

We Need Your Help If We Are To Edit This Paper Until Jesus Comes

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

Devoted to Evan-
gelism, 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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RUSSELL, KENTUCKY SATURDAY, MARCH 28, 1942

WHOLE NO. 216

Baptists Grieved Over Seminary's Modernism Says Clarence Walker

The Baptists of Kentucky are deeply grieved over the modernism in the Louisville Seminary but are thankful Editor V. I. Masters has revealed it in the columns of the "Western Recorder." Kentucky Baptists know it took courage for him to do this because of the Seminary's powerful and widespread influence.

I was in Michigan when the articles were first published and did not know about it until after my return home and a young pastor called me on the phone and asked,

"What do you think about modernism in the Seminary?"

I at once, declared, I do not think there is any modernism in our Seminary.

The young preacher said, "Don't you read your Recorder?"

Then I explained I had been away for seven weeks and was far behind with my reading.

I got the Recorders and there it was — a young graduate had been put up to deliver a speech during the commencement and later was published in the "Review and expositor" — a speech — preaching modernist's social gospel instead of —

I declare unto you the gospel . . . by which also ye are saved . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:1-4).

Then Professor Carver came to his defense — even boasting a fine church had called the young man to be their pastor. To me this is one of the most

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Christian America

There are four hundred thirty-seven thousand taverns in the United States today; there is a liquor license for every two hundred sixty-seven persons in the United States; the liquor traffic poured into its victims one billion, eight hundred fifty-two million, fifty-seven thousand, seven hundred gallons of all kinds of liquors during the fiscal year 1940-41; the people of the United States spent four billion, five hundred million dollars in the same year

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THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin.

But he held it up with a smile.

"What am I bidden, good folk?" he cried.

"Who'll start the bidding for me?"

"A dollar — a dollar — then two, only two—

"Two dollars, and who'll make it three?"

"Going for three" — but no—

From the room far back, a grayhaired man
Came forward and picked up the bow,

Then, wiping the dust from the old violin,

And tightening the loosened strings,

He played a melody pure and sweet

As a caroling angel sings.

The music ceased and the auctioneer,

With a voice that awoke quiet and low,

Said, "NOW what am I bid for the old violin?"

And he held it up with the bow.

"A thousand and who'll make it two?"

"Two thousand and who'll make it three?"

"Three thousand once — three thousand twice—

"And going — and gone", cried he.

The people cheered, but some of them cried,

"We do not understand.

"What changed its worth?" Quick came the reply,

"The touch of the Master's hand."

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HID TREASURES

By Dolores Finley — Venezuela

"I will give thee the treasures of
darkness." Isa. 45:3.

Down in interior Venezuela, South America, today some sixteen hundred men, under auspices of The American Gold Mining Co., are seeking and finding gold. Exactly seventy percent of all the gold being mined in the world at the present time is taken out of Venezuelan soil. The metal, after being refined, is made into bars worth three to six thousand dollars each and transported to the coast by plane, from whence it is exported to the

United States and England.

More than seventy American families have thus left their luxurious home and gone out in search of that yellow stuff which we shall one day get under our feet — in the city foursquare.

Venezuela is also famous for its pearls, found off the coast of the island of Margarita. Since the time of Queen Isabella of Spain, these pearls have graced the diadems of royalty. Buyers come from Paris, Turkey, and other places every

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A C. W. D. Tract On A Woman's Place In A New Testament Church

Let your women keep silence in the churches, I Cor. 14:34."

I am a Baptist. I am interested in the well being of Baptists. And I profoundly believe that the violation of the command given in I Corinthians 14:34 is gravely retarding the progress of many, and dishonoring the Lord. Never have I known the Lord to fail to manifest His approval of the observance of this prohibition. God yet moves in accord with the sentiment of I Samuel 2:30 where it is said, "them that honor Me I will honor, and they that despise me shall be lightly esteemed." Herein is the explanation of the cause of the weakness of many churches. And what passage of Scripture would be violated by a literal obedience of the prohibition of I Cor. 14:34? Brethren, who saves sinners? From whom comes all our blessings? The Lord, of course. Then, can we go too far in obeying Him? "To obey is better than sacrifice."

Let us examine some of the common objections used by those who believe that we are not obliged, today, to obey this commandment.

