

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"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. 8:20)

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SATURDAY, JUNE 22, 1940

VOL. 9, NO. 19

## A WOMAN'S WORK IN A N. T. CHURCH

### Knock-out Delivered To Campbellism's Heresy—Baptismal Salvation

By A. N. MORRIS

As further proof that Campbellites teach a water salvation I quote from the "CHRISTIAN BAPTIST," p. 417; "I am bold, therefore, to affirm, that every one who, in the belief of what the Apostle spoke, was immersed, did, in the very instant in which he was put under the water receive the forgiveness of his sins and the gift of the Holy Spirit. If so, then who will not concur with me in saying that Christian immersion is the gospel in water"—Alexander Campbell. (Quoted in "GOSPEL IN WATER," p. iii).

If this be true then no one has been or can be saved ABOVE water, for forgiveness comes "UNDER the water." And since it takes Campbellite baptism to save, no one was saved before the Campbellite church started with Alexander Campbell.

Dr. J. L. Lucas, a Campbellite debater of a former generation, said: "We are baptized into the death of Christ WHERE we meet the blood and THEN we become NEW CREATURES"—RAY-LUCAS DEBATE, 101.

O. A. Burgess, another Campbellite champion, says: "There can be no such thing as the sinner becoming a new creature in Christ Jesus UNTIL he comes forth out of the womb of the water, and having been made dead to sin, is made alive to God"—THOMPSON-BURGESS DEBATE, pp. 203, 204. Campbell says the sinner is forgiven the moment he is put under the water, while Burgess says he is not forgiven until he comes out of the "womb of the water." The legs of these two theologians are not equal. They had better agree among themselves before they consign the rest of us to Limbo.

In view of these and other quotations (Continued on Page Four)

### Marriages For May

It is a joy to extend our congratulations to thirty young couples concerning whom it was the editor's privilege to unite in marriage during the month of May. May God's blessings richly abide upon each of these new homes.

1. Edward Wesley Holbrook and Mildred Naomi Oakes, of Reynoldsburg, Ohio.

2. Roger William Lewis and Beulah Elsie Virginia Pierce of Charleston, W. Va.

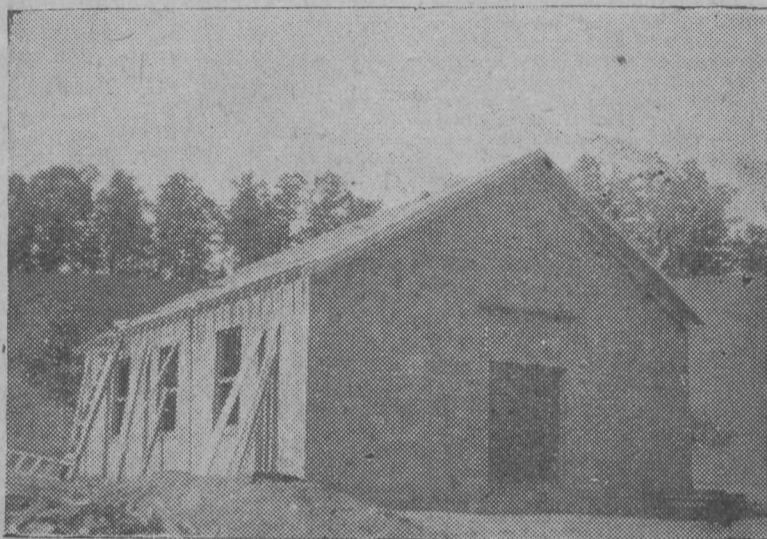
3. Henry Bennett Ramsey, Jr. and Dorothy Evelyn Crank, of Russell, Ky.

4. Walter C. McCarley and Margaret Huffman, of McArthur, Ohio.

5. Delbert Lynch and Aletha Venrick, of Springfield, Ohio.

6. James Spriggs and Ruth Ridgely (Continued on Page Two)

### BAPTIST CHURCH HOUSE AT DANLEYTON



We are happy to present this picture of the nearly completed building of the Danleyton Baptist Church, which was dedicated on Sunday, June 2, with a crowd of approximately 800 persons from that community and from other communities in attendance.

This church was started last September with nine charter members.

Since then, they have received eight additions by letter and to the day of the dedication, they had had twelve conversions. These twelve were baptized that day into the fellowship of the church, so that when the church was dedicated, it had twenty-nine members.

Since then, Brother Roy Hamilton, (Continued on Page Two)

### The First Baptist Pulpit

"Whose Father Is God"

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2).

