

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

"To the law and to the testimony if they speak not according to this word, it is because there is no light in them" (Isa. 3:20).

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Whole No. 22

WOMAN'S PUBLIC MINISTRY

PASTOR A. N. MORRIS, Doerun, Ga.

The "ASSISTANT PASTOR," whose editor is Elder J. I. D. Miller, a strong and faithful defender of the ancient gospel, has the following in a recent issue:

"Rev. Edward B. Turner, pastor of three Baptist churches in Massachusetts, died recently, and his daughter, 21 years of age, succeeds her father as pastor at each church. I am wondering what Dr. T. P. Simmons, Editor of the Baptist Examiner, [the editor is not a doctor; only a New Testament elder, bishop and pastor. See Matt. 23:8] and Rev. A. N. Morris, Doerun, pastor, who is contributing editor of the same paper, would say of this." Then he quotes the platform of the Baptist Examiner, and adds: "It is suggested there are women in some Baptist churches in the South, even in Georgia, who would like to occupy the pulpit. Also there are some Baptist preachers favorable to such departure, but may the Lord save us against that day."

The "contributing editor" is glad to cater to the curiosity of this comrade of the cross who for many years has earnestly contended for the ancient faith, by making a few feeble remarks.

1. **The case of a woman being the pastor of a Baptist church is no new thing among us.** A woman was pastor of the Baptist church, Richwood, West Virginia, ten years. She resigned and married a Rev. Mr. Turner, then the church called both to the pastorate and they accepted as joint pastors.

2. **This was the logical outcome of certain movements in the Northern Baptist Convention.** Some of these movements were: The W. M. U., the B. Y. P. U., the S. S., all of which train women to speak and pray publicly in mixed assemblies. The B. S. U. is now training women to speak in public, even calling off regular Sunday evening sermon, and allowing them to occupy the pulpit. These innovations do not usually come through the church as such, but through organizations attached to the church. These steps have long since been taken in the territory of the Southern Baptist Convention. Prior to 1890 Baptist women in the South were, in the main, loyal to the Scriptures in this respect, but since then this heresy has been gradually creeping into the ranks of Southern Baptists.

More than forty years ago Dr. J. B. Hawthorne preached a sermon to his church in Atlanta on "PAUL AND THE WOMEN," and that sermon lies before me as I write. In it Dr. Hawthorne warned against this innovation, and said:

"If through God's infinite mercy I am ever permitted to see the face of the Apostle Paul, I shall feel that I owe him an humble apology for having many times tried to believe, that in some unaccountable way he had made a prodigious mistake, and inflicted upon woman a cruel injustice in forbidding her to speak in the church. My sympathies, my prejudices, and three-fourths of my reading and thinking have been on the woman's side of this question. But the conflict is over. After a long and painful struggle I have made an unconditional surrender to conscience, and Paul, and the Holy Ghost."

This has been my experience. Brought up in the territory of the Northern Baptist Convention with no one even question-

ing the right of women to take men's places in the public meetings, I studied what I reasonably could to defend this practice until I was overwhelmed with biblical facts. Then I decided I would—regardless of the fear or favor of man—teach the commandments of the Lord. Dr. T. T. Eaton, at one time my beloved pastor, once stated in the Western Recorder that some men, in attendance upon the Southern Baptist Convention, tried to get into the W. M. U. Convention, but were forbidden entrance. Baptist women in those days were true to the Scriptures. But alas! things have changed. Now the women insist that men attend their meetings, and some even clamor to be heard upon the floor of the S. B. Convention. Unless these tendencies are checked we shall soon have women preaching and pastoring Baptist churches in the South. Already some are filling pulpits and "lecturing" and giving expositions of the Scriptures, which is virtually Expository Preaching.

3. **This is certainly removing the ancient landmarks which our fathers have set (Prov. 22:28).** Twenty-five years ago the position I am now taking was the orthodox position of Southern Baptists, but now many regard me as a heretic because I stand where Baptists stood for almost nineteen centuries. Modernism seems to have such a hold upon some of our denominational leaders that they are willing to encourage the violation of the Scriptures, provided this rebellion comes from those who contribute money to the denominational program. **Baptist principles and Baptist precedents are certainly being scrapped today, and who knows what the end will be?** Already we are caught in the grip of the greatest lawlessness America has ever experienced, and yet false prophets are "crying peace, peace; when there is no peace (Jer. 6:14; Isa. 48:22). Their remedy for these fearful times seems to be "push, pep, pageants, and programs," and many times these take the place of the regular sermon on God's holy day. I thank my Lord for the many thousands of Southern Baptist women who love God, honor Christ, obey the Scriptures, build the home, raise children, modestly dress, and are willing to fill the place God wants them to fill. All honor to them.

4. **So long as Baptists follow this trend they cannot consistently assert their belief in an inerrant Bible, for that Bible is too clear in its teaching on woman's public ministry to be scrapped by our disobedience.** Some of those who want to transmute women at the expense of truth say there is but one passage of Scripture that seems to conflict with their practice, and they do not understand that. I refer to 1 Cor. 14:34. But suppose it could be shown that this is the only passage, would that weaken the inspiration of the Bible? Does God have to repeat his commands to make them more binding? But this is not the only Scripture forbidding this modern transmutation of women. Space forbids a lengthy discussion here, but note—the Serpent, Adam and Eve were all concerned in the first transgression (Gen. 3:1-19). Each played a prominent part, and the curse fell upon each differently.

(1) **The Serpent.** The curse upon the serpent was, that he should crawl upon his belly, eat dust, and hate and make war upon the posterity of the woman. No part of this penalty

has yet been revoked. The snake still crawls as his only method of locomotion.

