

THE BAPTIST EXAMINER

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PUBLISHED WEEKLY

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance \$5.00
(Domestic and Foreign)

Send Remittances to Russell, Ky.
Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

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Why I Am A Baptist And Not A Campbellite

(Continued from page one)
both teach the heresy of a universal church.

12. Campbellites and Catholics both teach the churches of Christ (Baptist churches) apostatized during the dark ages in order to find footing for their harlot progeny.

13. Campbellites and Catholics both teach one man reception of members.

14. Campbellites and Catholics both assert complete free will.

15. Campbellites and Catholics both have human heads. Alexander Campbell carried a letter to England saying he was head of the church he founded: the Pope is the head of the Catholic church.

16. Campbellites and Catholics both deny the direct, immediate operation of the Holy Spirit conversion.

17. Campbellites and Catholics both deny universal, hereditary total depravity.

18. Campbellites and Catholics both deny the sovereignty of God.

19. Campbellites and Catholics both teach proxies in religion.

20. Campbellites and Catholics both teach sanctification by works instead of sanctification by blood.

21. Campbellites and Catholics both teach more than one way of salvation.

22. Campbellites and Catholics both deny that the believer has eternal life as a present possession here and now.

23. Campbellites and Catholics both deny that the Lord Jesus founded His own church during His personal ministry here on earth.

24. Campbellites and Catholics

both have lords over what they call God's heritage and have other masters beside the Lord Jesus.

The History of Campbellites

Thomas Campbell left Europe on April 8, 1807, on account of ill health. In 35 days he landed safely in Philadelphia. He was assigned a field of labor with Presbyterians in Western Pennsylvania.

His faith did not correspond to the rigid faith of the Presbyterians and he accordingly was forced to withdraw.

He gathered and banded together a group of saints and sinners under to title, "The Christian Association of Washington, Penn." Their foundation principle was Christian union of all churches.

On Sept. 29, 1809, his son Alexander landed in New York. They denounced sects, parties, partyism, and religious creeds in an wholesale fashion. They determined to end all denominations.

However, when no denomination would take them into their fellowship, they organized their society on May 4, 1811 at Brush Run, Pa. Notice that those who started out to end "partyism" and sects now started a new sect and party themselves.

On Friday, May 3, theirs was only a society but on Saturday, May 4, they resolved themselves into an organization. The Masons or any lodge might do likewise today.

Under protest this church was received into the Redstone Association. Campbell was soon charged with heresy following his sermon on "The Law." Would have been excluded, but he withdrew along with 30 others and organized a new church at Wellsburg.

If Thomas and Alexander Campbell in organizing their church acted in harmony with the Word of God then no man should open his mouth in opposition. If not, then it is only a man made organization; it is not a Gospel church, and it should be known and regarded as a Campbellite church.

The Campbells were known as "Reformers." So was Luther, Calvin, and the Wesleys. Each states that God called him for the work he did. If so, then God contradicted Himself in every instance. Cf. I Cor. 14:33.

Thomas Campbell led the way until after the baptism of himself following the example of his son. Then as their historian Dr. Richardson. Mem. A. C. Vol. 1. P. 401, 402) says "to him the eyes of all were now directed." If the "eyes of all" had been turned to the Lord Jesus Christ instead of Alexander Campbell the world would have been far better off.

So as I speak I ask you to turn your eyes to Jesus.

I. Campbellites deny depravity, while Baptists teach that all are born sinners. Cf. Ps. 51:5; Gen. 5:13; Job 14:4. Jer. 17:9; Rom. 8:8.

II Campbellites reverse the order of repentance and faith, while Baptists follow the Scriptural order. Cf. Mt. 21:32; Mark 1:15; Acts 20:21.

III. Campbellites baptize in order to save while Baptists baptize because sinners are saved.

There are some texts which the Campbellites quote most often, and of course they always mis-apply them. Cf. Acts 2:38; Mk. 16:16; Gal. 3:26, 27. Everyone of the texts if correctly understood, will prove conclusively that baptism follows and does not precede salvation.

There are many texts which show that baptism is not essential to salvation. Cf. John 3:14-16; 18, 36; John 5:24; John 6:40, 47; Acts 13:38, 39.