1. Some mention certain cases in the Bible which, seen at a glance, appear to teach that the women did that which they are prohibited to do in I Cor. 14:34. And they mention Miriam, Deborah, Anna, and the woman of Samaria in John 4. Yet Miriam only directed the women in the singing; Anna only spoke privately with the men as they were passing; the woman of Samaria testified privately to her male acquaintances; Deborah judged the people of Israel under her own palm tree. And, each case

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Who Is To Blame?

A father was lamenting the fact that his son had made shipwreck of his religion which in college and severe blame was laid upon the professors in the classroom who "scoffed at religion."

But the father usually planned his business trips so that he could travel on Sunday and save time. He joined no men's Bible class because he wanted to read the Sunday paper at that hour. He has never been seen in prayer meeting. There is no family pray-

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"If I Had But One Sermon To Preach"

"THE LAMB OF GOD"

By E. D. Davis, Stamping Ground, Ky

Text: "Behold the Lamb of God, which taketh away the sin of the world." Jno. 1:29.

One day John the Baptist, with two of his disciples, saw Jesus coming and he said unto them "Behold the Lamb of God, which taketh away the sin of the world." One of the two disciples we are told was Andrew (Jn. 1:40), and it is generally conceded that John (the apostle to be) was the other.

This was a momentous occasion in the life of the Baptist, the forerunner of Jesus. It was an experience which he had anticipated, and now it had come. Thus far he had his own following. Now he points them away from himself

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JOHN R. GILPIN EDITOR

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C. W. D. TRACT ON A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

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occured before the establishment of the churches of Christ. Let it be remembered that the prohibition of I Cor. 14:34 says, "in the churches."

2. Others say that the prohibition of I Cor. 14:34 only has reference to the business meetings of the churches, and, therefore, in the other services they have the privilege to speak. Such is not argument. If the Lord so limited the injunction, why did He not say so?

3. The belief exists that Paul was a man who despised the weaker sex, and therefore wrote this commandment. If this were the case, this passage (so taught John A. Broadus) would not be inspired of the Lord. And, with equal ease we should be able to reject much of the Bible. For example, we could say that because Paul was for many years a legalist, when he was saved he went to the other extreme, that of salvation by grace. And all passages from his pen similar to Eph. 2:8-10 we would reject. However a study of the writ-

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"WHO IS TO BLAME?"

(Continued from Page One)

er in the home — not even grace at meal time. He has never held conversation with his son on the subject of religion until the boy announced himself an agnostic.

Who really scoffed at religion—the professors or that father?

—Milton Hgts. Ch. Calendar.
Alton, Il.

CHRISTIAN AMERICA

(Continued from Page One)

for legal liquors, and another one billion, eight hundred million dollars for bootleg liquor, and three out of every ten drinkers become addicts; there are one million drunkards in the United States today, with sixty thousand new ones being made each year; About one hundred thousand persons are rejected each year by Life Insurance companies because of alcoholic indulgence; there are one

(Continued from Page One)

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.
A mess of pottage — a glass of wine,
A game — and he travels on;
He is going once — and going twice—
He's going—and almost gone.
But the master comes, and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
BY THE TOUCH OF THE MASTER'S HAND!

A long time ago, THE BAPTIST EXAMINER printed the above poem. Recently, one of our dear friends, Ruth Dawson of Lost Creek, West Va., sent it to us again. Because it is so popular and since it contains so much helpful truth, we are re-printing it.

APPRECIATED COMMENTS

I consider THE BAPTIST EXAMINER so valuable that I do not want to miss a single issue.

Harris Crittenden
Hamburg, Ark.

Some one sent me your paper, THE BAPTIST EXAMINER for one year. I never knew who it was, but I will always love him whoever he is. I thank God for the paper which I prize next to my Bible.

N. C. Davis
Cherry Fork, Ohio

I think THE BAPTIST EXAMINER is one of the most able small publications we have in our land today. It is sound and Scriptural. I get much spiritual enlightenment from reading it.

C. E. Rhodes
Belle, West Va.

I enjoy the great Bible truths published in your paper so much that I do not want to miss a single copy. I pray God's blessing upon your labor for the Master, because there are so few who will stand for the Truth today.

D. H. Combee
Auburndale, Fla.

This is to inform you as a reader and subscriber of THE BAPTIST EXAMINER, that I love the paper, and do not want to miss a single copy. May God bless you in your work.

