy Spirit for all grace. In ordinary pathways men walk by sight; but in the way of life, if we would prosper, we must walk by faith. God is unseen, but He is ever near to those who trust Him. His promises are sure, and He is ever ready to fulfil them. He hears and answers the prayers of believing souls. There is reality in His presence, and true support of His comforts. In sorrow for sin, though no priest is heard and no cleansing blood is seen, yet Jesus is at the right hand of all who rest their souls upon Him, and He gives complete remission and perfect peace. In times of great distress, no arm is visible to the eye of the body, but the mighty hand of God is certainly present, working out deliverance for His own people.

It is hard for flesh and blood to trust in an unseen God; so hard, that it is impossible, until God the Holy Spirit works true faith in us; but where the soul in simplicity believes in God, as He has revealed Himself in the Word, joy, peace, safety, and eternal happiness, are the sure results. God's being unseen is no cause for doubt, for the greatest powers in nature, such as gravity and electricity, are equally unseen. Men believe in multitudes of mysteries, about eye and ear and give us no information. Faith

### THE WORLD CAN GO ON WITHOUT US

A branch, broken from the tree by the tempest, rode on the rapid current of the swollen stream.

"See how I lead the waters," he cried to the banks. "See how I command and carry the stream with me," he cried again.

A jutting rocky ridge, over which the torrent dashed, caught the branch, and kept it shattered and imprisoned while the waters flowed on and on.

"Alas!" cried the branch, "how can you hold me thus? Who will govern the stream? How will it prosper without my guidance?"

"Ask the banks," said the rocky ledge. And the banks answered—

"Many, like you, have been carried by the stream, fancying that they carried it. And as to the loss you will be to the waters, don't be uneasy. You are already forgotten, as those are who came before you, and as those will soon be who may follow."

In God is, however, most consistent with the soundest reason. In whom should we trust so readily as in the Judge of all the earth, who must do right? Where should a creature be so safe as under its Creator's care? Where so happy as resting in His love? Where so accepted as in God's own righteousness?

Reader, as a little child, follow the clue of faith without leaning

to thine own understanding, and thou shalt thread the maze of life, and reach the center of supreme delight.—C. H. S.

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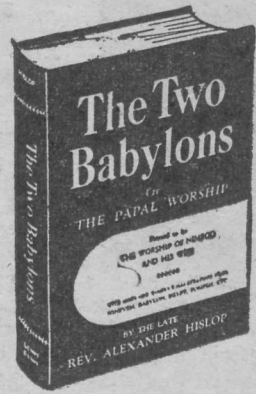
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## Eighth Commandment

(Continued from page three)  
and loses is a fool. So far as I am concerned you are either a thief or a fool and you may take your choice. Gambling is violating the Word of God which says, "Thou shalt not steal."

I can imagine folk going to a social meeting—maybe a lady's club. You know, beloved, my mother was a great club woman. The fact of the matter is, she was the best club woman that I have ever known in my life. She could use a club on me more effectively than anybody that I ever remember. My mother never had time for modern clubs, but a lot of folk have time today for club work and club activities. The ladies get together and they play Canasta. What's Canasta? Just society poker. That's all. Not anything different. Just a new name. A few years ago they called it Bridge. A few years before that they called it Whist. But regardless of whether you call it Whist or whether you call it Bridge, or whether you call it Canasta, it is just a revision of the old fashion, old time poker, that the ladies play in their club. And to make it more interesting, there's a cut glass dish that is given as a prize for the one who wins. When a woman does so and she comes home and says, "Oh, look what I won at my club today," I'd just as soon see that Negro down in the alley rolling the dice. In the sight of God one is just as guilty of the violation of this commandment as the other.

This commandment is also violated by individuals stealing from

Almighty God. Listen:

"Will a man ROB GOD? Yet ye have ROBBED ME. But ye say, Wherein have we robbed thee? IN TITHES AND OFFERINGS. Ye are cursed with a curse: for ye have robbed me, even this whole nation. BRING YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

Beloved, I believe in tithing. There isn't a doubt in my mind that every child of God ought to bring his tithe unto the Lord.

Listen again:  
"And ALL THE TITHE of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the TITHE OF THE HERD, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27:30, 32.

What does it say? It says everything you raise, whether it is of the tree or whether it is of the seed of the land—everything you have in your pastures, whether it be of the flock, or the herd or whatever passeth under the shepherd's staff, one tenth of it belongs to Almighty God.

Listen to another Scripture of like nature:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these OUGHT YE TO HAVE DONE, and not to leave the other undone."—

Mt. 23:23.

Somebody will say, "Brother Gilpin, that is all back in the Old Testament. We are living in a new dispensation. I would remind you that the Lord Jesus Christ said:

"For he testifieth, Thou art a priest for ever after the order of Melchisedec."—Heb. 7:17.