I do not point men to a Saviour waist-deep in water, but to a Saviour who poured out His blood on Calvary. I do not sing,

"There is a fountain filled with water,

Drawn from the city's main,
And sinners plunged within that flood,
Lose all their guilty sins."

BUT

I do sing,
"There is a fountain filled with blood,
Drawn from Immanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains."

IV. Campbellites teach the God dishonoring doctrine of apostasy while Baptists teach the Christ magnifying doctrine of the security of the believer. Cf. John 5:24; John 10:27-29; Rom. 8:35-39; II Tim. 1:12.

V. The Campbellite Church was founded at the wrong time, (after 1800) in the wrong place, (America) and by the wrong person, (Alexander Campbell, while Baptist churches were founded by the right person (Jesus Christ), in the right place (Palestine), and at the right time (30 A. D.).

I want to be a member of the church which Christ founded.

All man made churches will be rooted up. Cf. Mt. 15:13.

VI. Campbellites deny the experience of grace in the heart while Baptists believe in a heart-felt religion.

The only religion worth having is the kind that you can feel and know. Cf. II Kings 5:15; II Tim. 1:12.

I once knew a Campbellite man who said, "No one will ever know that he is saved until he gets to Heaven and the doors are shut." How utterly foreign to God's Word. Cf. I John 3:2, 14.

A slave owner down in the Blue Grass section before the Civil War said, that there was no such thing as heart-felt religion. Of course, he was a Campbellite. His slave said, "Massa don't say there ain't no such thing as heart-felt religion; say, not as you knows of."

REMEMBER THEM THAT ARE IN BONDS

(Continued from page one)

3. Some prisoners have become great and useful Christians such as Jerry McAulay and others.

When should we remember those in bonds?

"Say not ye there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together. John" 4:35, 36.

How are prisoners saved. Like anyone else. The need is exactly the same. "ALL have sinned and come short of the glory of God." Romans 3:23. All the world is guilty before God. Romans 3:19. All the unsaved are on the way to eternal death. Psalm 9:17, Rom. 6:23.

A full and complete remedy has been provided. I Cor. 15:3. Jesus by His voluntary death on the cross has made perfect satisfaction with God for all who turn to Christ.

Dear soul, whoever and wherever you are, you must repent. Luke 13:3. There is positively no hope for those who refuse or neglect to repent. Don't try to excuse your sins. The blood, not excuses, takes away sin. Don't try to hide your sins. Proverbs 28:13. Confess like the thief on the cross. Luke 23:40, 41. Cast yourself as a poor, helpless, hopeless, lost, undone sinner on the mercy of Jesus, depending and trusting in Him alone for salvation. Isa. 55:6,7; John 6:37; Acts 16:31.

"Just as I am, Thou wilt receive, Will welcome, pardon, cleanse, re-

lieve,
Because thy promise I believe,
O, Lamb of God, I come."
The prisoner's friend in Jesus' name,

A. Owen Allison
Grahns, Kentucky

Japan Forgot To Remember

(Continued from page one)

sands were homeless, orphaned. Disease and despair rode hand in hand through the land. And then came a parade of ships.

Ships from America — ships loaded to the waterline with food and medical supplies and volunteer workers.

"Japan never will forget."
The American Red Cross did the job, did it with ten million dollars out of the pockets of the people of the United States — people to whom the golden rule was something more than just a printed line on a page.

The date is written red in Japan's history — September 1, 1923. First the earth quaked and trembled, gigantic fissures opened, screaming whole populations tumbled into the yawning caverns. Then fire to scourge those who survived the first shock and a tidal wave to add supreme misery.

Nippon was beaten, desperate, bewildered. It seemed as though those who had survived quake and fire and water must perish of starvation or disease.

But they didn't. The American Red Cross — the big heart of America — saw to that.

Ten million dollars to save a stricken people. Ten million dollars to build a potential world power.

"Japan never will forget."
But despite Japan's reiterated promise, she did forget — or else she is guilty of something worse than forgetfulness — that of returning vengeance for mercy.

For the surprise attack on Pearl Harbor occurred while Japan's emissaries still were conferring with Secretary Hull.

Japan's sea and air shops brought death to thousands. Japan hoped to knock out the Pacific bases in the first surprise blow, the navy secretary said.