James W. Barnhill
Woodbine, Kentucky

Heard your service last Sunday morning, as I always do, and want you to know that your message was a real blessing to me. When you quoted the poem, "And when I Sing Redemption's Story," etc., the joy just bubbled up and made my cup run over with thanksgiving for that very thought.

Mrs. Bert Caldwell
Huntington, West Va.

Am sending you two dollars, one for Brother Dickerson, and one for THE BAPTIST EXAMINER. I wouldn't do without the paper.

Clarence Carpenter
Willisburg, Kentucky

Many are in that uncertain state of health that makes them too frail to go to church on Sunday morning but just well enough to go for a joy ride Sunday afternoon.

THE GOSPEL AIRPLANE

"Have you not heard the story that whosoever will may come?
And board the gospel airplane that takes the faithful home?
Mt. Calvary is the landing field, a cross for the hanger stands
The runway is paved with Jesus' blood poured out by sinful man

I am on the gospel airplane that wings its way through love
And with Jesus as my pilot we're bound for the realms above.
I've enlisted as a stewardess in the service of my Lord,
To care for the sick and dying and to heal them with His Word.

Satan may use his bombers to blast my every hope,
But with Jesus as my pilot I'm within the heavenly scope.
Jesus bought my passport, the price He paid complete
Satan may storm and blast my ship, but I ne'er shall know defeat.

Are you possessed with doubts and fears on the ship which you've embarked?
Perhaps you are on the enemy's ship that's headed toward the dark;
I know my ship will reach the port on that celestial strand,
For God my Father guides my ship and none can stay His hand.
Mrs. Henry J. Coleman
Route 2
Paducah, Kentucky.

IMPORTANT FIVE-WORD SCRIPTURE QUOTATIONS

Suggestion Sermon Texts
Prepare to meet thy God. — Amos 4:12.
Acquaint now thyself with him. — Job 22:21.
Behold the Lamb of God. — John 1:29, 36.
Christ died for our sins. — Cor. 15:3.
Ye must be born again. — John 3:7.
What think ye of Christ? — Matt. 22:42.
Seek, and ye shall find. — Matt. 7:7.
By grace ye are saved. — Eph. 2:5.
Now is the accepted time. — II Cor. 6:2.
Boast not thyself of tomorrow. — Prov. 27:1.
I am crucified with Christ. — Gal. 2:20.
I will give you rest. — Matt. 11:28.
Peace I leave with you. — John 14:27.
Let us love one another. — I John 4:7.
Be thou faithful unto death. — Rev. 2:10.
Every eye shall see him. — Rev. 1:7.
And, behold, I come quickly. — Rev. 22:12.
Therefore be ye also ready. — Matt. 24:44.
Man cannot be saved by perfect obedience because he cannot render it. He cannot be saved by imperfect obedience because God cannot accept it. The only solution is Calvary.

HID TREASURES

(Continued from Page One)

three years, when pearl fishing is permitted, to bargain with the natives and make a fortune for themselves.

Diamonds are found, too, in abundance on the banks of the Caroni River during certain months of the year. One native Christian of our congregation found thirty diamonds in one week of the season last year.

Yes, Venezuela is indeed rich in natural resources. But what of the "treasures of darkness"? Is there not something more than gold? Is not one soul worth more than the whole world? Why not invest our time, talent, and tithes where they will bring forth dividends throughout all eternity? Many will go for gold, but few will go for God. Pray that more workers will be thrust forth to introduce into dark Venezuela "the unsearchable riches of Christ."

"Go forward" is the Voice from heaven, and "God with us" is our watchword.

(Note: Miss Finley is stationed at El Callao, Venezuela, working under Mid-Missions Council of Cooperating Baptist Churches).

Faith and Works

Reformation is turning over a new leaf, but regeneration is receiving a new life.

"THE LAMB OF GOD"

(Continued from Page One)

to Jesus. This was not an easy task, no doubt, but it was in God's plan and according to a previous prediction of John when he said "He must increase, but I must decrease." John's self-abandonment is a challenge to all of us as preachers and Christian workers.

I

John prefaced his introduction of Jesus to his disciples with the simple expression "Behold." This is a term which is frequently used in both the Old and New Testaments to arrest the attention of saint and sinner alike. It is used to emphasize truths of special importance. All truth is important, but some is more important than others. It is one of God's sign boards in the Bible. It corresponds to an expression which we frequently see, "Stop, look, listen."