What kind of a priest was Melchisedec? You know as well as I that Abraham paid a tithe of all that he had to Melchisedec. I tell you, beloved, Melchisedec was a tithe-receiving priest, and since Jesus Christ is a priest forever after the order of Melchisedec, then Jesus Christ is a tithe receiving priest today.

How many people today fail to bring their tithes unto the Lord!

"I thought of it once as I sat by myself, And looked at the boxes that stood on the shelf; One so large, one so small, with a contrast most grim, A band-box for me and mite-box for him.

I paid for my hat and I paid for my gown, And I paid for the furs that I purchased down-town; And when I returned it was plain as could be, A mite-box for him and a band-box for me.

I tossed in a dime but it didn't seem right, I couldn't be proud of that curious sight; So I took out my check book and tried to be square For I wanted my giving to look like my prayer."

Beloved, I say to you, there's many and many a Christian today who violates this eighth commandment by failing to bring his tithe unto the Lord.

Sometime ago I remember reading of an individual who robbed a church box in some Kentucky city. It was given quite a good deal of publicity. A few days later an editor wrote an editorial about it in which he said it was the most awful thing that a man could be guilty of, and he made it appear that any man who would do that was definitely a criminal in the sight of God. But you know, beloved, so far as I am personally concerned, I have a very definite conviction as to the child of God who receives God's blessings and gets his hands on this world's goods that God gives to him day by day, and yet doesn't bring his tithes to the Lord: that individual is just as guilty of stealing as a man who would rob a church box.

That passage of Scripture in Malachi which I read to you a few minutes ago is a very interesting passage. It doesn't say that the man who doesn't tithe is a thief. God goes further and declares that he is a robber. Now what is the

difference between a thief and a robber?

Suppose while I am preaching to you that I slip over here while one of the brethren isn't looking and I slip his pocketbook out of his pocket and put it into my pocket. A little later he goes out to buy something and reaches for his pocketbook and it is gone. Now I took it. He didn't know a thing about it until later. Now, beloved, in that case I am a thief. I stole when he didn't know anything about it.

But suppose while I am preaching, that I go over to one of the brethren and jerk him out of his seat and abuse him and knock him out, and I take his money while all of you watch me. I'm not a thief now. I was a thief when I stole and he didn't know anything about it. I'm a robber when I steal with him looking right straight at me.

Now, beloved, God doesn't say that the man who doesn't tithe is a thief, but God goes further and declares that the man who doesn't tithe is a robber. He is a God-robber.

During the Al Capone era of a few years ago when one gang stole from another, a new word was coined. It was the word "hi-jack." That is exactly what the individual does who does not tithe—he hi-jacks God.

I would remind you that the man who seeks to be saved other than by and through God's plan of salvation violates this commandment. I know that there are in this town, and all over the world, multiplied thousands of people who believe in salvation by works and salvation by water, who believe that by being good they will go to Heaven after a while. Beloved, God says:

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

We would say that it is bad for a man to be a thief. It is bad for a man to be a robber. But God says that man who is trying to be saved in some other way than God's way, is both a thief and a robber. I tell you, beloved, there are thousands of them today who are trying to be saved by their works or by the city water works or are trying to be saved in some way other than God's way, whereas the Lord says that the man who comes any other way except God's way is a thief and a robber.

The Bible further says that this commandment is violated every time a false preacher preaches. Listen:

"Therefore, behold, I am against the prophets, saith the Lord, that STEAL MY WORDS every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith."—Jer. 23:30, 31.

If you will read the context in this twenty-third chapter of Jeremiah, you will find that God is talking about the fellow who is a so-called preacher or a prophet, who quotes God's Word but he

misquotes it; he quotes God's Word but he misapplies it; he quotes God's Word but he perverts it; he quotes God's Word but he puts a false application on it. Now what is he doing? God says that that man is a thief—he is stealing the Word of God.

I remember a few years ago I told a man he didn't know the first thing about the doctrines of grace. He announced to his church (so-called, at least) that I had said that he didn't know the first thing about the doctrines of grace, and he said, "Just to show you how wrong that Gilpin is, I'm going to preach tomorrow on salvation by grace." The next night he got up to preach and he read his text: "By grace are ye saved through faith." So far so good. That was wonderful thus far, if he had just gone on in the light of his text, but he didn't. He went on a few minutes further and he said, "But in order for the grace of God to be applicable to you, you have to be baptized." Then he took a sinner on one side of the baptistry and said, "Here you see an unsaved man." He took him down into the water, ducked him and brought him up on the other side and said, "Here you see a saved man." He said, "Do you want to see his saviour?" He pointed back to the pool of water and said, "There's his saviour."

Now, beloved, I say that that man had stolen Ephesians 2:8 and had misapplied it and had perverted it and twisted it so far as his message was concerned, God says that he is against such a prophet that does so.