(2) **The Man.** The curse upon the man was, that the ground was cursed for his sake, bringing forth thorns and thistles; in the sweat of his face he should eat bread; he should return to dust. No part of this penalty has been removed. The earth produces "thorns and thistles," men go to their toil, and at the end of life they die.

(3) **The Woman.** The curse upon the woman was, that she would have pain and sorrow in child-bearing and should take a subordinate place under man. No one questions the fact of pain in motherhood. We all agree that the law concerning the curse remains in its every part, save one, and that is that woman takes a subordinate place under man. Some think this has been repealed. But where is the record of such repeal? Christianity having a powerful influence upon woman's elevation from heathenism and slavery, there would be need of instructions just here lest she go too far in her new liberty in Christ Jesus. Just such instructions were given by the Holy Spirit through Paul and Peter. **Both these men had seen Christ, had been inspired by the Spirit, and certainly knew the mind of Christ. What they say is the same as if Christ had said it. This I believe with all my heart. Do you?** I believe the woman's sin was not as great as the man's sin, for she was deceived while he was not. But this fact does not change God's law.

Here is the foundation of the New Testament teaching on woman's public ministry. Much could be said, but I must limit the discussion here. The Scripture says: **"Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law"** (1 Cor 14:34). What law? The law I have just discussed. This law was not for the Corinthian church alone, for "churches" are named, and the epistle was written to that church and to **"all that in every place call upon the name of Jesus Christ our Lord"** (1 Cor. 1:2). **Woman is to acknowledge the headship of man because of the divine order in creation. "For Adam was first formed, then Eve."** (1 Tim. 2:13). Man was created first, and therefore comes first in authority. Certainly Adam and Eve were not the progenitors of the Corinthians only, but of the human race. Hence this law concerns all the race. **Every woman who speaks and prays publicly in the presence of men repudiates this order in her own creation. Woman is also to take a subordinate place in authority because of the order in transgression. "Adam was not deceived: but the woman being deceived was in the transgression"** (1 Tim 2:14). She was first in the transgression, and is required to acknowledge that fact by allowing men to do the public teaching, praying and preaching. The Bible says so, and that should be the end of all controversy. **"Now Paul says that when a woman goes into a church and teaches or preaches in the presence of men, she reverses God's order and violates the laws of her own nature and creation. 'I suffer not a woman to teach, nor usurp authority over the man.' Teaching implies authority over those who are taught, and as a woman has not, according to God's economy, authority over man, she is not permitted to stand up in public assembly and teach him"**—Dr. J. B. Hawthorne.

"If any man think himself to be a prophet, or spiritual let him acknowledge that THE THINGS THAT I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD" (1 Cor. 14:37). Are men and women who place women in men's places in the churches willing to acknowledge Paul's writings are God's commands? If not, then they should not be followed as the chosen leaders in God's work. Paul says that the silence enjoined upon women in the 34th verse is the **COMMAND OF THE LORD**. Then every time a woman breaks that "silence" she violates a command of the Lord, and it is useless for her to claim that she is being led of the Holy Spirit, for the Spirit

never dishonors Christ. Jesus says: **"If any one loves me he will keep my word"** (John 14:23). He also said: **"And why call ye me Lord, Lord, and do not the things which I say?"** (Luke 6:46). But some one says, it seems to be expedient for women to some times exercise their gifts publicly though the Bible forbids it generally. Uzzah thought it expedient to steady the ark, but he lost his life (1 Chron. 13:9, 10). Saul thought it expedient to spare the best of the flocks and herds, but he lost his kingdom. (1 Sam. 15:9-35). Both Uzza and Saul followed their own reason instead of the plain command of the Lord. **"To obey is better than sacrifice * * * rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee."** (1 Sam 15:22, 23).

Women are forbidden to do four things publicly in mixed assemblies, viz:

(1) **Offer prayer in public.** "I will therefore that the men pray in every place" (1 Tim. 2:8). "The men"—as distinguished from the women, who were not to lead in public prayer in the Ephesian church"—**Alfred Rowland, LL.B., B. A.** "That men"—rather as Greek, 'that the men,' as distinguished from 'the women'—**J. F. & B. Com.** "The praying spoken of is not a mental act, but part of the public worship of the church, and is therefore limited to the men"—**The Popular Commentary.** "Every place"—Greek, 'in every place,' viz., of public prayer"—**J. F. B. Com.** So Broadus Eaton, etc.

(2) **Teach publicly in mixed assemblies.** "I suffer not a woman to teach, nor to usurp authority over the man" (1 Tim. 2:11, 12). "The reference is still to public assemblies, where women were not to teach"—**Alfred Rowland.** "She might teach, but not in public (Acts 18:26)"—**J. F. B. Com.**

(3) **Speak publicly in mixed assemblies.** "It is not permitted unto them to speak," "for it is a shame for a woman to speak in the church" (1 Cor. 14:34, 35). "As in all church assemblies of the saints, your women ought to be silent in the church assemblies"—**Meyer.** "Women are debarred by the apostle from speaking in church assemblies"—**The Pulpit Com.**

(4) **Exercising authority over man.** "Nor usurp authority over man" (1 Tim. 2:13). Woman was placed under authority because she was second in creation, and first in transgression. God says so.

As long as snakes crawl, and men go to their toil, and the earth produces thorns and thistles, and women have pain in motherhood, and the human race die, I shall continue to believe that God's law prohibiting women from speaking, praying, and preaching publicly in mixed assemblies is in force.

NOTE CHANGE OF ADDRESS

Please note that the street address of the Baptist Examiner has been changed. It is now 4758 Winchester Avenue.