There are many examples of its use in the Bible. God used it at the burning bush, Exodus 3:2. The prophet used it to announce the coming birth of Christ, Isa. 7:14. The angel used it to herald the birth of Christ Lu. 2:10, and his resurrection, Mk. 16:6. Jesus used it in introducing the parable of the Sower, Mat. 13:3; the promised coming of the Holy Spirit, Lu. 24:49; and His Second Coming, Rev. 22:7.

Man has made wide use of the principle of advertising. An Englishman who visited this country a few years ago said, after returning to his own country, that we Americans had over-done the matter and that the beauty of the landscape was greatly marred thereby. Not only this, but the immoral influence of these billboards is tremendous, with their catch phrases and indecent pictures. Now and then we will see a sign which reads "Prepare to meet God" or "Jesus Saves." These are like an oasis in the desert. Generally speaking Christian people have not taken advantage of the many ways of giving emphasis to the truth as they should. Which is just another example of the scripture "The children of this world are wiser in their generation than the children of light." Lu. 16:8.

II

Christ, as the Lamb of God takes us back to the experience in the life of Israel, God's chosen people, as they were about to come out of Egyptian bondage. Every attempt to persuade Pharaoh to let the people go had met with failure. As a final resort God decreed the death of the first born. As a protection He told Moses to command the people to kill a lamb, one for each house, and take the blood and sprinkle it on the two side posts and the upper door post of their houses. The record further tells us that "When he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:23.

There were certain requirements concerning the passover lamb: First, there must be a lamb for every house. Salvation is an individual matter.

Second, It must be without blemish, a male of the first year. Third, It must be kept up for four days before it was killed. Fourth, it must be killed in the evening. Fifth, Its blood must be applied to the door posts. Sixth, the flesh must be roasted with fire and eaten with unleavened bread. Seventh, it must be eaten in haste. "The king's business requireth haste." I Sam. 21:8. Some will ask the question, "Why be so particular about details? Because God wants to teach man a lesson in obedience. "Behold to obey is better than sacrifice, and to hearken than the fat of rams." I Sam. 15:22.

Paul, the great apostle to the Gentiles, tells us that Christ is our passover, "For even Christ our passover is sacrificed for us." I Cor. 5:7. He meets every requirement of the Old Testament type. May we note some of the ways in which Christ fulfills that Old Testament type. First, like the passover lamb Christ was without spot, the perfect son of God. He claimed to be without sin. Jno. 8:46. Both friend and foe testified as to his sinlessness. Pilate said concerning Him "I find no fault in this man." Lu. 23:4. Paul said of Him "He made him to be sin, who knew no sin." 2 Cor. 5:21. Second, as the passover lamb must be one year old, so Christ was slain in the prime of his life after about three years and a half of ministry to the world. Third, as the passover lamb was kept up for four days before it was slain, so it was four days from the time Jesus entered into Jerusalem on his triumphal entry until he was crucified. Fourth, as the lamb was slain at evening, so with Christ. Jno. 19:14, Mat. 27:57. Fifth, His blood, like that of the lamb, was spilt for man. Jno. 19:34, Heb. 9:12, 22. But now, as then, the blood must be applied to be effective. Jno. 1:12. Sixth, as the flesh of the lamb was to be eaten with unleavened bread, so the flesh of our passover lamb, Christ, must be appropriated to our lives. Jno. 6:53-54.

III

Over against the expression "The Lamb of God" in the text is the other expression, "The sin of the world." What is meant by this latter term?

1. There is first the suggestion that sin is universal. It is the most prevalent fact in all the world. "All have sinned, and come short of the glory of God. Rom. 3:23. It is not confined to any particular nation, color or tongue. In late years we have seen a rise in the spirit of nationalism. Some nations look upon themselves as superior to others and hence destined to rule the rest of the world. Such a conception does not disprove the fact of sin but rather contributes to the fact. This is one of the basic causes of the war which, it would seem, is about to engulf the whole world.