Whose father is God? I realize as I begin to consider and discuss this question that the majority of the world would answer it much differently than I, for the fatherhood of God and the brotherhood of man is almost universally believed. Fully 90% of our churches preach that God is the spiritual Father of us all. I passed recently a church building and on the bulletin board were the words, "We believe unquestionably in the fatherhood of God and the brotherhood of man." But the churches are not the only ones who believe thus, for each lodge has as its foundation principle, "the fatherhood of God". Even parents seem to believe that God is the spiritual father of their children and many times they talk of their children as little angels, though those same children often act very much like their fathers and mothers. In spite of the teachings of churches, lodges, and parents to the contrary, on the basis of our text, I do not believe that God is the spiritual father of us all. Listen to the text again: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2).

I

You understand that our text was spoken to saved people. We learn that from this Scripture: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13). While our text declares that the saved are children of God, it likewise declares by converse reasoning that the unsaved are not God's children. It implies that there was a time when we were not God's children. All of this leads me to say that every child that is born into this world is born a child of Satan.

This is the teaching of the Scriptures in their entirety. Jesus' audience (Continued on Page Three)

### The Prohibitions Stated, Objections Answered; Her Place and Work Defined

Although the editor has said several things concerning the work of women in New Testament churches, he really made up his mind recently to say nothing more about the matter for a while. Yet, the mail of this past week would indicate that many of our preachers are still desirous of more light on the subject and in order to answer their questions, another article seems inevitable.

In the very outset, may I say that I am not an old bachelor, and that I am not old at all, and that I am not "down" on the women, and that I contend for this phase of the Scriptures just the same as for the balance of the Bible simply because I believe it to be God's Word.

#### A Woman's Prohibitions

She is prohibited to lead in prayer in public. I Tim. 2:8. The word for men in the Greek is the word for the male specie of the family in opposition to the female.

She is prohibited to speak in mixed assemblies. I Cor. 14:34,35. This even forbids the asking of questions in church. Note Vs. 35. Cf. I Tim. 2:11.

She is also forbidden to preach. I Tim. 3:2. A woman might be the wife of one husband, but she would have a hard time being the husband of one wife. Jesus chose twelve disciples at one time. Later, he sent out seventy. Of both of these groups, not one was a woman.

She is prohibited to teach men. I Tim. 2:12. No woman should ever teach a class of boys above the Junior department.

She is prohibited to be in authority (Continued on Page Four)

### Brief Letter From Brazil

Belem, Para, June 1, 1940.

Dear Bro. Gilpin: Well, I am getting the tracts (The Security of The Saved) pretty well scattered, from here to Manaus, 1,000 miles up river, and from here down the coast to Rio de Janeiro. And one has gone to Portugal. See? Already some Holy Rollers here are on the rampage, and I hear that one prominent Baptist in name, is also. Any time the devil doesn't fight the truth! Let 'em rage. (Editor's Note:—This is nothing new: the Arminians including Campbellites, Methodists and Holy Rollers, of this whole section have been raging ever since this tract was printed in English.)

I preached last night on the security of the believer in one of the churches here. They seemed stunned. Some nodded assent a few (Continued on Page Two)

# The Baptist Examiner

JOHN R. GILPIN.....Editor

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1940, at the post office at Benton, Ark.,  
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## BRAZILLIAN MISSIONS

Amount previously reported	\$ 8.25
J. W. Schmidt, Boron, California	5.07
Salem Baptist Church, Samaria, Ky.	17.50
Cherryville Bapt. Ch., Louisa, Ky.	2.70
E. E. Collins, Russell, Ky.	1.00
Roy Wellman, Fort Gay, W. Va.	1.00
Dewey Steed, Ironton, Ohio	1.50
Miss Eulah Connelly, Pikeville, Ky.	2.00
Mrs. Allen Ross, Buchanan, Ky.	.50
Charles Burns, Buchanan, Ky.	1.00
Philathea Bible Class (First Baptist Church), Russell, Ky.	3.10
Mrs. P. Jedlicka, Cleveland, Ohio	10.00
Mrs. Della Chaffin, East Lynn, W. Va.	1.50
Total	\$56.12

## RADIO FUND

Amount previously reported	\$39.43
Mr. and Mrs. C. B. Wellman, Catlettsburg, Ky.	1.00
Mrs. Rush F. Muncy, Kermit, W. Va.	.50
Mrs. Albert Riggs, Kenova, W. Va.	.50
E. E. Collins, Russell, Ky.	1.00
Dewey Steed, Ironton, Ohio	1.50
Mrs. Hall, Ironton, Ohio	1.00
Anonymously	.50
Della Chaffin, East Lynn, W. Va.	1.50
Total	\$46.93

## "THE KIND OF LETTERS WE LIKE TO RECEIVE"

When Mr. W. A. Scott of Wil-  
liamsburg, Ky., sent us a two-year  
renewal to THE BAPTIST EXAM-  
INER recently, he said:

"Dear Brother Gilpin: I have  
never met you, but the sound doc-  
trine written in your BAPTIST  
EXAMINER, makes me believe we  
would not have any trouble getting  
acquainted. Your paper is music to  
my ears. Sincerely—W. A. Scott."