WANTED

Men and women to represent a large book and Bible publishing house in the sale of standard religious and educational books and a complete line of Bibles. If you will sign up for one hundred and twenty days of eight hours each, the company will give you a guarantee of three dollars per day, which is to be made up, if necessary, at the end of the one hundred and twenty days. During this period you get forty per cent profit on all you sell. Then at the end, if you have not made \$360, the company pays you the difference. Extra time is allowed to make up lost time. Write us today if you are interested.

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Why We Do Not Support the Cooperative Program of the Southern Baptist Convention

By THE EDITOR

We not only do not support the Cooperative Program of the Southern Baptist Convention, but we are heartily opposed to it; and as the Lord leads we expect to expose its corruption and lead others away from it to scriptural mission work.

But we wish to say first of all that we are not opposed to the above Cooperative Program because we do not believe in cooperation. We believe in and long for cooperation on a scriptural basis. But the above Cooperative Program (which from now on in this article we shall call simply "the Cooperative Program") does not foster cooperation on a scriptural basis and its cooperation is almost wholly a cooperation in error, looseness, and extravagance. We give the following reasons for our opposition to the Cooperative Program:

1. It is wrong in principle. The Cooperative Program takes the commission of Christ out of the hands of the churches and hands it over to humanly invented Boards. The Boards decide everything and then ask the churches to supply the funds. That is the only part the churches have directly to do with it. A church that is in full cooperation with the Cooperative Program is a mere cog in an ecclesiastical machine erected by men. Such a church says by its action (and actions speak louder than words) to the Boards: "We will supply the funds, you take over our responsibility of discharging the commission of Christ so far as it affects the spread of the gospel in regions beyond our reach." Yet doubtless many will contend that such a church is discharging its commission. But it is not any more doing so than a father would be discharging his duty as a father if he should give over his children into the care of some other person, and merely supply their support. Such a father would be recreant to his trust. So is such a church mentioned above.

We shall not take space to argue that the commission of Christ was given to the churches. If there are those that do not believe this, then first of all they need a course in Baptist doctrine, which is Bible doctrine. So since we are writing to Baptists we do not take up space to discuss this question. We have too much else to say.

2. It involves gross extravagance. To say nothing of other overhead expense, the exorbitant salaries that are being paid the officials of Boards and institutions in many cases is nothing less than criminal. Just take one case for instance. The state mission secretary in Kentucky is drawing the handsome salary of five thousand dollars a year. This continues, and in some instances increases, throughout the workings of the machine. For a man to draw five thousand dollars a year out of mission money and then plead with poor, hard-working, oppressed men to "sacrifice" to give to missions is nothing less than an act of dishonesty and hypocrisy. Give us five thousand dollars a year, and we can support three missionaries in China in addition to meeting our heavy financial responsibilities; and still we could live in a way that we would consider sinfully luxurious and extravagant. If our officials feel that they must have this money, they need a course in economy and humility. But in the first place their very office is made necessary by an unscriptural machine that usurps the authority of the churches and lords it over them.

3. It includes many things that have no place in God's program for his churches. Under this head we list hospitals and purely secular education. These are the things the Cooperative Program majors on. It is acknowledged that our hospitals at home are set not primarily for evangelism, but "for the healing of the diseased and injured bodies of men" (Report of Hospital Commission in 1930). This was said of the

Southern Baptist Hospital at New Orleans, but doubtless it is true of our hospitals in general. But suppose these hospitals were for the primary purpose of evangelism, they could not possibly mean as much in evangelism as the missionaries that could be employed with the money invested in them. If this is a scriptural and economical method of evangelism, why not go on further and establish other humanitarian institutions for the purpose of evangelism?

Then the report of this same Hospital Commission boasted that there is no "sectarianism" in the service of the Southern Baptist Hospital. It is said that upon their own initiative they sometimes call in Jewish Rabbis, Catholic Priests and Protestant ministers to minister to inmates of respective faiths. This means that this hospital makes no real effort to make Baptists out of inmates of other faiths. This is doubtless largely true of our hospitals in general. We will have nothing to do with such a compromising institution. We believe the great commission binds us not only to make disciples but to make those disciples Baptists.

Then what about our schools? We believe our churches could scripturally support such training for preachers and others that are specially called as is given in West Kentucky Bible School, Baptist Bible School of South Florida, and similar schools, but we are opposed to the inclusion of our present denominational schools and seminaries in the mission program of the churches. These schools are not (with the exception of the seminaries and the like, and they poorly) specializing on evangelism, Bible teaching, nor the making of Baptists. Most of them doubtless, like the Southern Baptist Hospital, would boast of their not being "sectarian."

But aside from the fact that the inclusion of these schools in the program of the churches is departing from God's program, we need to view them from another angle. Not only are these schools not authorized, but they are creating a positive hindrance to the progress of Bible truth. Our schools and seminaries are filling the minds of our preachers with worldly wisdom and a compromising spirit. Our seminary at Louisville (we speak of this one in particular because we are better acquainted with it; we suppose our other southwide seminary is very much the same) is doing this with its "broad spirit." This spirit finds expression in much emphasis on worldly wisdom, a favorable attitude toward theistic evolution, in inviting a Presbyterian preacher to lecture to the students on the country church problem (as was done by this seminary last spring), and the having of such modernistic speakers as a teacher from Chicago University, and the preacher of the last annual convention sermon. Our other denominational schools are full of worldliness and compromise and are excellent "de-spiritualizers." We spent four years in a denominational school, and never before or since have we had to live in so devilish (we use the term advisedly) a place.

Are our schools on the foreign field any better? Let two staunch, self-denying, faithful Baptist foreign missionaries answer. We will first quote from the report of Missionary Will Jones, (located first at Santarem and now at Belem in Brazil) to the Old Bethel Association of Missionary Baptist Churches, by whom he is supported:

"When I arrived in Santarem the 4th of January of this year (1930), the little struggling church was without a pastor. We all went to church the first Sunday after landing, and I found the superintendent of the Sunday school to be a sister.