Word even comes that Japan will yet force the United States to its knees to beg for mercy!

That is sufficient, for the present, on Japan's forgetfulness of past mercies. Let it remind us of the possibility of even greater forgetfulness on our part.

The Lord said of His people Israel: "My people have forgotten me days without number." (Jer. 2:32).

Despite all His goodness and mercy to them in delivering them from the tyrant Pharaoh and giving them His law, and bringing them into a land flowing with milk and honey and raising up prophets priests and kings to lead them in His way — they forgot Him!

Despite their reiterated promise: "All the words which the Lord hath said will we do." (Exo. 24:3,7) — they forgot Him!

And what about our attitude toward "the living God, which made Heaven, and earth, and the sea, and all things that are therein... Who has not left Himself without witness in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts 14:15-17).

Have we forgotten the God who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life?

"Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel" said the Apostle Paul (2 Tim. 2:8).

There are those who are not only forgetting Him, but going on in

Elder E. A. Spencer



Brother Spencer has just closed another of his successful revivals, having assisted Brother Burdette Calico, of Campbellsville, Kentucky in a most gracious meeting. Most wonderful reports have come to the editor of God's blessings in this particular meeting. We have not heard from Brother Calico personally, but one who attended the meetings wrote, that Brother Calico said, "I have never had an evangelist who has made the way of salvation so plain."

Many conversions occurred as a result of the meeting. Among them was the S. S. Superintendent who confessed that he knew he was saved for twenty-five years.

As a result of this meeting, Brother Spencer and Graves were invited to return to a near-by church pastored by Eld. B. J. Skaggs for another revival, which is now in progress.

How we rejoice to recommend this godly, consecrated evangelist to the brotherhood. We trust that when you desire a revival you will think and pray as to inviting Brother Spencer. His address is Monticello, Ky., if you wish to write him.

high-handed rebellion against Him. That God would bring us to our knees in conviction, contrition, penitence, and faith — not to for mercy but to thank Him for His love and mercy already extended. It is the goodness of God that "leadeth thee to repentance" (Rom. 2:4).

Now is the time to refresh our memory and sing:
"Then melt my heart, O Saviour,
Bend me, yea, break me down,
Until I own Thee Conqueror
And Lord and Sov'reign crown."

"Oh make me understand it,
Help me to take it in—
What it meant to Thee, the Holy One,
To bear away my sin."
—Tom O'Connell

Wanted: 2,500 New Subscribers

This paper came into existence because it was believed that there was a need for it. We have always felt it had a mission to fulfill.

We have never spared any pains to make this a live, throbbing, interesting, edifying, attractive paper. We have tried to make it a paper that no real Baptist could afford to do without.

Now we are calling upon all readers to help us to greatly increase our number of subscribers. Why not send in a subscription for a friend, or better still send twenty subs and we'll give you a Scofield Bible in exchange for your services. By doing so, you be helping us, yourself, and those whose subscriptions you write.

The messengers of Christ went forth with the word "peace" on their lips, the gift of peace in their hands, and the light of peace on their faces.

Remarkable Fulfilled Bible Prophecies

Continued from page one)
 At a time it seemed preposterous that the Jews would ever be a "by-word." The Hebrew translated "by-word" is Shennee. Surely this verse has been written by an omniscient God!

II
 The Lord shall bring thee out of Egypt again with ships, by way whereof I spake unto thee, and thou shalt see it no more again: there ye shall be sold unto enemies for bond-men and women, and no man shall buy you (Deut. 28:68). This was fulfilled when the Jews were exiled on the plains of Moab ready to go into Canaan. And since then had lived in bitterness. Now God promises they shall go back to Egypt and this time by ships. It was fulfilled to the letter in A.D. when Titus the Roman Emperor captured Jerusalem. After 1,300,000 Jews, he carried them to Egypt in ships, as was prophesied, to be sold. At last, just as God had said, when a Jew was put up for sale, no one would bid on him.