I think about the folk who talk about falling from grace, who take Galatians 5:4 and misapply it and misinterpret it. I think about those folk who take any portion of the Word of God and give a false interpretation concerning it. I tell you, beloved, in the sight of God, the man who does so is a thief. He violates this commandment.

Every man in this world who is not saved is a living thief.

Here is a man who is sent out from New York City to the west coast to represent his firm. Out there on the west coast once a month he gets his check and his expense account. But all the time, 3500 miles from the home office, he represents a competitive firm. He receives his wage check and his expense check from one firm, but he represents a competitive firm back east. Now you would say that that man was a thief. Any man who would do that is thief.

But I would remind you that every man outside of Jesus Christ gets God's blessings and uses them in the service of the Devil. You breathe God's air, you drink God's water, you eat God's food, you enjoy God's sunshine, you live off of God's bounty, and yet unsaved people turn around and use those blessings in the service of the Devil. I tell you, beloved, men are thieves in the sight of Almighty God in thus serving the Devil.

Several years ago I was in the Y.M.C.A. one day and a man came up to me and said, "Is a man a thief because he steals, or does he steal because he is a thief?" I said, "Brother, that is an age-old question, but it is one that can be simply answered." I said, "A man steals because he is a thief. He is a thief first and the stealing is only the outward act that corresponds to the inward condition of his heart."

Listen:  
"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—Mark 7:21, 22.

Beloved, a man steals on the outside because that he is a thief on the inside.

**CONCLUSION — A THIEF CAN BE SAVED**

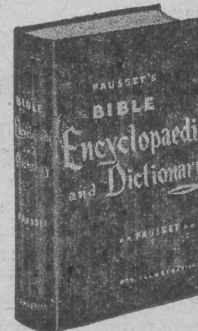
At the opening of the service I read to you the story of Zacchaeus. Thank God, he was saved. How do we know he was saved? Because he fell out of that tree and fell at the feet of Jesus? No. Because he stood up and said, "I'll give half of my goods to the poor (Continued on page 6, column 1)

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## "Eighth Commandment"

(Continued from page 5)  
and if I have taken anything from anyone by false accusation, I'll restore him fourfold?" No. How do I know he was saved? Because Jesus said, "Today salvation is come to this house." We have the words of Jesus. A thief was saved.

I read about another man who was a thief — Barabbas. The Word of God tells us that they were planning to crucify three thieves, Barabbas and two others, but on that day when they were getting ready to crucify my Lord, somebody said, "Turn Barabbas loose and crucify Jesus." The result was that Jesus went to the cross that Barabbas was supposed to have died on. In other words, Jesus died in Barabbas' place.

Beloved, that is my theory of salvation — that Jesus died in my place, and whenever I read the story of Barabbas going free, I am reminded that he lived physically, since Jesus died in his place and in all probability Barabbas is living spiritually today because Jesus died in his place.

## The Cooperative Program or God's Program, Which?

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This booklet of regular book size pages and large, readable type, explains what the Cooperative Program of the Southern Baptist Convention is, tells when it originated, shows that it is not Scriptural in any wise at all, points out many evils fostered by it, and then concludes with a chapter on the New Testament method of supporting mission work.

The author states in the Foreword that the booklet was written for the encouragement of Baptists who desire to follow the Lord's mission program and for others whose minds "are not permanently closed to the truth about the Program."

He shows that the trend among Southern Baptists is to swallow the Program "whole-hog" unquestionably and just where this Program is leading and landing Southern Baptist churches. Several personalities are mentioned and quotations given to substantiate charges.

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I turn to that other thief who was dying the day that Jesus died, and I hear him as he read the only Scripture in all probability that he ever read in his life — that Scripture over the cross of Jesus, which said, "This is Jesus of Nazareth, the King of the Jews." I see him as he looked and said, "Lord, remember me in the day that thou comest into thy kingdom." Beloved, the Lord Jesus Christ stopped dying long enough to save this thief, for He said to him, "Today shalt thou be with me in Paradise." Thank God, a thief can be saved.

I rejoice, beloved, that regardless of what a person's sin may be, and irrespective of how far short that a man may come of the Word of God, he can be saved by the grace of God. As the poet has said:

"Upon a life I did not live,  
Upon a death I did not die  
Another's life, another's death,  
I stake my whole eternity."

Beloved, that is my testimony today. Thank God, He can save even a thief. May God bless you!

## Predestination

(Continued from page one)  
but election is not of works (Rom. 11:5, 6), therefore it is solely of grace.

(3) There is, on the other hand, a predestination of some particular persons to death.

"If our gospel be hid, it is hid to them that are lost" (II Cor. 4:3).

"Who stumble at the word being disobedient; whereunto also they were appointed" (I Peter 2:8).

"These as natural brute beasts, made to be taken and destroyed" (II Peter 2:12).