## WE APPEAL TO YOU

Beginning with the issue of March  
30, we discontinued all advertising  
in THE BAPTIST EXAMINER,  
which means that by so doing, we  
lost the greatest part of our income.  
Since that date, we have printed  
thirteen issues of our paper. This  
far we owe nothing on our printing  
bill, although our postage bill for  
the month of May, which is \$38.85,  
is still unpaid.

We do not want to raise our sub-  
scription price. A number of our  
friends have been sending us a dol-  
lar a month toward the printing of  
the paper, and in turn we have been  
sending the paper to twenty-five of  
their friends whom they may design-  
ate. After checking the matter  
carefully through these thirteen  
weeks, we are persuaded that we  
must have an income of about \$40  
more per month in order to keep  
our paper going. We therefore ap-  
peal to you that perhaps forty of  
you, our readers, might thus con-  
tribute a dollar a month toward the  
expense of this paper. It will mean  
much to us, and will assist us great-  
ly in getting it out each week.

## A SIGN OF THE TIMES

Our good friend, J. W. Schmidt  
of Boron, California, writes us that  
in the community where he lives,  
the so-called Baptist Church there  
is getting ready for their children's  
day exercises; and among other  
things, they are practicing Ferdi-  
nand the Bull.

Now read 2 Timothy 3:1-5 and see  
if you do not believe that we are  
in the last days.

## "AMEN, MY BROTHER!"

The editor does not know Brother  
A. M. Overton of Fulton, Mississippi,  
who is editor of the "Clarion," but  
he would like to get acquainted with  
him, especially in view of the fol-  
lowing brief article which recently  
appeared in the "Clarion."

The editor pastors three churches:  
Fulton full time, and Camp Creek and  
Mt. Zion two Sunday afternoons each  
month. No collections are taken at any  
of these churches. We have Treasury  
Boxes installed and the people follow  
the New Testament pattern of dropping  
their offerings into the treasury, with no  
one but the Lord and themselves know-  
ing how much they give. It pays to trust  
the Lord and His people. Pledges, state-  
ments and high pressure collections are  
purely of the world.—The Clarion.

This is our position exactly. We  
believe that God is able to supply  
all the needs that any Baptist  
Church has. In the first eleven years  
of our pastorate here in Russell, we  
have had an income of a little better  
than \$112,000. During practically the  
entirety of this time, we have never  
taken a collection; and don't forget  
beloved, that even now we only have  
a membership of approximately 400.  
Our offering box at the door is a  
reminder to the saints of God as  
they come and go into the house of  
the Lord.

In response to the many questions  
we have concerning this system, may  
we urge that you give it a trial, and  
see if God's plans do not still work.

## THE NEW BAPTIST CHURCH AT DANLEYTOWN

(Continued from Page One)

the pastor, has been conducting a  
revival meeting, and to date they  
have had approximately twenty  
more conversions.

This is the most remarkable young  
church I have ever observed. It was  
started in the home of Brother and  
Sister Roosevelt Pennington last  
September, and now with a good  
numerical growth, excellent spirit-  
ual growth, and with their building  
practically completed, they are  
ready to go forward in the service  
of the Lord. On a recent Sunday,  
they actually had a total of 114 in  
their Sunday School, which is under  
the capable direction of Brother Ed  
Hensley as superintendent. I have  
personally never seen any church  
prospered of the Lord as this one  
apparently has been.

Brother Roy Hamilton the pastor  
of the church at Greenup, Kentucky,  
preaches for this church at Danley-  
ton on Sunday afternoon, having  
begun there the first of last October.  
Too many words of praise for Bro-  
ther Hamilton cannot be spoken. He  
is zealous, orthodox, fundamental,  
and Baptistic through and through;  
and this, coupled with an enthus-  
iasm and a zeal for the lost, means  
that this infant church has the  
finest outlook possible from the  
standpoint of pastor.

On the day of the dedication, the  
speakers included Elder W. C.  
Pierce of Catlettsburg, Brother W.  
K. Wood of Ashland, and the editor  
of THE BAPTIST EXAMINER. The  
song service was conducted by Elder  
L. A. Music of Raceland. He also  
lead in the dedicatory prayer. Other

## MARRIAGES FOR MAY

(Continued from Page One)

delbarger, of South Webster, Ohio.  
7. Mildard Wildermuth and Kath-  
leen Brown, of Pomeroy, Ohio.