2. But, what is sin? It may be sad that it is both a disposition and an act, the latter resulting from the former. The scriptures are replete with illustrations of both phases of sin. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. There you have the disposition to sin with

which all are born. In the former verse David says, "Against thee, thee only, have I sinned, and done this evil in thy sight." Here he refers to a definite act of sin, such as he had committed and for which he was now asking God's forgiveness. That we may see the possibility of committing sin without performing the outward act John (I Jno. 3:15) tells us "Whose hateth his brother is a murderer." Jesus gives us another illustration of this truth when he says "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Here the desire is tantamount to the deed. Is it not true that where all of us sin most is in the heart? Even this type of sin shuts off our access to God, for his Word says "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

3. By "the sin of the world" does John refer to sin in all of its implications or does he refer to some definite sin? Certainly the atoning work of Christ takes care of all sin. But there is one sin which is the root of all other sins. John seems to imply as much in the text. Jesus, in announcing the coming of the Comforter says "And when he is come, he will reprove the word of sin. . . Of sin because they believe not on me." Jno. 16:8-9. Again, speaking of Jesus' visit to Nazareth his hometown, the record tells us "He did not many mighty works there because of their unbelief." Mat. 13:58. From these scriptures, as well as many others, we must conclude that the "sin of the world" is the sin of unbelief. It is this sin that condemns. It is not the sin of murder, adultery, drunkenness, et cetera which condemns men to eternal despair. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jno. 3:18.

IV

The Lamb of God is God's answer to the sin question. "Behold, the Lamb of God which taketh away the sin of the world." The word for "taketh away" is the very same word John uses in Jno. 15:2, "very branch in me that beareth not fruit he taketh away." Death is the end of those who fail to bear fruit for Christ. Likewise Christ is death to sin to all who believe in Him. God hath determined through Christ to eliminate all sin from the earth. "For this purpose the Son of God was manifested, he might destroy the works of the devil." I Jno. 3:8.

There is an anti-toxin for practically every major disease today. This has become a very popular method for combating disease in this modern world. Sin is no exception. The Lamb of God is the only panacea for sin. For a long time before man had discovered remedies for diseases of the body God had his sin anti-toxin waiting, ready to be revealed in the fullness of time. So we need not cry with those of the olden times "Is there no balm in Gilead? Is there no physician nigh?", for we may say with John "Behold the Lamb of God, which taketh away the sin

of the world."

But the remedy must be applied. Christ died for us according to the scriptures, but we are saved only as we accept the provision He has made. It would be foolish to invite in a physician and not take the remedy he prescribed. It is just as foolish to think that we can be saved without accepting the remedy God has provided for our sins.

Dear reader, may we remind you in closing that we are "not redeemed with corruptible things, as silver and gold. . . But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was ordained before the foundation of the world, but was manifested in these last times for you, who do believe in God, that raised him up from the dead, and gave him glory that your faith and hope might be in God." I Peter 1:18-21.

"What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus."

BAPTISTS GRIEVED OVER SEMINARY'S MODERNISM SAYS CLARENCE WALKER

(Continued from Page One)

serious matter—that the Seminary should send out with their approval young men as pastors who would write such an article as this young man has written.

I do not know whether it was intentional or not — but not a word was said about the Seminary's modernism in the sessions of the General Association at Somerset. The many, many pastors with whom I spoke expected our leading brethren to say something in condemnation of this modernistic outbreak among us.

The speeches on the Seminary were given just before the time allotted for a very important matter of the Association and it seemed that there was just time for the representatives of the three Seminaries to speak—no time was given for anybody to ask a question or say a word except the Seminary's representatives.

Bro. Kyle Yates represented the Louisville Seminary and made as fine a speech as was heard during the association.

You know Dr. Sampey has been writing and telling since the Recorder revealed the modernism in the Seminary, of the orthodoxy of the faculty and has even published the confession of faith which every member of the faculty must sign.

This confession which they sign is sound and orthodox.

I say it is sound and orthodox if the words mean what the original authors meant when they wrote the confession of faith.

Everybody knows the modernist uses our own words but to them the words have a new meaning. For an example there is a preacher in our town whom everybody knows is a modernist. He knows it himself. Though some of our Baptist brethren who preach just what he does claim that they are not modernists. This modernist preacher if you ask him,

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BAPTISTS GRIEVED OVER SEMINARY'S MODERNISM SAYS CLARENCE WALKER

(Continued from Page Three)

"Is Christ Divine?" "Yes," he'll answer you, "I believe Christ is divine." Many people have asked him this and have thought he believed in the deity of the Lord Jesus. But when pressed he will explain, "All men are divine." SEE.