"There are certain men, crept in unawares, who were before, of old, ordained to this condemnation" (Jude 4).

"Whose names were not written in the book of life from the foundation of the world" (Rev. 17:8).

But of this we shall treat professedly, and more at large, in the fifth chapter.

(4) This future death they shall inevitably undergo, for, as God will certainly save all whom He wills should be saved, so He will as surely condemn all whom He wills shall be condemned; for He is the Judge of the whole earth, whose decree shall stand, and from whose sentence there is no appeal. "Hath He said, and shall He not make it good? hath He spoken, and shall it not come to pass?" And His decree is this: that these (i. e., the non-elect, who are left under the guilt of final impenitence, unbelief and sin) "shall go away into everlasting punishment, and the righteous (i. e., those who, in consequence of their election in Christ and union to Him, are justly reputed and really con-

stituted such) shall enter into life eternal" (Matt. 25:46).

(5) The reprobate shall undergo this punishment justly and on account of their sins. Sin is the meritorious and immediate cause of any man's damnation. God condemns and punishes the non-elect, not merely as men, but as sinners, and had it pleased the great Governor of the universe to have entirely prevented sin from having any entrance into the world, it would seem as if He could not, consistently with His known attributes, have condemned any man at all. But, as all sin is properly meritorious of eternal death, and all men are sinners, they who are condemned most justly, and those who are saved in a way of sovereign mercy through the vicarious obedience and death of Christ for them.

Now this twofold predestination, of some to life and of others to death (if it may be called twofold, both being constituent parts of the same decree), cannot be denied without likewise denying (1) most express and frequent declarations of Scripture, and (2) the very existence of God, for, since God is a Being perfectly simple, free from all accident and composition, and yet a will to save some and punish others is very often predicated of Him in Scripture, and an immovable decree to do this, in consequence of His will, is likewise ascribed to Him, and a perfect foreknowledge of the sure and certain accomplishment of what He has thus willed and decreed is also attributed to Him, it follows that whoever denies this will, decree and foreknowledge of God, does implicitly and virtually deny God Himself, since His will, decree and foreknowledge are no other than God Himself willing and decreeing and foreknowing.

II. We assert that God did from eternity decree to make man in His own image, and also decreed to suffer him to fall from that image in which he should be created, and thereby to forfeit the happiness with which he was invested, which decree and the consequences of it were not limited to Adam only, but included and extended to all his natural posterity.

Something of this was hinted already in the preceding chapter, and we shall now proceed to the proof of it.

(1) That God did make man in His own image is evident from Scripture (Gen. 1:27).

(2) That He decreed from eternity so to make man is as evident, since for God to do anything without having decreed it, or fixed a previous plan in His own mind, would be a manifest imputation on His wisdom, and if He decreed that now, or at any time, which He did not always decree, He could not be unchangeable.

(3) That man actually did fall from the Divine image and his original happiness is the undoubted voice of Scripture (Gen. 3), and

(4) That he fell in consequence of the Divine decree we prove thus: God was either willing that Adam should fall, or unwilling, or indifferent about it.

If God were unwilling that Adam should transgress, how came it to pass that he did? Is man stronger and is Satan wiser than He that made them? Surely no. Again, could not God, had it so pleased Him, have hindered the tempter's access to paradise? or have created man, as He did the elect angels, with a will invariably determined to good only and incapable of being biased to evil? or, at least, have made the grace and strength, with which He endued Adam, actually effectual to the resisting of all solicitations to sin? None but atheists would answer these questions in the negative. Surely, if God had not willed the fall, He could, and no doubt would, have prevented it; but He did not prevent it; ergo, He willed it. And if He willed it, He certainly decreed it, for the decree of God is nothing else but the seal and ratification of His will. He does nothing but what He decreed, and He decreed

nothing which He did not will, and both will and decree are absolutely eternal, though the execution of both be in time.

The only way to evade the force of this reasoning is to say that "God was indifferent and unconcerned whether man stood or fell." But in what a shameful, unworthy light does this represent the Deity! Is it possible for us to imagine that God could be an idle, careless spectator of one of the most important events that ever came to pass? Are not "the very hairs of our head all numbered?" Or does "a sparrow fall to the ground without our heavenly Father?" If, then, things the most trivial and worthless are subject to the appointment of His decree and the control of His providence, how much more is man, the masterpiece of this lower creation? And above all that man Adam, who when recent from his Maker's hands was the living image of God Himself, and very little inferior to angels! and on whose perseverance was suspended the welfare not of himself only, but likewise that of the whole world.