8. Thomas Elvin Edens and Mar-  
garet Crowder, of Charleston, West  
Virginia.

9. John Dunajtsik, Jr. and Eleanor  
Savenue, of Mansfield, Ohio.

10. James J. Marizek and Gene-  
vieve Rucinski, of Cleveland, Ohio.

11. Robert Hill, Jr. and Louise  
Jespersen, of Charleston, West Va.

12. Robert Allen Hensley and  
Gwendolyn Chapman, of Hunting-  
ton, W. Va.

13. Selvia Irvin and Mary Stout,  
of Columbus, Ohio.

14. Paul Murphy and Rita Posey,  
of Burgoon, Ohio.

15. Russell L. Gilbert and Ruby  
Adkins, of Charleston, W. Va.

16. .... and  
..... of Charleston,  
West Va.

17. .... and  
..... of Chandler  
Springs, W. Va.

18. Grover Cleveland Lowe, Jr.  
and Elva Perkey, Huntington, W.  
Va.

19. Frank Hamm and Witma Eliz-  
abeth Dunnigan, of Ashland, Ken-  
tucky.

20. Willard Gahm and Marie Fish-  
baugh, of Lucasville, Ohio.

21. Boris C. Mormiroff and Elean-  
or Virginia Hudson, of Charleston,  
W. Va.

22. Oval T. Jones and Mary Ma-  
tilda Moore, of Charleston, W. Va.

23. Steve Smith and Alice Hagan,  
of Huntington, W. Va.

24. Russell Quinton Blizzard and  
Wanda Maxine Shock, of So. Char-  
leston, W. Va.

25. B. Harold Eggleton and Del-  
phia Reynolds, of Charleston, W. Va.

26. William Fensch and Vera Dur-  
bin, of Mansfield, Ohio.

27. .... and  
..... of Col-  
umbus, Ohio.

28. Edward Leroy Seitz and Kath-  
leen Louisa Norman, of Charleston,  
W. Va.

29. .... and  
..... of Ne-  
wark, Ohio.

30. Don R. Myers and Sadunie  
Shaw, of Coshocton, Ohio.

preachers present besides Pastor  
Hamilton and those on the program,  
who assisted in any way possible,  
were Elder Sam Sloan of Catletts-  
burg, Elder J. A. Miller of Fullerton,  
and Elder L. D. Gibson of North  
Kenova, Ohio.

This church of such a small mem-  
bership, has paid for their building  
thus far, and have not had a single  
chicken supper, oyster stew, fish fry,  
nor quilt show to raise money. They  
now need about \$275, with which to  
complete the building. Various  
friends who read this paper have  
sent small contributions to assist  
this church since it was started.  
May I ask my friends again to send  
us immediately a check regardless  
of how small it may be to aid this  
church in finishing the building.

## BRIEF LETTER FROM BRAZIL

(Continued from Page One)

times. Others looked as though they  
would like to say "No". I enjoyed  
myself.

Each of the churches here has an  
adequate supply of your tract and  
T. T. Martin's on "How To Be  
Saved." I have scattered it as far as  
yours. The two go well together as  
we would expect the truth. If noth-

# I Would Like to Know—

## 1. Is there any other Scriptural grounds for leaving a woman except fornication?

Not for divorce. Folk may separate  
if they cannot get along, but cannot  
be Scripturally divorced and cannot  
marry. I Cor. 7:10-15,39.

## 2. Is it right for one of our Baptist Woman's Colleges to announce the picture shows and then take all who will go?

No. It is worldly and wicked.  
God's Word classes all such friends  
of the world as enemies of God.  
James 4:4.

## 3. Please explain Deut. 23:2.

That has no reference to salvation  
and has no bearing on the present  
age. It applied only in the days when  
certain classes were ceremonially  
unclean and had reference only to  
the days of ceremonial restrictions  
on attendance at the sanctuary.

## 4. Should you make your boys go to Sunday School when they teach them everything but the Bible?

No, a thousand times no. Teach  
them the Bible at home.

## 5. Has a man any Scriptural grounds for re-marriage, even if he has left his wife for fornication?

Most Bible students think so. The  
Scriptures do not condemn it. If  
divorced and married on any other  
ground, they are living in adultery.

## 6. What is the difference between fornication and adultery?

The Greek words for the two are  
different, and are never used in-  
terchangably in the New Testament.  
By that I mean the word for forni-  
cation is never translated adultery,  
and vice versa. They define the  
word for adultery: "Having unlawful  
intercourse with another man's  
wife." That is the word the Master  
used when he talked about divorced  
people remarrying. That is strong  
language. But the Son of God said  
that any man, who is divorced for  
any other reason except for forni-  
cation, if he marries again, is guilty  
of having "unlawful intercourse  
with another man's wife." See Matt.  
5:32, 19:9; Mark 10:11. The word  
translated fornication is defined by  
Thayer: "Illicit sexual intercourse in  
general." That word is also trans-  
lated whoremonger and harlot, in  
its male and female forms. It is a  
significant fact that the Master said  
of a woman untrue to her husband,  
that she is no better than a harlot.  
The same is true of a husband un-  
true to his wife. He doesn't say  
adultery, but fornication, when He  
speaks of the Scriptural ground of  
divorce. Why? Study, with the defi-  
nitions of these words, I Cor. 6:16  
and you will see why He uses a  
different word, for what seems like  
the same offense. When a married  
man has sinned with a harlot, God  
says they are "one body" and "one  
flesh" now.

ing more is accomplished by my  
coming here—it will not have been  
in vain—these two tracts over all  
this territory will do a world of  
good.