(Continued on Page Six).

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T. P. SIMMONS.....	Editor
C. D. COLE, Plant City, Fla.....	Contributing Editors
ROGER L. CLARK, Martin, Tenn.....	
A. N. MORRIS, Doerun, Ga.....	
W. M. WEBB, Texarkana, Ark., Tex.....	
R. Y. BLALOCK, Caldwell, Idaho.....	

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WHY NOT OBSERVE EASTER

Easter will probably be passed before this article comes to the attention of our readers. We intended to get it in earlier, but have not been able to find space for it until now. But even though Easter will have passed by the time our readers peruse this article, Easter will yet be fresh in our minds. And since we could not get the article in sooner, we take this opportunity of getting it before our readers while the matter is still fresh.

We published an article in our first issue (April 1, 1931) on this subject, and this present article is a reproduction of that article with some revision. We offer the following five reasons why Baptists should not observe Easter:

1. **Because the Bible is our complete and all-sufficient standard for faith and practice, and the observance of Easter is utterly foreign to the Bible.** The Bible declares its own sufficiency and completeness. In 2 Tim. 3:16, 17, we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." The Greek word for perfect in this passage has been defined to mean "ready at every point," and "complete in all parts and proportions." To show that we are not alone in our interpretation of this passage, we list the interpretation of it by other Baptists. H. H. Harvey, in commenting on this passage (in "An American Commentary on the New Testament"), says: "The Scriptures are a full and sufficient guide in all doctrines and duties, completely equipping the man who rightly uses them for every good work." In his book on "Baptist Beliefs," E. Y. Mullins says: "The Bible gives enough truth for all religious purposes." Turning to the New Hampshire Confession of Faith, we read that the Bible is "the supreme standard by which all human conduct, creeds, and opinions should be tried." The Philadelphia Confession says: "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing at any time is to added, whether by new revelation of the Spirit, or traditions of men." Such quotations might be multiplied, but these are enough.

Note that the Philadelphia confession does not say that everything necessary to God's glory, man's salvation, faith, and life is expressly set down in the Bible; but that it is either expressly set down or necessarily contained in it. It is not expressly set down that churches are to have houses of worship, but it is necessarily contained in the Bible that they

should; for they are commanded to meet, and in order to meet must have some place to meet. It is immaterial whether their place of meeting is a dwelling of one of the members, or a building given by one of the members and permanently dedicated to the use of the church, or a building purchased or erected by all the members in common. It is not expressly set down that a church shall have a clerk, but it is necessarily contained in the Scriptures that they shall, for a clerk is necessary to the doing of all things in decency and in order, which is enjoined upon us (1 Cor. 14:40).

Now the observance of Easter is neither expressly set down nor necessarily contained in the Scriptures. It can be supported by no teaching or practice in the Bible. It is a clear and complete addition to the principles, practices, and precedents of Scripture.

The term "Easter" occurs once in the King James Version, but this is a glaring mistranslation. It is found in Acts 12:4. The Greek word in this place is the same word that is everywhere else translated "passover," and this is its undoubted meaning. Why the King James translators rendered the word "passover" everywhere else and "Easter" in this one place is strange indeed. Earlier versions had used the word "Easter" freely, and it seems that although the King James translators corrected this mistake in every other place, yet they could not get completely away from the prejudice that had influenced earlier translations. They doubtless wanted some justification for Easter observance, and they knew the only way it could be found in the Bible was through a mistranslation. The Revised Version goes on and corrects this mistranslation also. Matthew Henry, a witness above suspicion on this matter, says the passage should read: "after the passover," instead of "after Easter;" and then adds: "So it ought to be read, for it is the same word that is always so rendered; and to insinuate the introducing of a gospel feast instead of the passover, when we have nothing in the New Testament of such a thing is to mingle Judaism with our Christianity."

2. **Because the observance of it minimizes the two ways the Bible has given us of commemorating the resurrection of Christ, viz., baptism and the Lord's Day.** Both of these are solemn and sacred memorials of Christ's glorious resurrection. In regard to the first we have an explicit command. In regard to the latter we have clear Scriptural precedent. To set up another commemoration of the resurrection is to minimize these. It is to say that the two God-given, Scripture-authorized commemorations are not sufficient. It is to add to God's rule of faith and practice from the traditions of men. This was strongly condemned by Jesus in the Jews. Matt. 15:8, 9. The observance of Easter tends to rob baptism and the Lord's Day of their significance.

3. **Because the day is of heathen and Judaistic origin; and to presume to observe such a day in honor of Christ is to endorse a compromise between heathenism and Judaism and Christianity.** Let us note the following facts concerning the observance of Easter: (1) Early professed believers of Judaistic tendencies continued in some manner to commemorate the passover. (2) At about the same time of the year the pagans held a festival in honor of Eastre, the Saxon goddess of Spring. (3) When Christianity finally displaced paganism as the state religion of the Roman Empire, the commemoration of the passover and the festival in honor of the goddess of Spring were combined and made a commemoration of the resurrection of Christ. Such a combination is nauseating to one who has caught the true spirit of Christianity, which is exclusive and intolerant toward every other system.

4. **Because the observance of Easter is aping Roman Catholicism.** The adoption of Christianity as the state religion of the Roman Empire finally brought about both the displacing of paganism with Christianity and the consummation of the Roman Catholic hierarchy. Thus the Roman hierarchy came into the possession of Easter. We will endorse none of the frauds and inventions of this Judo-paganistic imposter, the

great spiritual whore. We want nothing to do with anything that has any of her filthy spots on it. Protestants may well observe Easter for they are the harlot daughters of Rome and ape her in many things; but Baptists cannot afford to do it.