But, so far was God from being indifferent in this matter, that there is nothing whatever about which He is so, for He worketh all things, without exception, "after the counsel of His own will" (Eph. 1:11), consequently, if He positively wills whatever is done, He cannot be indifferent with regard to anything. On the whole, if God were not unwilling that Adam should fall, He must have been willing that he should, since between God's willing and nilling there is no medium. And is it not highly rational as well as Scriptural, nay, is it not absolutely necessary to suppose that the fall was not contrary to the will and determination of God? since, if it was, His will (which the apostle represents as being irresistible, Rom. 9:19) was apparently frustrated and His determination rendered of worse than none effect. And how dishonourable to, how inconsistent with, and how notoriously subversive of the dignity of God such a blasphemous supposition would be, and how irreconcilable with every one of His allowed attributes is very easy to observe.

(5) That man by his fall forfeited the happiness with which he was invested is evident as well from Scripture as from experience (Gen. 3:7-24; Rom. 5:12; Gal. 3:10). He first sinned (and the essence of sin lies in disobedience to the command of God) and then immediately became miserable, misery being through the Divine appointment, the natural and inseparable concomitant of sin.

(6) That the fall and its sad consequences did not terminate solely in Adam, but affected his whole posterity, is the doctrine of the sacred oracles (Psalm 51:5; Rom. 5:12-19; I Cor. 15:22; Eph. 2:3). Besides, not only spiritual and eternal, but likewise temporal death is the wages of sin (Rom. 6:23; James 1:15), and yet

we see that millions of infants who never in their own persons either did or could commit sin die continually. It follows that either God must be unjust in punishing the innocent, or that these infants are some way or the other guilty creatures; if they are not so in themselves (I mean actually so by their own commission of sin), they must be so in some other person, and who that person is let Scripture say (Rom. 5:12, 18; I Cor. 15:22). And, I ask, how can these be with equity sharers in Adam's punishment unless they are chargeable with his sin? and how can they be fairly chargeable with his sin unless he was their federal head, and representative, and acted in their name, and sustained their persons, when he fell?

III. We assert that as all men universally are not elected to salvation, so neither are all men universally ordained to condemnation.

This follows from what has been proved already; however, we shall subjoin some further demonstration of these two positions.

(1) All men universally are not elected to salvation, and, first, this may be evinced a posteriori, it is undeniable from Scripture that God will not in the last day save every individual of mankind! (Dan. 12:2; Matt. 25:31; John 5:29). Therefore, say we, God never designed to save every individual, since, if He had, every individual would and must be saved, for "His counsel shall stand, and He will do all His pleasure." (See what we have already advanced on this head in the first chapter under the second article, Position 8.)

Secondly, this may be evinced also from God's foreknowledge. The Deity from all eternity, and consequently at the very time He gives life and being to a reprobate, certainly foreknew, knows, in consequence of His own decree, that such a one would fall short of salvation. Now, God foreknew this, He must have predetermined it, because His will is the foundation of His decrees, and His decrees are the foundation of His prescience, therefore foreknowing futurity because by His predestination He hath rendered their future certain and inevitable. Neither it possible, in the very nature of the thing, that they should be elected to salvation, or ever obtain it, whom God foreknew should perish, for then the Divine act of preterition would be changeable, wavering and precarious, the Divine foreknowledge would be deceived, and the Divine will impeded. All which are utterly impossible. Lastly, that men are not chosen to life, is created to that end is evident from that there are some who were hated of God before they were born (Rom. 9:11-13), are "fitted for destruction" (ver. 22), and "made for the day of evil" (Prov. 16:1).

But (2) all men universally are not ordained to condemnation (Continued on page 7, column 1)

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## Predestination

(Continued from page 6)

There are some who are chosen (Matt. 20:16). An election, or elect, is a member, who obtain grace and salvation, while "the rest are damned" (Rom. 11:7), a little flock, to whom it is the Father's pleasure to give the kingdom (Luke 12:32). A people whom the Lord hath reserved (Jer. 1:19) and formed for Himself (Isa. 43:1). A peculiarly favoured race, whom "it is given to know the mysteries of the kingdom of heaven," while to others "it is not given" (Matt. 13:11), "a remnant according to the election of grace" (Rom. 11:5), whom "God hath appointed to wrath, but to obtain salvation by Jesus Christ" (I Thess. 5:9). In a word, who are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of Him who hath called them out of darkness into His marvellous light" (I Peter 2:9), and whose names are written in the book of life" (Phil. 4:3) and written in heaven (Luke 10:20; Heb. 12:23).

Luther observes that in Romans 9, 10 and 11 the apostle particularly insists on the doctrine of predestination, "Because," says he, "all things whatever arise from and depend upon the Divine appointment, whereby it was pre-ordained who should receive the word of life and who should disbelieve it, who should be delivered from their sins and who should be hardened in them, who should be justified and who condemned."

IV. We assert that the number of the elect, and also of the reprobate, is so fixed and determined that neither can be augmented or diminished.