Three of us have had the "flu"  
again. At present we are in fair  
health.

Hope all is well with you. We like  
the paper much. More next time, if  
God wills. As we would say in Por-  
tuguese "se Deus quizer." Sincerely—  
C. W. Dickerson.

**"WHOSE FATHER IS GOD?"**

(Continued from Page One)

ence, one day declared they were God's children, "We have one father, even God" (John 8:41). To all of this Jesus replied, "If God were your father, ye would love me" (John 8:42). Note Jesus' statement "if God were your father." Here is a definite implication that God is not the spiritual father of us all, and to this same audience Jesus later said, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

Then in the second parable which Jesus gives in Mt. 13, the parable of the tares sown among the wheat, we are shown again by the Saviour that not all are children of God. "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them 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" (Mt. 13:36-38). In the light of Jesus' words that, "the tares are the children of the wicked one," how could one believe in the fatherhood of God! The Apostle Paul in writing to the church at Rome plainly declared, "They which are the children of the flesh, these are not the children of God" (Rom. 9:8). What could be more clearly stated. If one is a child of the flesh then he is not a child of God. Then the Apostle John declares, "In this the children of God are manifest, and the children of the devil" (I John 3:10). I say thus that there is a tremendous difference between the children of God and the children of Satan and that everyone that is born in this world is born a child of Satan.

"But", says the objector, "did not Jesus in giving our model prayer teach His disciples to pray, 'Our Father which art in Heaven'?" (Mt. 6:9). We are ready to grant that the Lord Jesus was teaching His disciples, all of whom have been born again, and He was not instructing the unsaved of the world. "But", says the objector, "Does not Malachi say, 'Have we not all one father? hath not one God created us?'" (Mal. 2:10). However Malachi was speaking in the sense of creation for in respect of creation, God is the father of all, but in a spiritual sense Satan is the father of the unredeemed, while Christ is the father of the redeemed. In John 3:7 we read, "Ye must be born again." Why should this passage even be in the Bible if all are the spiritual children of God. If the unsaved are not now the children of the Devil, then why should it be imperative that "Ye must be born again."

Tom Paine in his great book of scepticism, "The Age of Reason," declares that the Creator is the spiritual father of us all. Thus Tom Paine lived. And thus he continued throughout the days of his life. However when he came to the end of his earthly existence, he became so fearful that he hired an attendant to sit by his side. Again and again he remembered with horror the book which he had written. In order to ease his mind the attendant told him that he had burned, "The Age of Reason." Paine said that he wished all his readers would do the same for then he realized his fallacy, that God was not the father of us

all. It is my prayer that you might realize it tonight.

## II

"Now are we the sons of God." What great honor is this which is now conferred upon us. To be a "son of God" furnishes true nobility. Some think they are of superior nobility if they have wealth, education, or can lay any claim to blue blooded aristocracy. This state like many others is cursed by broken-down aristocracy, for many feel that if they are born here they do not have to be born again to get into Heaven. I have met individuals in the past who have virtually made attempts to trace their horses, cattle, hogs, sheep, dogs, and roosters, back to Adam's pastures, pig-sties, sheep-folds, dog-kennels, and hen roosts. What cheap nobility is this in comparison to that which is ours as children of God! It makes no difference whether you are the son of a millionaire, a great statesman, or the ancestry of some pioneer family of the past. But it makes a tremendous difference if you are a son of God. There is real royalty. There is true nobility.

"Now are we the sons of God." What honor is thus conferred upon us; for to be a son of God means that we are clothed with the robes of our Saviour's righteousness. "For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him" (II Cor. 5:21). This Scripture declares that God treated Jesus just as every sinner ought to have been treated. All of this was but for one purpose—"that we might be made the righteousness of God in him." Today God treats the sinner just like Jesus ought to have been treated. When the prodigal son returned from his waywardness, one of the things which his father decreed was, "Bring forth the best robe and put it upon him" (Luke 15:22). Thus every repentant sinner is presented with the robe of Christ's righteousness. What honor is this! I may not always have purple and fine linen; I may not always be dressed in the latest of styles; but I will always have a robe of Christ's righteousness for it was given me the day I became a son of God.