III
 He said, Cursed be Canaan, servant of servants shall he be unto his brethren. And he said, Canaan shall be his servant. I will enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9:25-27). Canaan was the ancestor of the Negro race. God says that the colored man is to be a slave, but a servant. The local railroad yards the type work is done by the colored men. The kitchen servant of America, are daughters of the Negro. His descendants occupy the servile positions in all lines of industrial labor, just as he said.
 One evening I got on a train in New York coming to Louisville, Ky. I crawled into my berth, a Jew sat on the opposite side of the car. Pretty soon both Jew and Gentile were fast asleep while the other end of the car sat a man skinning the shoes of himself and my Jewish neighbor for the night. Thus the descendants of Shem and Japheth passed the night in comfort while the future of Ham made possible this comfort on the morning. This is as God said: "A servant of servants shall he be unto his brethren."

IV
 And among these nations shalt thou find no ease, neither shall the foot of thee have rest: but the Lord will give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; thou shalt have none assurance of life. (Deut. 28:65,66). This prophecy of affliction was spoken to the Jews at a time when sorrow and trouble and affliction were farthest from them. Yet they knew what the future held for them and how remarkable it was. What persecutions they have passed through! In the Roman Catholic Inquisition, they were slain, tortured, and have been driven out of their homes, and eight times from their land. Every civilized country

except the United States has stained its statute books with laws against them. Even today, the horrible persecutions which the Jews are undergoing in Germany fulfill minutely this prophecy.

V
 "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: woe unto thee, Chorazin! Woe unto thee, Bethsaida! And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell." (Mt. 11:20-23). This was the judgment which Jesus pronounced on three of the mightiest cities of His day. Being located near the Sea of Galilee and in the fertile plains of Gennesaret and endowed with other great natural advantages, it seemed most improbable that they would perish. When Jesus spoke the words of this prophecy, nothing could have been farther from the truth, than that these cities would be destroyed. But today, Capernaum and Chorazin are in ruins, and as for Bethsaida, its exact location is not even known. Not one this side of Heaven knows its exact site. All three have been brought to destruction, just as Jesus foretold. Only an omniscient God who saw this end from the beginning could have spoken so correctly.

In connection with these three cities, there is another interesting event. Tiberias, which city was named for Tiberias Caesar, was located near to these other three and possibly was not more than twelve years old in Christ's time. It had not the wealth, antiquity, nor natural advantages of these other three, yet it was not cursed by Him, and it stands as a thriving city today.

VI
 "Therefore, thus saith the Lord God; behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the wall of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy wall and destroy thy pleasant houses: And they shall lay thy stones, and thy timber and thy dust in the midst of the water...thou shalt be built no more." (Ezek. 26:3-5, 12, 14). Tyre was one of the great cities of the ancient world. The Phoenicians, its inhabitants, traded with the world. Joshua speaks of it as, "the strong city Tyre" (Josh. 19:29). Its king was ally to Solomon in building the great temple (II Chron. 2).

Its greatness though did not keep God's Word from being fulfilled. Nebuchadnezzar, king of Babylon, laid siege to the city for thirteen years and finally captured it. Yet before it fell, the rulers transported its riches to an island a short distance away in the ocean. After learning that the rulers had thus transported their riches, he destroyed the city and left it in ruins. A part of the prophecy is thus fulfilled. When were the stones, dust, and timber cast into the sea, or is this Scripture to fail in its fulfillment? Alexander the Great, called on this island to open their gate to him 240 years later. When they refused, he had the stones and dust and timber of the ruined city cast into the water and a causeway was built from the mainland to the island. Over this he marched his army to capture the city. It has never been rebuilt. Though it required the efforts of two kings, Nebuchadnezzar and Alexander the Great, and though several centuries elapsed between the prophecy and its final judgment,

eventually God brought it to pass, just as he will every prophecy. Not one of them can fail.

VII
 "Thus saith the Lord God: Behold I am against thee, O Sidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side" (Ezek. 28:22,23). In striking contrast to Tyre, her neighbor city which was to be destroyed and never re-built, Sidon was to continue, though scarred by wars. How true this has been of her! In 35 B. C., the city revolted from under the dominion of Persia. Immediately it was besieged by the Persian Army. Forty thousand of her citizens, with their wives and children, set fire to their dwellings, rather than submit to Persian vengeance.

But the doom of suffering did not end with this tragic event. It was captured by the Crusaders three times and re-captured by the Moslems an equal number of times. It has been the scene of conflicts between the Durses and the Turks and between the Turks and the French repeatedly. Even as late as 1840 A. D., it was bombarded by the combined fleets of England, France and Turkey. No human eye could have foreseen this. No human mind could have foretold that Sidon would continue though scarred by wars.