It is written of God that "He calleth the number of the stars, and calleth them all by their names" (Psalm 147:4). Now, it is incompatible with the infinite wisdom and knowledge of the all-comprehending God to be ignorant of the names and number of the rational creatures He has made as that He should be ignorant of the stars and the other animate products of His almighty power, and if He knows all when in general, taken in the lump, He may well be said, in a more near and special sense, to

know them that are His by election (II Tim. 2:19). And if He knows who are His, He must, consequently, know who are not His, i. e., whom and how many He hath left in the corrupt mass to be justly punished for their sins. Grant this (and who can help granting a truth so self-evident?), and it follows that the number, as well of the elect as of the reprobate, is fixed and certain, otherwise God would be said to know that which is not true, and His knowledge must be false and delusive, and so no knowledge at all, since that which is, in itself, at best, but precarious, can never be the foundation of sure and infallible knowledge. But that God does indeed precisely know, to a man, who are, and are not the objects of His electing favour is evident from such Scriptures as these:

"Thou hast found grace in my sight, and I know thee by name" (Exod. 33:17).

"Before I formed thee in the belly, I knew thee" (Jer. 1:5).

"Your names are written in heaven" (Luke 10:20).

"The very hairs of your head are all numbered" (Luke 12:7).

"I know whom I have chosen" (John 12:18).

"I know my sheep, and am known of mine" (John 10:14).

"The Lord knoweth them that are his" (II Tim. 2:19).

And if the number of these is thus assuredly settled and exactly known, it follows that we are right in asserting—

V. That the decrees of election and reprobation are immutable and irreversible. Were not this the case—

(1) God's decree would be precarious, frustrable and uncertain, and, by consequence, no decree at all.

(2) His foreknowledge would be wavering, indeterminate, and liable to disappointment, whereas it always has its accomplishment, and necessarily infers the certain futurity of the thing or things foreknown: "I am God, and there is none like me, declaring the end from the beginning, and, from ancient times, the things that are not yet done; saying, My counsel shall stand and I will do all my pleasure" (Isa. 46:9, 10).

(3) Neither would His Word be true, which declares that, with regard to the elect, "the gifts and calling of God are without re-

pentance" (Rom. 11:29); that "whom He predestinated, them he also glorified" (Rom. 8:30); that whom He loveth, He loveth to the end (John 13:1), with numberless passages to the same purpose. Nor would His word be true with regard to the non-elect if it were possible for them to be saved, for it is there declared that they are fitted for destruction, etc. (Rom. 9:22); foreordained unto condemnation (Jude 4), and delivered over to a reprobate mind in order to their damnation (Rom. 1:28; II Thess. 2:12).

(4) If, between the elect and reprobate, there was not a great gulf fixed, so that neither can be otherwise than they are, then the will of God (which is the alone cause why some are chosen and others are not) would be rendered inefficacious and of no effect.

(5) Nor could the justice of God stand if He were to condemn the elect, for whose sins He hath received ample satisfaction at the hand of Christ, or if He were to save the reprobate, who are not interested in Christ as the elect are.

(6) The power of God (whereby the elect are preserved from falling into a state of condemnation, and the wicked held down and shut up in a state of death) would be eluded, not to say utterly abolished.

(7) Nor would God be unchangeable if they, who were once the people of His love, could commence the objects of His hatred, or if the vessels of His wrath could be saved with the vessels of grace. Hence that of Augustine: "Brethren," says he, "let us not imagine that God puts down any man in His book and then erases him, for if Pilate could say, 'What I have written, I have written,' how can it be thought that the great God would write a person's name in the book of life and then blot it out again?"

And may we not, with equal reason, ask, on the other hand, "How can it be thought that any of the reprobate should be written in that book of life, which contains the names of the elect only, or that any should be inscribed there who were not written among the living from eternity?"

I shall conclude this chapter with that observation of Luther: "This," says he, "is the very thing

## Alexander Campbell's Translation Of Romans 16:16

"The congregations of Christ salute you." The Living Oracles, p. 305.

In the light of Campbell's translation, what becomes of the cherished "Bible name" which many Campbellites boast of using? The Protestant translators used the word "church;" Campbell used the word "congregation." It has been well-attested that "church" is not a good translation; "assembly" and "congregation" are better.

Will the Campbellites stick with the Protestant word and call themselves "Church of Christ," or will they change their "Bible name" to "Congregation of Christ," or "Assembly of Christ?"

that razes the doctrine of free-will from its foundations, to wit, that God's eternal love of some men and hatred of others is immutable and cannot be reversed." Both one and the other will have its full accomplishment.

(Continued next week)

## What I Believe . . .

(Continued from page one)

### Holy Spirit.

Nowhere does the Bible instruct a lost person to pray for the Holy Spirit, and there is no need for a saved person to pray for Him, because if one is saved they already have the Holy Spirit indwelling in them. "Know ye not that your body is the temple of the Holy Ghost which is IN YOU, which ye have of God, and ye are not your own" (I Cor. 6:19). The idea that one can "go to the altar" and after a great amount of agonizing, emotionalism, and physical and bodily exercise get the "baptism" of the Holy Spirit is pure nonsense.