As I was saying Brother Yates made a fine speech. We all said, Amen to it."

He told about his son—a lad about 17 years old. The boy is in school and is a joy and delight to his father. You could tell Bro. Yates was deeply interested in the spiritual welfare of his son. So great was his interest in his child that he wanted the boy in the coming years to have the right kind of a pastor—a pastor that would teach him the great things of God's Holy and inspired Word. His application was that the school where the young preachers were taught should be the kind of a school that would turn out the right kind of pastors.

It was a good speech.

It was a speech that made you feel comfortable about the school. Bro. Yates was representing in the association.

As he finished his speech—had time been permitted I wanted to arise and ask Bro. Yates:

"Would you want Das Kelly Barnett to be your boy's pastor?"

This is a high spot in the General Association that failed to take place.

Whether it was intentional that time was not allowed for questions to be asked concerning the Seminary I do not know.

I do know none were asked—so again I ask—Bro. Yates, would you want Mr. Barnett to be your boy's Pastor?"

The Recorder, last week, reports Mr. Barnett has resigned his post in the Seminary and that it has been accepted.

In his resignation is this odd statement—

"Those who give the article a fair, sympathetic reading will not find me heretical—for this group a defense is not needed; to those who read the article with biased mind and unsympathetic hearts no defense, however logical, would be adequate."

Wonder what he means by these words. Are men like L. E. Barton, V. I. Masters, W. M. Nevins, W. B. Riley and J. B. Crainfill—"Biased and unsympathetic" because they can see errors and have "spoken out in meeting against it."

What do you, Reader, think he meant by this odd statement?

Ed. Note:—

I had thought I would say no more about the modernism in the Seminary for the time being, but since letters by the dozens keep pouring into my office, I am convinced that there are thousands of truth-loving Baptists who will never bow the knee to this Baal of Modernism.

Yet, there's modernism in the seminary, and plenty of it. And that isn't all, there's Arminianism, Feminism, and Unionism too! And further enough hypocrisy on the part of the teachers to upset the digestive organs of a turkey buzzard.

The above article appeared in the Ashland Avenue Baptist back in December and was written by Clarence Walker. It appeals more to me than anything yet written. Amen and Amen!

A C. W. D. TRACT ON A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

(Continued from Page Two)

ings of the apostle Paul will reveal as false the idea that he held such an opinion of his sisters in Christ. Finally, we must recognize that in this passage (I Cor. 14:37) it is declared that this command is of the Lord Himself. Who will deny it? Paul here wrote that which he was commanded to write.

4. It is believed that the activity of the women of the church of Jerusalem on the day of Pentecost as recorded in Acts 2 proves that now the women have the right to speak in the churches. Not to mention that I Cor. was written after this incident, only the twelve apostles preached publicly on that day.

5. Some suppose that our passage, I Cor. 14:34, has reference only to the matter of speaking with other tongues. Were only this intended, it is interesting to note that upon which the command is based. Do women prove rebellious to the command to be in subjection only in the act of speaking in other tongues? Speaking with other tongues is included, but it doesn't stop there. The command goes far beyond that. They are forbidden even to ask questions.

6. It is very peculiar, but nevertheless, some go so far as to say that this applies to immodest women who gathered at the door of the church and disturbed the worship. If so, what is the point in saying it is a shameful act? Would such women care for that? Moreover, such a case would come under the jurisdiction, not of the church, but of the police. But let us remember it is said, "in the churches."

7. According to others, Galatians 3:28 makes null the distinction of sex in the work of the churches. Truly, neither sex nor nationality has importance in the matter of salvation. Whoever is saved, is saved with equal security.

Yet I Timothy 3:1, 2, reveal that only men may be pastors of Christ's churches. Therefore sex is not lost sight of in the work of the churches, but is yet considered by the Lord. A question, "If Gal. 3:28 eliminates all consideration of sex in the position of members in the churches, what is the meaning of I Cor. 14:34?"

8. Romans 16:1, 2 are used in trying to prove that from the pen of Paul is an example of a woman who did that which is forbidden in I Cor. 14:34. Does it teach, or not, that

Phebe did contrary to the prohibition of I Cor. 14:34 with the same clarity as that of I Corinthians 14:34? No. I have known women servants of churches who rendered valuable service and yet did not speak publicly in the church. More than that, I have known masculine servants of the church who never spoke publicly in the church. Who can prove that Phebe's mission to the church at Rome required her publicly to address the church? I venture to assert that not only could she, but that actually she did fulfill her mission without violating I Cor. 14:34. There is much service women can render to the Lord and yet not violate this passage of the Bible.