VIII
 "Therefore, thus saith the Lord God; Behold I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims (another name for the Philistines). (Ezek. 25:16). The Philistines were one of the great nations of antiquity. Though great, God said that they were to be cut off. The Egyptians, their neighbors on the south, remain; the Jews, their neighbors on the east, though scattered, remain. But the Philistines are gone.

Askelon was one of their chief cities: In Zeph. 2:4,6, we read, "Gaza shall be forsaken, and Askelon a desolation...And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks." Zech. 9:5 says, "Askelon shall not be inhabited." This prophecy was fulfilled when this city was destroyed and the harbour filled up in 1220 A. D. Many other cities of antiquity have been destroyed often and often have been re-built, but not Askelon. It is today only a sheep-fold, as was prophesied. The remains of this once flourishing city only shows that the Bible is the inspired supernatural Word of God — "Heaven and earth shall pass away, but my words shall not pass away."

IX
 "Then said the Lord unto me: This gate shall be shut, it shall not be opened; and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut" (Ezek. 44:2). This was the gate through which Christ entered, coming into Jerusalem, at His triumphal entry. It was closed in 1543 A. D. by Sultan Suleiman Magnificent when he began to improve the city. The road leading up to this gate from the Kedron Valley had fallen in disuse. Since the gate was no longer needed, he closed it up, not conscious of the fact that he was fulfilling prophecy. Twenty-five centuries previously God had spoken, and this Mohammedan king unconsciously fulfilled God's Word.

X
 Here are nine passages which we have shown to be fulfilled to the letter. If time might permit, hun-

dreds of them could be produced, all of which would prove that the Bible was written by One who knew "the end from the beginning." This then leads us to a remarkable conclusion. Since God has kept His Word concerning all the prophecies of the past, He will likewise keep His word concerning all the prophecies of the future. In this Bible we have a passage relative to the sin of drunkenness. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes, They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-34). Do not forget! God has kept all prophecies of the past and this one too must be fulfilled.

Then God has likewise spoken concerning the sin of adultery. "Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life" (Prov. 6:25,26). I have seen this fulfilled not once but many, many times right here in this town. It is just another of God's prophecies. It is bound to come to pass just as God said. There can be no exceptions.

Then God has spoken concerning sin. Listen! "The soul that sinneth, it shall die" (Ezek. 18:4). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." (II Thes. 1:7-9). A man may declare that he does not believe in Hell. Well, his denials does not put the fire out. It is one of God's prophecies that there is a Hell of fire. "The same shall drink of wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10,11). Since God has kept His promises of the past, this prophecy of Hell shall likewise be fulfilled.

How glorious though that we can fall back on God's promises of eternal life with the same assurance. "He has never broken any promise spoken And will keep His promise, I know."

But what are His promises concerning salvation: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jn. 3:36). "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (Jn. 6:47). All of these are His blessed promises of life. Just as He has kept His promises concerning cities, nations, and individuals of the past, so will He keep His promises concerning eternal life.

In view of this, then may you heed these closing Scriptures:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Pet. 1:4). "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). May you now receive Jesus and thus receive everlasting life.

A Woman's Place in The Church And Kingdom

(Continued from page one)
 when her son was dead, saddled an ass, and rode to the man of God, who came to the woman's house, and restored him to life again.

By faith Ruth gleaned in the fields of her kinsman Boaz, and found favor in his sight, and became by marriage to him a progenitor of the line of David.

By faith Esther, when the Jews were under the edict of expulsion or death, whom Mordecai said had come to the kingdom for such a time as this, on behalf of her people, took her life in her own hands, and went before the king, crying, "If I perish, I perish."

By faith the poor widow cast her two mites into the treasury, of whom Christ said, "She has cast in more than all the others."

By faith the Syro-Phoenician woman would not be deterred from her intercession with the Master even though rebuked by Him, and Jesus commended her faith, saying that He had no found so great faith in all Israel.

By faith Mary broke the precious box of ointment and anointed the feet of Jesus, because of her great love for Him.