"Now are we the sons of God." This means that we have an eternal salvation. When Christ saves us, He gives us redemption for time and eternity. "Whosoever believeth that Jesus is the Christ is born of God." (I John 5:1). If we believe in Jesus Christ as our Saviour, then we are "born of God." When a mother has gone down into the shadow of death to produce a new life, it would be impossible for that child after having been born, to become unborn. It is the axiomatic law of life that what has been born cannot be unborn. In view of the fact that when one is saved he is born of God, then he can never be unborn and can never become a child of Satan. Thus to be a son of God means that we have an eternal salvation.

Such is the honor which is ours now. As sons of God we are now furnished with true nobility; we now wear a robe of Christ's righteousness; and we are now experiencing eternal salvation.

## III

This text has a future aspect as well as a past and present. In the past we were children of Satan; in the present we are sons of God. What about the future?

Of most of its events we are most ignorant. "It doth not yet appear

what we shall be" (I John 3:2). All that we know we have learned from the Bible and at present we know but very, very little of the future world. "The half has never yet been told." Heaven will be just one grand surprise, for about all we know of it is expressed by the poet:

"Eye hath not seen it, my gentle boy!  
Ear hath not heard its deep songs of joy;  
Dreams can not picture a world so fair—  
Sorrow and death may not enter there;  
Time doth not breathe on its fadeless bloom,  
Far beyond the clouds and beyond the tomb,  
It is there, it is there, my child."

However our text does tell us that in the future we shall see Jesus. "We shall see Him as He is" (I John 3:2). Of all the joys which we will enter into in Heaven, there can be none which will surpass the joy of seeing Jesus. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil 1:23). To depart from this life thus means to be with Jesus. Over in England a woman who had fallen into a canal was pulled safely to shore by some unidentified man. As she regained consciousness, she began looking about in a curious manner. The crowd thinking perhaps that she was looking for her pocket-book which was lost by her fall, took up a collection for her. This did not satisfy her. Finally they asked what she desired, to which she replied, "I just wanted to see the man who saved me." Surely this answer characterizes each of the redeemed of God for we know that we shall see the One who saved us for we shall see Jesus.

"When my life's work is ended  
And I cross the swelling tide  
When the bright and glorious morning  
I shall see  
I shall know my redeemer  
When I reach the other side  
But his smile will be the first to welcome me."

Our text tells us something else about the future for it declares that we shall not only see Jesus but we shall be made like Jesus. "We shall be like Him" (I John 3:2). As good old Richard Baxter said,

"My knowledge of that life, is small  
The eye of faith is dim;  
But, 'tis enough that Christ knows all,  
And I shall be like him."

This is the teaching of so many passages of scripture. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil 3:20, 21). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Rom. 8:29).

Mr. Bonar sent Spurgeon a copy of his commentary on Leviticus. Immediately it was returned with a request for a photograph and autograph to accompany it. Mr. Bonar placed a little "tin-type" on the frontpiece and signed his name beneath it and then said, "Spurgeon, I am sending you the best picture possible. I am sorry that it is so poor. However if you will just have a little patience you will soon have a better one for 'Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we

shall be like him; for we shall see him as he is" (I John 3:2).

## IV

In view of the fact that each of the unsaved are children of Satan and that each one who is saved is a child of God, who is now enjoying a glorious present and has a prospect of a still more glorious future, then the question logically follows: How can one become a child of God? To answer it, Paul says "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26). "For as many as are led by the Spirit of God, they are the sons of God." (Roman 8:14). John likewise makes answer: "Whosoever believeth that Jesus is the Christ is born of God." (I John 5:1). "He came unto his own, and his own received him not. 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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13).

Please note we do not become a child of God by heredity for Jesus said but "not of blood." We may inherit tastes, features, and dispositions of parents but we can not inherit the grace of God. One may sow the purest of wheat and yet may reap some bearded grains. So it is that the holiest parents beget often the most unholy children.

Further we do not become a child of God by reformation. Jesus said, "Nor of the will of the flesh" (John 1:13). One can not make himself a Christian by self determination. "So then they that are in the flesh cannot please God" (Rom. 8:8). You may turn over a new leaf, you may reform, you may make New Year's resolutions by the score but this will not change your sinful nature. A man who was born in the land of dukes, earls, and titled folk says, "I am tired of being just one of the commonality; from now on I'm going to be a member of a royal family." He dresses as such and adopts a high sounding title, but in reality he is only a fraud. To be a member of a royal family he must be born such. To be a Christian, you must be born again.

Nor does one become a child of God by religion. In John 1:13 Christ says, "nor of the will of men." Religious forms and ceremonies won't change the heart or nature of any son of Satan.

The only way that anyone who is a child of Satan, can become a child of God, is to receive the Lord Jesus Christ as his Saviour. "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).