The view is held by some that women were slaves in the days of Paul, and that now in this day of liberty we are not to observe literally I Cor. 14:34. But in Acts 16 is mentioned a woman who was owner of a clothing shop (and operator); Phebe was a servant of a church and sent to another church on a certain mission; in Ephesians 5:25 the husbands are commanded to love their wives as Christ loved the church and gave Himself for it. Very clearly is it taught in the New Testament that women were not slaves at that time. They were no more slaves to their husbands than each saved husband is a slave of Christ, because the women are told to obey their husbands as the church obeys Christ.

10. In Acts 21 mention is made of Phillip's daughters who were prophetesses. But, although Paul was staying there at the time, when the Lord had a message for Paul He did not use these women, but sent a man named Agabus to deliver it.

The reason for this prohibition regulating the conduct of women in the churches of Christ is given here in the same passage. It is, in the act of publicly addressing a mixed public assembly, they refuse to fulfill the role given to them by the Lord, that is, to be subject to their husbands. The prohibition, therefore, does not apply only to local conditions, (as is proven also by the fact that the word is "churches"), but treats of the primal order. A part of the punishment of the first woman, Eve, pronounced by the Lord, was "thy desire shall be to thy husband, and he shall rule over thee." Genesis 3:16. The Lord here says that this injunction is no new thing when He says, "As also saith the law." I Timothy 2:8-12 deals with this question. After enjoining silence on the part of the woman, and prohibiting the exercise of authority over the man, the Lord through Paul said, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." vs. 13, 14. As results of that first sin the serpent yet eats dust, the earth yet produces thorns and thistles, and the woman is yet subject to her husband. This prohibition is in force while exists the difference between the sexes, and while continues the present relation between Christ and His churches—because the wife is to obey the hus-

band as the church obeys Christ. The man was created first, the woman sinned first, and the Sovereign Lord gave her the subordinate place. Let us hear the voice of the Lord!

From Ephesians 5:22-29 we see that the husband is the head of the home. Very well, should the wife obey the husband at home, and dominate him in the church? Should she receive orders in domestic matters, and give her husband orders in religious matters? Should she obey her husband in private and "boss" him in public? Should she obey one man in the home and direct a group of men in the church? Let us remember that the woman who speaks, or asks a question, in the church repudiates the command of the Lord of the churches.

In verse 36 of this passage (I Cor. 14) it is shown that because the church at Corinth did not send forth, or originate, the Word, but only received it, they should obey. Let all who oppose the plain teaching of this passage of God's Word ponder well this statement. Did you write the Bible or not? No, just received it. Then, obey it. Read verse 36. And Jesus says, "Ye are my friends, if ye do whatsoever I command you." John 15:14. And verse 37 says that those who are spiritual will acknowledge that this the command of the Lord. If the church should not disobey Christ, equally so the women should not speak in the churches of Christ. Ephesians 5:24.

Disobedience to this command in practices reverses the God-ordered position of men and women in His churches; and in effect reverses the position of Christ to His churches, i. e., as the church giving orders to Christ. For the wife is to obey the husband as the church obeys Christ. If the woman may leave her subordinate place and exercise authority over the husband, then in effect we say the church may rise above the point of receiving and obeying orders of the Savior, and begin giving orders to Him. This is a grievous sin. Let us away with it! Also, such practice results in confusion in the homes. For if the woman is permitted to exercise authority over the man in the church, the same will be tried in the home. Where such a state exists, happiness withers and dies.

Brethren, we would do well in obeying our Lord. We need Him, and the blessings which He alone can give. If our sisters in Christ wish to be happy, let them obey the Master. If the churches wish to be prosperous, and powerful in the Lord's service, let them do the same, obey the Lord Jesus Christ, the Head of the Churches.

Ed. Note:—

This is one of the tracts which Bro. Dickerson has scattered over Brazil. In a recent meeting which he held, there were three who professed to be saved, and they made such professions on the two nights in which he distributed this tract and made a short talk each time, urging his hearers to be obedient to the whole Bible. This is a good lesson for those who think that one can't preach doctrine and yet be successful in soul-winning.