5. **Because the observance of Easter corrupts the simplicity of New Testament worship.** New Testament worship was very simple and spiritual. All empty formalism and ritualism were conspicuous for their absence. There was no attempt at display or entertainment. Their worship was spirit-directed and spontaneous. But, as has been well said, early erring bishops "transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter time, and a thousand other Jewish ceremonies, adulterated, too, with paganism." Easter exercises are ever a perversion of the simplicity and spirituality of New Testament worship. For the most part they are empty and formal, and are for the purpose of making a fair show in the flesh.

A CORRECTION

An omission in the last paragraph of our article in the last issue on "Is Man Free?" greatly confused our meaning. The last paragraphs should have read substantially as follows:

Now may we inquire in what sense the New Hampshire Confession of Faith uses the term "free agency" when it states that election is "perfectly consistent with the free agency of man." Does it use free agency in the former or latter sense discussed above? (The two senses here referred to were freedom to choose any supposable course of action that is physically possible, and man's freedom to follow his own desires and inclinations when such is physically possible.) We affirm that we are to understand the term in the latter sense. For certainly one of the important rules for the interpretation of any document is to interpret it in harmony with itself. And we read in this confession that man is "by nature utterly devoid of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions." Could such a man turn from sin? Again we read in this confession that "Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." Thus repentance and faith are attributed not to the will of the natural man, but to the working of regeneration. It will be seen then that this confession does not mean by free agency that man in his natural state is able to turn from sin.

By free agency it merely means acting according to his own desires and inclinations. This is the only proper meaning of the term anywhere.

Repentance and faith are the results of regeneration, which is wrought in us "in the region of the soul below consciousness" (Strong) and "in a manner above our comprehension or calculation" (N. H. C.) By means of this new nature we are instantly induced to voluntarily repent and believe on Christ. But this new nature is not an outside force. It is within us, and is as truly a part of us as any other faculty. It does not compel man against his will, but changes the will in perfect harmony with the constitution of the will.

Therefore, whether man follows sin, or, enabled by the implantation of a new nature, he turns from sin to God, he acts voluntarily and according to his own choice; and is thus a free agent according to the only sensible meaning of that impression.

WHY PRAY FOR SINNERS?

A determined opposer of unconditional election asks: "Why do you pray for men whose destinies were fixed 6,000 years ago? We pray for men whose destinies were fixed not only 6,000 years ago, but whose destinies have been fixed from all eternity. We do this for the same reason that Paul prayed

for his fellow Jews even though he knew that those who would be saved were from all eternity predestinated to be conformed to the image of Christ (Rom. 8:29). These were **vessels of mercy afore prepared unto glory**. The others were **vessels of wrath fitted for destruction**. See Rom. 9:22, 23. Also we do this for the same reason that Christ prayed for the security of believers even though their security was already certain, as our questioner himself admits. See John 17:11. We are to look to God's word and Spirit for guidance and not to our human reasoning. Our questioner does the latter, and that accounts for all his heresy. Prayer is not a means of changing God's will, nor of bringing to pass that which God has not purposed. Prayer is the work of God in and through us for the accomplishment of his immutable and glorious purpose, which was formed in the council chambers of eternity, as Spurgeon says: "When the unnavigated ether was yet unfanned by the wing of a single angel, when space was shoreless, or, else unborn, when universal silence reigned, and not a voice or a whisper shocked the solemnity of silence; when there was no being, and no motion, no time, and naught but God himself, alone in eternity." See Vol. 2, page 79 of Spurgeon's Sermons. Then shall I coldly and carnally question why, when the Spirit of God moves me to pray? No, I will gladly accept and exult in the great privilege of thus laboring together with the eternal God in the accomplishment of his glorious purpose made before the world was.

"THE HOP, SKIP AND JUMP METHOD OF BIBLE STUDY"

(Clipped from "The Messenger of Truth," Benton, Ky.)

"A detailed study made by W. E. Uphouse of Yale University of the Uniform Lessons for the forty-six years from 1872 to 1917 has revealed that in all that time only one-third of the Bible was ever used in any way in connection with the lessons. The study included every verse assigned for study, for reference, or for devotional use during the week. In those forty-six years nine entire books of the Bible were never referred to in any way in the Uniform Lessons, and taking the Bible as a whole, 64.9 per cent of the verses were never used in any way. It is evident that had an individual studied every Uniform Lesson for forty-six years and read every reference, he would still be ignorant of approximately two-thirds of the Bible, and had he been connected with the Sunday School but a few weeks or months or years, as multitudes of Sunday School pupils are, his knowledge of the Bible would, under the very best of conditions, be proportionately slight."—Selected.

ANOTHER CORRECTION

In our recent article in reply to the Pope's encyclical a printer's error caused a quotation on page six to be credited to George Washington when it should have been credited to George Waddington, the Episcopalian historian.

BOOKS AND BIBLES RECONDITIONED

We can put your Bible in first class shape at a remarkably low price. We furnish covers in either imitation leather or genuine Morocco. The binding is reseeded and reinforced throughout with the best of materials, which assures you that your book is in as good, and many times better, condition than when new. Bibles of ordinary size are reinforced and covered in imitation leather for 75c, or in genuine Morocco for \$1.25. Write for prices on rebinding commentaries and books of all kinds.—F. L. BELT, Marion, Ky.

(We are personally acquainted with Brother Belt and can unreservedly vouch for him as being honest and dependable.—Ed.)

WHY WE DO NOT SUPPORT THE COOPERATIVE PROGRAM OF THE SOUTHERN BAPTIST CONVENTION

(Continued from Page Three.)