Two preacher friends years ago were holding some revival meetings in California. One evening they attended a service where they were receiving applicants for church membership. The first man who made application for church membership said, "My parents were members of this church; in fact both my mother and father have been members here for years; I feel like that I would like to be a member of the church of my parents." On that statement alone, without any testimony as to regeneration, he was received as a candidate for baptism. The second applicant said, "I haven't been what I ought to be; I've lived a pretty bad life. However last New Years I made up my mind to turn over a new leaf and do better."

(Continued on Page Four)

**"WHOSE FATHER IS GOD?"***(Continued from Page Three)*

In view of this I make application for church membership." The third said, "I haven't been in the habit of attending this church but I like it. I came from England and there I was baptized by the Arch-bishop of Canterbury. Though your religion is much different from what I espoused in youth, I believe that I should like to join you.

The fourth to make application bore the marks of sin and depravity on his face. Every particle of his being showed that he had been a slave of Satan. He said, "My wife and children have been members of this church for years past. I have been a drunkard because of which my family and I became alienated. I have been going down and down in sin and there has been no power to stop me. About six months ago I started to the water front to end it all. On a corner I heard some music and pausing I heard a group of the Salvation Army sing:

"Oh precious is the flow  
That makes me white as snow;  
No other fount I know  
Nothing but the blood of Jesus."

I wondered if it were true. I listened as they sang again:

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

And as I waited, they sang a third hymn:

"I hear the Saviour say, 'Thy strength indeed is small,  
Child of weakness, watch and pray  
Find in me thine all in all.'"

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

I threw myself down and cried, 'O God, if there is hope for a sinner like me, save me tonight'. Then and there I was born of God."

Now study the experiences of these four. The first was attempting to become a child of God by heredity; the second by reformation; and the third by religion. The fourth was the only one who had received the Lord Jesus Christ and the only one who was saved. May God help you to receive Him tonight as your Saviour, and may you who have had only Satan for your father now become children of God with God as your spiritual Father.

"A ruler once came to Jesus by night  
To ask Him the way of salvation and light;

The master made answer in words true and plain,  
Ye must be born again."

Ye children of men, attend to the word  
So solemnly uttered by Jesus the Lord,  
And let not this message to you be in vain,

Ye must be born again.

Oh, ye who would enter that glorious rest,

And sing with the ransomed the song of the blest,  
The life everlasting if ye would obtain,  
Ye must be born again.

"A dear one in Heaven thy heart yearns to see,

At the beautiful gate may be watching for thee;

Then list to the note of this solemn refrain:

Ye must be born again."

"Ye must be born again  
Ye must be born again,  
I verily, verily say unto thee,  
ye must be born again."

**THE EFFECT OF LIQUOR**

A man in Martins Ferry, Ohio is reported to have sold his mother's dress to buy booze. What it did for him it will do for you if you drink it.

Free thinkers are generally those who have done little thinking at all.

**THE PROHIBITIONS STATED  
OBJECTIONS ANSWERED, AND  
HER PLACE AND WORK DEFINED***(Continued from Page One)*

ity over men. I Tim. 2:12. A woman's position is one of subjection. Cf. Eph. 5:22-24; Col. 3:18; Titus 2:5.

**Why is She Thus Prohibited?**

There are two reasons: First of all, she is prohibited because of the priority of man's creation. Cf. I Tim. 2:13. This indicates that man was created first, and therefore woman is prohibited.

Then too, she is prohibited in view of the fact that Adam was not deceived, although Eve was. I Tim. 2:14. At the fall of man in the Garden of Eden, God put a curse upon the serpent, the man, and the woman. The serpent still crawls on his belly, man still lives by the sweat of his brow, and women still bear children in pain. These phases of the curse have not been removed, why should we then think that the curse of silence has been removed?

**Some Oppositions Commonly  
Raised**

The woman gives her money, why can't she talk? So far as I am concerned, I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "The idea is dumb." Well, beloved, you're telling God that and not the preacher.

Still others object that Paul was an old bachelor, and was just "down" on the women. Cf. I Cor. 7:7-9. Acts 26:10 shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability, at the time he wrote to the church at Corinth, he was a widower.

Another objects to I Cor. 14:35, "I never would learn anything if I waited to find out from my husband." Well, sister, what did you marry the sap-head for?

Still others declare that this Scripture does not apply to the present time. If you will read I Cor. 1:2, you will find these words, "To all that in every place call upon... Jesus." My personal conviction is that instead of changing the Scriptures to suit the twentieth century, we had better change the twentieth century to suit the Scriptures.

Another in objecting, reminds me that "It is a dangerous thing to come between a woman's soul and God." I am ready to grant it beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another, who signs himself, "A friend to all involved," ("The Baptist Messenger," May 3, 1940), says that I have strained at a gnat and swallowed a camel. No, Brother, you are wrong; I am just trying to be honest with the whole Bible. You are not a friend to all involved, for you are not a friend to the Bible, and I know you are not a friend to God, for Jesus said, "Ye are my friends if ye do whatsoever I have commanded you." (Jn. 15:14) As long as you violate this phase of the Lord's work, you are not His friend.