4. That all the saved experience some strange, inexplicable, mystical spirit baptism, in which they are "baptized into the body of Christ." I Corinthians 12:13 is used to try to prove this mystical, spirit-baptism idea by all universal churchites. However, even a casual study of I Corinthians 12 would reveal that this refers to water baptism and not "spirit-baptism." For instance, I Cor. 12:14 would be enough to tell us this "baptism" of verse 13 did not include everyone that is saved. Verse 14 reads: "For the body is not one member, but many." Note, the Holy Spirit is careful to use the numeral ONE in contrast to many. This body that Paul was referring to in verse 13 consisted of more than one, there were many. Likewise the word many is used in contrast to ALL. If the Lord had meant for us to understand verse 13 to mean that every one that is saved is "spiritually baptized into one body," He would have said in verse 14 that this body consists of ALL, and not MANY.

If that is not enough, then let our brethren who hold the "Mystical Church" idea explain how I Cor. 12:22-23 could refer to anything but a local, visible, tangible body of baptized believers, and to whom Paul could write and say to them, "Now YE are a (no article in the Greek) body of Christ" (verse 27). Therefore the "body" referred to in I Cor. 12:13 is a local Baptist church, and the "baptism" is water baptism, by which one enters into a church.

### Some True Teachings Concerning the Holy Spirit

1. No one left alone in their natural state would be saved. Jesus said, "Ye will not come to me, that ye might have life" (John 5:40). The reason they will not come is, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). Therefore concerning the lost the Spirit must take the initiative for, "It is the Spirit that quickeneth; the flesh profiteth nothing" (John 6:63).

2. His work with believers. He bestows spiritual gifts (I Cor. 12:4-11). He calls men out for special service (Acts 13:2-4). When He calls men out for special service He empowers them (I Cor. 2:4; I Thess. 1:5; Acts 1:8).

3. We are not to grieve the Spirit.

How do we grieve the Holy Spirit? It is not what the majority of individuals would tell you. Drunkenness, gambling, adultery and all such sins of like nature are terrible, and God does not approve of them and neither do I, but there is nothing said about these sins being those that grieve the Holy Spirit. The sins that grieve the Holy Spirit are those committed by members of the choir; they are those committed by the Sunday School teachers; they are those committed by the "Amen-corner-brethren," yea, even preachers themselves are often guilty. What are these sins? Listen:

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let ALL bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with ALL malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:30-32). These are the sins that grieve the Holy Spirit.

4. We are not to quench the Spirit. "Quench not the Spirit" (I Thess. 5:19). How does one quench the Spirit? A woman said to me one day, after the preaching service: "I really received a blessing from the service this morning, but I quenched the Spirit." I asked her how she quenched the Spirit, and her reply was: "I was so happy I felt like getting up and saying something right then."

I said, "You should be happy to know that you haven't grieved the Spirit, by your actions this morning, but rather, you have OBEYED THE SPIRIT, for the Spirit had Paul to write: 'Let your women keep SILENCE in the churches (plural, not just the Corinthian church): for it is not permitted unto them to SPEAK . . . for it is a shame for women to speak in the church' (I Cor. 14:34-35)."

In fact, instead of a woman "quenching the Spirit" by keeping quiet in church services, the

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## THE ORIGIN AND PERPETUITY OF THE BAPTISTS

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# "We're 'A Walchin' James And Paul Shown To Fer Ye, Nayber" Harmonize On Justification

ROY MASON

Talking About Two Different Things



That's what us fellers way up here in Eastern Kentuck' would like fer all you readers out thar to know.

We don't all look like Uncle Jed here, but we hope that don't matter none. Just hitch up the team, git all the kids in, and come on up to the Bible Conference on Labor Day week-end.

## What I Believe . . .

(Continued from page 7)  
opposite is true. Please note: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **He shall TEACH you all things**" (John 16:26). Therefore, when **any saved person**, be it man or woman, disregards and disobeys the plain teaching of the Word of God, he

Advocates of salvation partly by works, and especially the so-called "Church of Christ" people, seek to set Paul and James at variance with each other. Paul beyond question teaches justification through faith (see Gal. 3:6 and 11). Some would make James contradict Paul by teaching justification by works. If this were true, it would simply make the Bible contradict itself, and would destroy the inspiration of the Bible. Does James in reality contradict Paul? Certainly not. Read James 2:14-26 and consider the whole passage in its entirety. Especially consider the 24th verse. Advocates of justification by works quote a part of it like this: "By works a man is justified, and not by faith only."

or she is "quenching the Spirit." Preachers **quench the Spirit** when they have been given gifts of knowledge and truth, and "they hold the truth in unrighteousness," conceal it, and do not publicly proclaim it as they ought. **Anyone** quenches the Spirit when they have left their first love, and waxed cold; when they have burned with compassion for the lost, but now that zeal has lapsed into a state of lukewarmness and indifference.