I was invited to preach and so I did. While I thought it was not best for a woman to be superintendent, I acted very nice and said nothing to the contrary. The folks expressed a high appreciation of the message that I had delivered, but I left the house just a bit heavy, wondering how I could right the situation in a nice way without offending any one.

"The following prayer meeting night we met, and the layman that led the service when there was no preacher present, led the prayer meeting. He called on three sisters and one brother to lead in prayer, with several brethren present who were accustomed to lead in prayer. So with the conviction that women should keep silent in the church, my heart grew heavier. As I was visiting in the home of the layman leader, the next day I called the attention of him and his family to 1 Cor. 14:34, 35, and asked him what it meant. He said he did not know, but after a study of this passage with others, our decision was that it meant for women not to talk in the church service.

"So as his conviction grew, he asked me to explain those passages in the church, and so I did, and after a better explanation of the subject, the church voted to accept my view, and we were working harmoniously together. But the first of March the association of the two states, Para and Maranhao, sent a young preacher here from the Baptist school in Pernambuco to take charge in Santarem, Alenquer, Igarape Assu, and Boa Vista, and when he arrived his ideas were so different from mine that we dissolved fellowship on the following subjects:

"1. Women speaking in the church service. He believes in equal rights to all, and went so far as to say that no man could preach in his pulpit that did not believe in women having equal rights with men. And said that if he ever married, he was going to marry a woman that could preach so that while he was preaching in one part his wife could preach in another. So we broke here.

"2. The church takes the Lord's supper with grape juice and lightbread.

"3. The church celebrates children's day like Methodists, and Mother's day, too.

"4. The church has a young people's organization with lost people as leaders and teachers, another thing that I have convictions against in a Baptist church.

"5. The churches in the Amazon valley invite Presbyterians, non-denominationalists to preach in their pulpits. Another thing that I have convictions against.

"Now, the last Sunday in March, the preacher, with some of the members, invited me to preach, and I was so full of these things that I did not believe that I could hold myself. I took plenty of time while I had the floor and said what I wanted to against these false practices, and gave them a 'Thus saith the Lord' for everything that I said. On Tuesday following the pastor, with the layman leader, came to my house and told me that he did not like my preaching Sunday night, and I asked him why. He said it was contrary to the custom of the Baptist churches in Brazil, and also many in North America. Then I asked him if I preached the truth and he said yes. Then I asked him if I preached anything but the truth, and he said no, absolutely nothing. Then I laid the Bible in his hand and asked him to show me my fault, and he said there was no fault as to the Bible teaching, for I had told nothing but the truth, but it was a matter of teaching against a custom of the churches, and that he considered the churches with more authority than I had. Then I asked him if he thought that the church had a right to change the word of God for the traditions of man, and also said to him that if I believed in church

authority to set aside the Bible and make customs I would join the Catholics where I could do a good job of it and make everything to my own opinion, and he answered that every person has his own ideas. Then he came back and said that he was pastor and the churches were here with their customs before I came, and that it was my place to follow the churches' custom and not the churches' place to follow me, and that if I did not give up my views and accept theirs that I could not preach again in his church, and also he would write all the other churches about me not to let me preach in them. My reply was that until God changes His Word, or I am convinced that my views are wrong, I will remain as I am, and he arose and said that he would have no more to do with me and left. He wrote to the churches and I certainly can feel the sting of it."

Next we quote from a letter written from Coary, Brazil, by Missionary Joe Brandon to Pastor D. H. Jones of Benton, Ky., and published in *The Messenger of Truth*:

"I was reading in your paper where you said that 50 per cent of the budget money went to missions. Did you know that only about 25 per cent of what you call mission money is used to preach the gospel? According to the testimony of two Board missionaries, that I have talked to, about 75 per cent of their receipts go to the upkeep of schools, seminaries and the like. The men who are qualified in their schools, sent up here and recommended by them, are anything in the world but sound preachers. I do not know a one of them that knows Baptist doctrines, such as Grace, Security, Election; and others they do not know or preach as we do. I believe their schools to be an utter failure, and it will be a great day for the Baptist cause in Brazil when you all quit supporting such. The Board missionary in this field seems to be thoroughly disgusted with the way they are doing, and condemns it on every hand. He has asked me to take over some of his work, because they have given him another cut and say that still another is to follow. What the result will be I do not know. Let us remain humble and pray and see if the Lord will not exalt us. May the Lord bless and prosper you for every good and perfect work."

This is a sample of the work of the schools of the Foreign Mission Board of the Southern Baptist Convention. And in this latter testimony we have an appeal from a faithful missionary on the field that we quit supporting such.

4. It fosters error and looseness. Most of the missionaries and employees of the Boards are badly tainted with Arminianism and feminism. Many of them are unionistically inclined more or less. Quite a few of them are members of the worldly, anti-christian lodges, or are sympathetic toward these. We will have nothing to do with the support of such as this. We will support only those who stand out and out for the whole of Baptist and Bible truth with no compromise. Exceptions to the above among the employees of the Boards are few, and they are in mighty bad company.

More than that our Boards employ W. M. U. workers who violate the word of God against women speaking in mixed assemblies every time they dare to, and they encourage others to do the same. Then there are the B. Y. P. U. departments which specialize in training young women in the violation of the Scripture just mentioned. And how about our Sunday school departments? Perhaps few, or maybe none of them, have any regard for the prohibition against women speaking and teaching in mixed assemblies. At a meeting some years ago in Du Quoin, Ill., the present Sunday school secretary in Kentucky introduced his wife to speak to a mixed meeting with the remark that since his wife was out of Kentucky she could speak. Paster D. N. Long of Elkhaville, Ill., was present and heard this, and we have before us a written statement from him concerning it.