By faith the women were last at the cross and first at the tomb on the resurrection morning, going in the early dawn to anoint the dead body, going in faith and wondering who would roll away the stone from the door of the sepulchre.

By faith Mary Magdalene saw the angels in the tomb, which Peter and John did not see, and talked with them.

By faith the first announcement of the resurrection was to a woman, as was also the privilege of telling the other disciples that He was risen from the dead.

I like to meditate on those scenes at the garden tomb on that early Sunday morning more than (Continued on page four)

Knowing The Author

(Continued from page one)
 time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating because she knew and loved the author. So a child of God finds the Bible interesting because he knows and loves the Author. It is his Father's message, addressed to him.
 —Record of Christian Work

One Thing To Know

(Continued from page one)
 "How old was He when He died?"
 "I do not know."
 "How did He die?"
 "I do not know."
 "Well, you are a pretty Christian; you don't know who was the father of Jesus, or who was His mother, or when He lived or when He died, or how He died,—what do you know?"
 Then the rough, but genuine Christian man lifted his head looking those who were taunting him in the face, replied, "I know that He saved me."
 —R. W. Dale

A man who lives right and is right has more power in his silence than others have by words.

The Woman's Place In The Church And Kingdom

(Continued from page three)
1,900 years ago.

It was in the gray dawn of the early morning. Although the Divine presence was gone, angels hovered around as bees around the chalice where roses have once been distilled.

There is something here that calls forth our deepest emotion: the gray dawn, the weeping woman, the empty tomb, the disciples that came and went with hidden eyes.

And the angels said unto Mary Magdalene, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid Him."

In all of this, there is a deep and solemn significance. The woman is representative. She stands for the loving and faithful hearts who believe in the very deity of the Lord, His immaculate conception, His mysterious incarnation, His bodily resurrection and ascension, and above all, His vicarious redemption: and so believing, look with fear and dismay at the so-called religious leaders of the times who were philosophizing about Christ, and exalting Christ, but at the same time are robbing Him of His divine attributes and disputing His claims to being the very son of God, while up from anguished hearts is going the cry, "They have taken away our Lord."

Such things as I have related show the tremendous importance of woman's place in the kingdom. In every age her faith and her love and her constancy have stood fast in the hour of crisis.

The words of Mordecai to queen Esther are words that can be applied to women in all ages, for we truly can say to them, "Who knoweth but that thou hast come to the kingdom for such a time as his?"

But I have chosen the subject of this paper advisedly. While woman has her place, man also has his place, and woman is not to usurp that place. Where usurpation takes place in the home, the church or the kingdom, it results in confusion, disaster, and tragedy.

We have a tragic illustration of this in the case of Uzziah who put forth his hand to steady the ark. But God's anger was kindled against Uzziah, and God smote him there for his error, and he died by the ark of God.

We have good, zealous women in our homes, our churches and the kingdom who would attempt to do the same thing. But it is not what our zeal would dictate, but what the bible teaches.

A Woman's Place

The Bible is very plain as to woman's place in the home.

After the transgression in the garden, God said unto the woman, "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children: and thou shalt be subject to thy husband, and he shall rule over thee."

Again, God says concerning Abraham, "I know my servant Abraham that he will command his household after him." So, according to the Bible, man is not only to rule over his wife, but also over the household.

How different the home of Isaac in which Rebekah usurped authority and made a mess of everything, conspiring with Jacob to steal the blessing, and at threat of Esau to kill him, sending him away in exile from home.

Again the Bible is very plain as to woman's place in the church. In I Cor. 14:34 we are told that the women are to keep silence in the churches, that they are not even to ask questions, but if they want to learn anything, they are to ask their own husbands at home. I do

not interpret this to mean as do some that a woman is not to open her mouth in song or in testimony but is to keep perfectly dumb, but rather that her conduct in the church is to be in accord with the principle laid down in the Bible that the woman is to be in subjection to the man, and the man is to be in authority. That it does not mean absolute silence is attested by the statement of Paul in 11:5 when he says: "Every woman praying or prophesying with her head uncovered dishonoreth her head." Surely Paul would not give directions in what manner a woman was to pray and prophesy in the eleventh chapter, and then prohibit her doing it in the fourteenth chapter.