The great trouble with Christians is their lack of surrender to the Holy Spirit's leading and guidance. A Christian that is living and leading a worldly life, need not expect the Holy Spirit to manifest Himself in his or her life.

Paul and James do not contradict each other for they are talking about two different things. Paul refers to **justification from God's viewpoint**. He makes clear that God justifies through faith and that works have nothing to do with it. James is talking about **justification from the world's viewpoint**. The world can't see faith and can't know that a man has trusted Christ for salvation. That's an internal and spiritual matter that God alone can see. The world can only judge a person's **outward conduct** — their works in other words. So, in the sight of the world a person is justified by their works.

Note several things from the study of James 2:14-26:

1. **The kind of faith that does not produce works, is not saving faith.** Verse 14 (marginal reading) says, "Can that faith save him?" That is, can that **KIND** of faith — the kind that does not produce works, save him?

2. **The kind of faith that does not prompt to good works is a dead faith.** Verse 17 says, "Faith if it have not works is DEAD, being alone."

3. **Genuine faith is shown by subsequent works.** Verse 18 says, "Shew me thy faith without thy works, and I will shew thee my faith BY MY WORKS." One person purports to be saved, then goes on living a drunken, profane life; another person makes the same claim and manifests it in becoming sober and in living a consecrated Christian life. The first man's profession is disclaimed by his life, and the second man's is justified by his life.

4. **Abraham was justified outwardly by actually offering Isaac on the altar.** His actions showed that he had faith in God, that "he was able to raise him even from the dead" (see Heb. 11). Actually, before God he was justified by faith, as it plainly says in verse 23. God saw his faith and did not even allow Abraham to slay his son — providing a lamb in his place. But Abraham in his heart had already offered his son. That was the faith that received justification.

To take verse 24, and split it in two and quote "By works a man is justified" is to act as wickedly as to take the 14th Psalm and make the first verse read, "There is no God." A portion of the verse reads like that, but the rest of the verse reads, "THE FOOL hath said in his heart, there is no God."

We all believe just as James, that the professed faith that does not motivate a person to clean up and live for the Lord is a fake. We believe that faith ought to be proven and demonstrated before the world by good behavior and worthy service. But faith unto justification in the sight of Heaven, takes place before a person ever has the opportunity of rendering one hour's service. Suppose a man is saved on his death bed, as many have been. If justification were by works, he couldn't be saved for he is within an hour of death and is utterly unable to perform any good works.

The penitent thief whom Jesus saved on the cross was never able to render one day's service to the Lord, for he was nailed hands and feet. Justification in his case was purely upon the basis of faith. Had the Lord brought him down off of the cross and had He given him ten years to live there in Jerusalem, his conduct would have given evidence that something had taken place in his life. He would have justified his claim to conversion by his works. We are "created in Christ Jesus unto (for the purpose of doing) good works." But note — "creation" takes place before doing. Good works follow as a result of one becoming a "new creation in Christ Jesus." Many people get

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the cart before the horse. All do, who teach that salvation, justification, comes as a result of one's doing good works. Why does anybody want to believe or teach that justification is partly of works? The answer is this: Satan seeks to rob Christ of His glory, by trying to give part of the credit to wretched man.

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## SUMMER SUBSCRIPTION DRIVE REPORT

Total number to date: 563.

This is an increase of 169 over last week. We are happy that more are beginning to send in subscriptions than in the previous weeks. Here are the names of those who sent in subscriptions this past week:

T. F. Dye (Ohio), 10; Steve Fulton (Okla.), 5; Larue Thompson (Wash.), 10; H. Russell (Miss.), 5; Ed McCord (Ohio), 5; A. T. Meunier (Ky.), 5; Oscar M. Olson (Neb.), 11; Independent Baptist Fellowship (E. Aurora, N. Y.), 5; Robert Lyles (Ga.), 5; Henry A. Ford (Okla.), 5; Gilbert H. Collett (Canada), 36; Mr. and Mrs. L. H. Hunter (Okla.), 5; A. G. Youngblood (Tex.), 5; Mrs. Clyde Morris (La.), 5; Leslie V. Middleton (Ky.), 5; Benjamin Essenburg (Mich.), 7; D. G. Diamond (Ky.), 5; Angus B. Lawson (Fla.), 5; Calvary Baptist Church (McLeansboro, Ill.), 5; Mrs. Marcus D. May (Ga.), 5; Bill Cooney (W. Va.), 5; Earl Hurley (Ohio), 5; two anonymous persons sent five each.

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