So whereas only 563-4 cents out of every dollar given to the Cooperative Program goes to what is known as Foreign, Home, and State Missions (our statement is based on the

method of distribution in Kentucky), a good deal of what which goes for state missions is used in exorbitant overhead expense and in fostering such loose and unscriptural work as noted above. Then, of the percentage designated for Foreign Missions, by far the most of it is used for overhead expense, hospitals, and schools.

What shall we do with regard to the Cooperative Program? Shall we designate only to those things and those missionaries that we can conscientiously support? We know of no institution in the Cooperative Program that we can support as churches in harmony with and in faithfulness to the word of God, save the orphans' homes. As to the support of missionaries, we can support none of them, for to do so only releases the Board to support others that are unsound. Thus by designation to sound missionaries we also assist in the support of unsound ones. Therefore, we will participate in the support of none of the employees of the Boards. We will have nothing to do with a system that is permeated with error and looseness and extravagance and that which has no place in God's program for his churches.

What should we do? We advocate turning completely away from the Cooperative Program. It is wrong both in principle and content. Is there possibility of its growing much better? We think there is very little. We are not as a denomination traveling in that direction. History shows that in every age and in every large group the majority have gone farther and farther from the truth. Take the antediluvians, the postdiluvians, the Jews, and the early churches as examples. And the Cooperative Program could grow a good deal better without getting right. It will never be right in principle, for the territory is too large. We believe Baptist churches should combine in small groups and adopt their own program, and a scriptural program at that. The group should be small enough that each church could be consulted about each move, so that no church would surrender its prerogative and authority, which is necessarily the case in a large and cumbersome group such as the churches of a state and the South. We know of one association in Kentucky that uses this plan. We believe others should adopt it. Or else individual churches should work alone as the Lord may direct. The church is the body of Christ (1 Cor. 12:27), the temple of the Holy Spirit (1 Cor. 3:16), and the pillar and ground of the truth (1 Tim. 3:15). The hope of Baptists lies in getting back to the church and giving it its divinely appointed place and authority. There is a movement in that direction. May God hasten it on.

CAN ANYTHING SEPARATE THE BELIEVER FROM CHRIST?

(Some time ago we published an article by Pastor John R. Gilpin, of Russell, Ky., on "The Security of the Saved." The last part of this article was crowded out. Until now we have not seemed to be able to get it in. We now are glad to find space for it. Also we wish to say that this article has been printed in tract form and may be had free from Brother Gilpin. We urge our readers to write for one copy or more of it. It is the strongest and most complete tract that we have ever seen on the subject.—Editorial Note.)

28. Nothing can separate a believer from Christ.

Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan? "But he that is begotten of God keepeth himself, and that **wicked one toucheth him not.**"—1 Jno. 5:18. Shall temptation? "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that **ye may be able to bear it.**"—1 Cor. 10:13. Shall sin? "For sin shall not have dominion over you."—Rom. 6:14. Shall the law? "For ye are not under the law, **but under grace.**"—Rom. 6:14. Shall the world? "For whatsoever

is born of God **overcometh the world:** and this is the victory that **overcometh the world,** even our faith."—1 Jno. 5:4. Shall the believer? "THEY SHALL NOT DEPART FROM ME."—Jer. 32:40. As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth and Hell, which he declares are unable to separate the believer from God. "Who shall separate us from the love of Christ? Shall **tribulation** or **distress**, or **persecution**, or **famine**, or **nakedness**, or **peril**, or **sword**? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither **death**, nor **life**, nor **angels**, nor **principalities**, nor **powers**, nor **things present**, nor **things to come**, nor **height**, nor **depth**, nor **any other creature**, shall be able to **separate us from the love of God**, which is in **Christ Jesus our Lord.**"—Rom. 8:35-39.

Years ago, at Leicester, in England, there was a strike. Property was demolished and homes were ruined in the riot. In one home a lad was playing on the first floor, while his big brother was mending shoes upstairs. Fearing the rioters would break the door down, he stepped to the ladder and called: "Tom, Tom, they are going to smash the door open; make haste and come down." The big brother, a strong, well-built man, put his burly back to the door, while the younger boy went on about his play. Sometimes the Devil comes to this house of mine, and when I fear, lest he take me by force, I rush to the foot of the ascension ladder and cry: "Christ, Christ, make haste and come down: the Devil is about to get me." Like lightning He places Himself at the door of my heart, and there's not enough Devils in all Hell to break the door open. when my "elder brother" has His back to the door."

"I've found a friend; oh, such a Friend!

He loved me ere I knew Him!
He drew me with the cords of love,
And thus He bound me to Him;
And round my heart still closely twine
Those ties **which nought can sever**,
For I am His, and He is mine,
For ever and for ever.

"I've found a Friend; oh, such a Friend!

He bled, He died to save me;
And not alone the gift of life,
But His own self He gave me.
Nought that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are **His**, and **His for ever**.

"I've found a Friend; oh, such a Friend!

All power to Him is given,
To **guard** me on my onward course,
And bring me safe to heaven.
The eternal glories gleam afar,
To nerve my faint endeavor;
So now—to watch! to work! to war!
And then to rest forever!

"I've found a Friend; oh, such a Friend!

So kind, and true, and tender,
So wise a Counsellor and Guide,
So mighty a Defender.
From Him who loves me now so well,
What **Power** my **soul can sever**?
Shall life? or death, or earth? or hell?
No! I am **His forever!**"

Buffalo Avenue Baptist Church Goes On Bible Diet

QUIT HOP, SKIP AND JUMP SYSTEM

(Clipped from "Faith and Life," Plant City, Fla.)