There are those who say that in the eleventh chapter Paul was not speaking of mixed assemblies. There is nothing in the context to justify such a statement. Indeed, the opposite is true, for her covering of the head was a symbol of her subjection to the man, and worn while in his presence.

I think the better explanation is that given by — Jameson-Faussett and Brown as follows:

"This instance of women speaking in public worship is an extraordinary case, and is justified only by the miraculous gifts which such women possessed, as their credentials. In Acts 2:17, Peter quotes Joel in his sermon as follows:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy. — And on my servants and my handmaidens I will pour out in those days of my Spirit and they shall prophesy."

Again, in Acts 21:9, we read of Philip, the evangelist, who had four daughters who prophesied, and how Paul and Luke entered into his house and abode with him.

Coming back to Paul's command that the women keep silence in the churches, the Scriptures go on to say: "but they are commanded to be under obedience as also saith the law."

And if they will learn anything, let them ask their husbands at home. For it is a shame for women to speak in the church."

This clearly implies that women were to conduct themselves in keeping with the law given in Gen. 3:16. He closes the matter by saying, "let all things be done decently and in order."

All through this discussion of Paul, there is an intimation that there were women in the Corinthian church that were not keeping the woman's place, and had mistaken the equality of grace and the giving of the Holy Spirit along with men as giving them license to get out of their place and assert their authority contrary to the teachings of the word of God and the law of God.

They needed to be taught what many need to be taught today, that the Spirit never speaks contrary to the word of God. And when women act contrary to that word, claiming that they are led by the Spirit so to do, you may rest assured that it is not the Spirit of the Lord but as evil spirit that led them so to act.

It is alarming to what an extent this thing has gone, especially in the North, even in Baptist churches. It is common there for the women to occupy the pulpits while their husbands sit in the pews.

Surely such a thing may be described as the abomination of desolation standing in the holy place, and is very displeasing to God.

But we have not yet mentioned the strongest Scriptures against women taking the place of men in the church. There may be some questions of interpretation concerning the statements in I Cor. There can be none concerning those in I Tim.

First, let us notice the statement

in 2:8. "I will therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting."

One will say that the word "men" is generic, and includes women, but such is not the case. The Greek has two words for man. Whenever they wanted to use a word that was generic and included woman they used the word "Anthropos." But here the word "anthropos" is not used, but the word "anar," which is never used in the generic sense. So when Paul says I will that the men pray everywhere, he uses a term that does not include women. He does not put the negative and say that a woman shall not pray, but he certainly does say that the public praying should be done by the men.

Coming on down, the statements following are more positive and striking. After saying that He wills that the men pray everywhere, He continues:

"In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls or costly array: but (which becometh women profess godliness) with good works."

What would Paul say today, if he could come into one of our churches and see the women who get their fashions from the underworld of Paris with skirts above their knees, and bodices cut low to display the form?

But let us read on:

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in subjection. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Nevertheless, she shall be saved in childbearing, if they continue in faith and charity, and holiness with sobriety."

You will note here that the Scriptures say that the public assembly is not a place for a woman to display her knowledge or to teach others, but to learn in silence with subjection. And the statement is reemphasized by the statement that follows, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in subjection. Over and over again he emphasizes the authority of man, the usurpation of that authority over the woman, and the idea of the subjection of the woman to the man.

Reasons For Subordination

First, because of the law. This evidently refers to the law of God given in Gen. 3:14.

"And the Lord said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, and I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

"And the Lord said unto the woman, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children: and thy desire shall be to thy husband and he shall rule over thee."

And the Lord said unto Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee not to eat, cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Brethren, so long as snakes crawl upon the ground, and so long

as the earth brings forth thorns and thistles, so long this law pronounced upon woman shall be in force in spite of all arguments to the contrary.

Second:

The second reason the Bible gives for woman's place is because of the angels:

I Cor. 11:10, "For this cause ought the women to have power on her head because of the angels." The revised version reads, "For this cause ought woman to have authority on her head because of the angels." Paul is here talking about the covering of a woman's head which was a sign of her subjection to the authority of the man. The passage is very condensed, and evidently means that the woman should wear the sign of her subjection to the authority of the man because of the angels:

These angels are the messengers of God, Greek "angellos," messengers, and J. M. and B. explain this passage by adding, "who are present at our Christian assemblies."