**Some Examples Showing the  
Consistency of the  
Scriptures**

It has been rather interesting that those who have written expressing contempt for our position, have offered certain examples in the Bible to prove that it is right for a woman to speak. Yet, in every in-

stance the example merely showed the consistency of the Scriptures.

Exodus 15:20. This is a reference to Mariam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Mariam did usurp authority over men and was smitten with leprosy. Num. 12:1-15.

John 20:17,18. This refers to the women who were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

John 4:29. The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

Luke 2:36-38. Anna, the woman in question, spoke only to passersby who came into the temple.

Titus 2:4,5. This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse 4 indicates that they were to teach the women who were younger than themselves. There is not even a hint that they were to talk to men.

Acts 18:26. Priscilla did all her talking in private to Apollos. In this instance, her husband's name is mentioned first, whereas in Rom. 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then we were reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17. Here was a group who were praying for Simon Peter's release from prison. The last phrase of verse 17 shows that no men were present. It was just a woman's prayer meeting.

Acts 21:8-11. This refers to Phillip's daughters. It is true that Phillip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present. That you might see how consistent the Scriptures are, will you notice that the Lord sent Abagus, whose home was at Antioch, (300 miles away) to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Abagus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

Rom. 16:1,2. Our critic in this case says that sister Phebe was a deaconess. Surely our brother ought to know that there is no such thing as a deaconess recognized in the New Testament.

Still another objects: "How do the women in the Russell church sing without speaking the words of the song?" When a woman sings in a choir, she is not usurping authority over a man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, and being commanded (Eph. 5:19; Col. 3:16) without restrictions, is permissible to women.

Judges 4:4. This refers to Deborah. She never did do any talking public. She only exercised authority over men when Barak showed that he

**KNOCK-OUT DELIVERED TO  
CAMPBELLISM'S CHIEF HERESY  
—BAPTISMAL SALVATION***(Continued from Page One)*

tions that might be given, how can our Campbellite friends have any spiritual fellowship with the rest of us poor mortals who believe in salvation by nothing but the grace of God? If salvation is realized when one is either "put under" or "comes out of the womb of the water," then it is certain no one is a child of God who has not been immersed. What is the Campbellite opinion of those that have not been immersed? Let Mr. Campbell answer in "THE CHRISTIAN SYSTEM," p. 233: "Infants, idiots, deaf and dumb, innocent Pagans, wherever they can be found WITH ALL THE PIOUS PEDO-BAPTISTS, we commend to the mercy of God." Next time Pedo-Baptists sit at the communion table with Campbellites they should be reminded of their classification—"infants," "idiots," "deaf and dumb," "pious Pagans," "pious Pedo-Baptists." The devout "Christians" started out to unite all professed Christians on a "non-creed-platform," but have established another religious sect which consigns all "Pedo-Baptists" to prediction because they have not been immersed. How can Pedo-Baptist ministers unite with such preachers in ministerial alliances and other organizations? Imagine Pedo-Baptists, Campbellites and Baptists singing together, "Amazing grace, how sweet the sound, That saved a wretch like me," or, "What can wash away my sins? NOTHING BUT THE BLOOD OF JESUS."

The old book says, "How good and how pleasant it is for brethren to dwell together in UNITY" Psa. 133:1. In order to brotherhood there must be a new birth, and it is just here that Campbellites and Pedo-Baptists are a million miles apart. One class demanding immersion as the means of the spiritual birth and the other refusing it. This point is VITAL and there cannot be UNITY in such diverse teaching and practice. It would be far better for Campbellites and Pedo-Baptists to get the New Testament brand of baptism, and they will find this in any Orthodox Baptist Church. "Come on in, the water's fine."

was a moral coward, he was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

**A Woman's Work**

She is to teach women. Titus 2:3-5.

She is to teach children. 2 Tim. 1:5.

She may teach men privately such as Priscilla and her husband taught Apollos.

Another phase of her work is that of motherhood. I Tim. 5:4; Titus 2:4; I Tim. 2:15; Psa. 127:3-5.

Finally, a woman is to be a keeper at home. I Tim. 5:14; Prov. 31:27. I do not mean to say that she is to be a house-keeper, but rather, a home-keeper. Above all else, women are to be home-bodies. She was made as man's help-mate. She ought never to neglect her home for any task—religious or otherwise.

**TWO SIFTINGS**

Christ fans to get rid of the chaff. Mat. 3:12.

Satan sifts to get rid of the wheat. Lu. 22:31.—Copied.

Many are electric lights in church and tallow dips at home.