The Buffalo Avenue Baptist Church [Tampa, Fla.,] of which the editor is pastor, made several changes in their work beginning with the new year. One important change was made in our Sunday School work. We dropped the International Lessons in favor of strict Bible study. We began with the first book of the Bible, the book of Genesis, and we are going right on using the Bible as our only text book. We have secured individual copies of Genesis for all of our classes. These little individual copies are handy to carry around, and they greatly promote the study of the lesson. Three things especially are accomplished by the use of individual copies. First, people carry them with them to their work and to their places of business and at odd moments read their lesson. Second, by studying the Bible consecutively, pupils always know exactly where the lesson is found and with the Scriptures handy they nearly always prepare their lesson. Third, the pupils bring their booklets with them to Sunday School and that insures the use of the Bible in the classes in a measure impossible under the old system.

Advantages of Bible Study

The plan of using the Bible as the only text book has several distinct advantages over the old International System. We suggest some of these:

First, IT MEANS THE STUDY OF THE BIBLE IN A COMMON SENSE WAY. The old International System is the craziest thing we know anything about in the way of a plan of study. No book in the world perhaps is studied so foolishly as the Bible under that system. The plan is to HOP, SKIP AND JUMP all over the Bible. The student is sent ranging up and down the centuries without reference to chronology or much of anything else. To make the Bible the only text Book and to study consecutively means to study the Bible with at least as much common sense as any other book would be studied.

Second, IT MEANS GIVING THE WORD OF GOD A BIGGER PLACE THAN THE WORD OF MAN. Under the system in common use, there is about one grain of Scripture to a gallon of comment. It reminds us of bean soup served in a cheap restaurant—about five beans to the gallon of water! The Scripture ought to be the main thing! Most Sunday School pupils lose their quarterlies shortly after they are given out, and for the rest of the three months they do no lesson study. What little they hear read at the opening on Sunday morning just about sums up the amount of Bible they get. Yes, and we go further and say that most Sunday School teachers NEVER READ ANY OF THE SCRIPTURE IN THE PREPARATION OF THEIR LESSON SAVE THE LITTLE SCRAP OF SCRIPTURE THAT IS GIVEN AT THE HEAD OF THE LESSON IN THE QUARTERLY.

Third, REAL BIBLE STUDY TAKES THE CRUTCHES AWAY FROM SUNDAY SCHOOL TEACHERS. Most Sunday School teachers do little or no independent study—at least that has been the observation of the writer over a period of twenty years. They cram a little of the quarterly into their heads and still less of it into the minds of their pupils on Sunday morning. They lean upon the "quarterly" like a cripple leaning on a crutch. Some who have been going through the motion of pretending to teach for years feel utterly helpless unless they have their "quarterly." Many teachers get up before their class, ask the questions laid down in the quarterly and then sit down. What a farce is such teaching! Give a teacher the Bible, tell them to read a chapter and find out what it means, and immediately the wheels begin to turn in

that teacher's head. But teachers won't try walk as long as they have a crutch (quarterly) to hobble around on.

Fourth, THE USE OF THE BIBLE AS THE TEXT BOOK MAKES FOR A REAL TEACHERS' MEETING. Why? Because the teachers begin to feel the need of help. As they study the Bible, they begin to realize their lack, they begin to wonder what this or that means, and with an aroused interest they attend teachers' meeting. Our teachers' meeting picked up right away at Buffalo Avenue when we adopted the Bible study.

We could go ahead and suggest a good many other fine reasons as to why the use of the Bible as the text Book is superior to the use of quarterlies, but there is no need to do so. There is just as much difference between teaching the Bible or using quarterlies as there is between a preacher preaching the Bible or preaching current events with a little Scripture thrown in here and there to give it a Bible flavor. The editor of this paper has had experience with both the direct Bible study plan and with the International System, and it is his sincere hope that he will never have to go back to the farce that is put on in the name of Sunday School as prescribed in the International Lessons.

A Concrete Case of Success

While pastor at Hopewell, we went to Bible study. The plan was an entire success. The church there still pursues the same plan and members say that they would not consider going back to the old system.

Unfortunately we have reached the place among Baptists where a man is actually viewed with disfavor and with some suspicion if he leads his people to study the Bible instead of the quarterlies. This doesn't speak very well for our boasted Baptist freedom. Certainly a man is not a Bolshevik just because he is convinced that it his duty to lead his people into a more effective plan of Bible study. In our own case we have had quite a bit of meddling from those outside our own field. Some have not been above misrepresentation. We believe that every pastor has the right, and moreover it is his duty, to lead his people to adopt what he believes to be the best methods—those that will enrich the lives of those under his ministry to the greatest degree. If a church and pastor is pleased with their way of doing things we believe that others ought to attend to their own business and let them alone.

"Oh, things in our denominational work are getting in such a muddle that I don't know which way to turn. I want to cooperate with and fellowship my brethren throughout the denomination, and not withdraw myself just because some mistakes are made; YET WHEN IT COMES TO THE POOR PASS THAT 67 PER CENT OF A COOPERATIVE DOLLAR IS SPENT FOR CAUSES THAT MANY OF US DO NOT CONSIDER REAL MISSION WORK—

"Yes, when it comes to that, then what? When it comes to pass that only ONE dollar out of every THREE given to the Cooperative Program goes for work called for in the Great Commission of our Lord, what are real Baptists going to do? What are Baptist preachers, who are seeking to be true to their God-given task, going to do? Are they going to follow the example of false prophets of old, saying, 'Peace, peace; when there is no peace?' (Jer. 6:14). Or are we going to obey the command of God to his servants under such circumstances: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression?"—A Baptist pastor in The Messenger of Truth, Benton, Ky.