This is a very strong argument that Paul makes, that God has his messengers at our Christian assemblies, and that we should so conduct the meeting in decency and order that the messengers of God who are present may bear to him a good report that He may be pleased therewith.

The third reason the Bible gives for woman's place is the authority of the man. All through the Bible man is given the place of authority in the home and in the church. We have shown how Abraham took his place and was commended of the Lord, and how Rebekah usurped that authority, and made a wreck of the home. This reason stands out in Paul's mind in all he has to say about woman's place in the church.

Fourth:

The fourth reason the Bible gives for woman's place, is the priority of man in the creation. Listen:

"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed then Eve." Until you can change the order of creation, this argument stands.

Fifth:

The fifth reason the Bible gives for woman's place is that she was deceived by the serpent. This seems to be a very weighty reason with Paul, for he continues to say,

"Notwithstanding, she shall be saved in childbearing, if they continue in faith, and charity and holiness with sobriety." We are not to get the impression from this statement that child-bearing is a means of salvation as some would teach. The Greek here is the preposition through. Through or by is so used in the Greek to express not the means of salvation, but the circumstances amidst which it has place.

So in I Cor. 3:15, "He shall be saved: yet so as by fire," lit. through fire in spite of the fiery ordeal through which he must pass.

So here, in spite of the trial of child bearing, she shall be saved.

"Moreover," says J. M. and B., "I think it is implied indirectly, that the very curse will be turned into a condition favorable to her salvation, by her faithfully performing her part in the doing and suffering that God has assigned to her, child bearing, home duties, her sphere, as distinguished from public teaching, which is not her's but man's. In this home sphere, she will be saved on the same terms as all others, by living faith."

Arguments

It is argued by some that Paul was an old bachelor, a woman hater, and his advice not to be followed on this subject.

Mary said in the garden, "They have taken away my Lord." To those who make this argument, we say, "You have taken away our Bible." Who gave the right to say what part of the Bible is to be

followed, and what part to be discarded? I turn here and read Paul said in another place, "All Scripture is given by inspiration of God, and is able for doctrine, for reproof, for instruction, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Our be the spirit of Cotton Mather said: "Let a precept be as difficult and never so disagreeable to flesh and blood, if it is my soul says it is good, let me obey it until I die."

Again, it is argued: "The men will not take the church, suppose there is no leadership in the church, shall the church suffer because of the church die because of the leadership?"

There are many answers to this specious argument. In the first place, God will take care of His work in His own way. To fit into His plan, and not to run before Him. In the second place it is another of the Uzzah and the ark of the Lord. Who are you to get out of the way? Help God save His cause. Remember what Christ said to the apostles, "Put up thy sword again into the place. Thinkest thou that I will now pray the Father, and He will at once give me more than twelve thousand angels?"

In the third place, the Bible in the world to get men into leadership is for women to take his place. And when this is done, God's divine order is violated, one cannot expect God's blessing on the church.

I would close with pointing out in a word the grave danger to the church from this usurpation of the part of women in the church. I have recently talked with one who traveled in one of our Southern states last summer, and he described the condition of the churches as pitiful. Women on pulpits, no night services, no congregations, a social gospel being preached, none of the doctrines, raising money by means of human devices, card playing and even dancing in the churches, unions with all kinds of things, many churches closed to the world and turned over to the devil and bats.

That in the north, but coming south. Already at the Southern Convention the women have usurped the place of men and in many churches they are teaching and speaking in public assemblies. We are on the verge of the south, and if we ignore the plan we may expect the same conditions as we find in the North.

The remedy is to be found in courage on the part of God's people to take a stand against the things that are wrong. In our Convention both southward and northward have come to the point where we are afraid to speak our minds as obstructionists to the modern programme. And if some of them does so declare himself opposed to the set order, he is declared out of order, and steam roller rolls on.

There is one outstanding characteristic of a Christian that seems to me ought to be emphasized in this day and time, and that is boldness.

"And when they saw the boldness of Peter and John, that they knew that they had been with Jesus,

May God help you fellow workers to have that characteristic in your churches, in Greenup, in the General Association, in the Southern Convention, unto the ends of the earth, everywhere you go and everywhere you are, you do, men may take knowledge of you that you have been with Jesus.