

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."—(Isaiah 8:20).

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WHOLE NO. 254

## Making God's Word Practical

Matthew—Chapters—22-28

1. Mr. W's wife had died years before, and he had married again. What claim would his first wife have upon him if all three got to heaven?
2. Mrs. X paid her tithe to the church regularly, but she would hire servants for half the amount they earned, and had no mercy on them when they made mistakes. Find a verse for Mrs. X.
3. Mr. Y's name was on the church roll, but he was one of those very rare people—a successful hypocrite. People hadn't found him out as yet. He thought he was getting by nicely and enjoyed the way he was fooling everybody. Find what Jesus had to say about such a person.
4. Mr. Z argued with his neighbor that it was not long until the world would end. His neighbor insisted that no one knew, but he was sure it would be a long time. Which was right?
5. Mr. XZ was strong for increased armaments. He believed the only way for this country to be safe was to build bigger and better guns and battleships. What did Jesus say about force?
6. Mr. YZ thought it was all right to promote the local church, but that there wasn't any call to give to missions, or encourage their support. Quote Jesus on this subject.

### ANSWERS

- 1.—(22:29, 30); 2.—(23:23); 3.—(23:26, 33); 4.—(24:14, 36); 5.—(26:52); 6.—(28:18-20).

## A Question: What Kind Of a Baptist Is the Editor?

There are many different kinds of Baptists. We are MISSIONARY Baptists and believe in every phase of Mission work as outlined in the Scriptures and practiced by the churches down through the centuries since the days of Jesus Christ and the apostles.

We are also ORTHODOX Baptists. We hold to the doctrines as taught by Jesus Christ and the apostles and contained in the New Testament. Any doctrine, or practice contrary to the teachings of Christ and His apostles is heterodoxy, and heterodoxy is heresy. Orthodoxy when applied to Baptists, means they are Scriptural. Because Baptist doctrines and principles were established by Jesus Christ and His apostles, but the established and accepted doctrines of all other denominations were established by some man or men this side of the New Testament, and many of them in very recent years.

We are FUNDAMENTAL Baptists. A Fundamental Baptist is one who adheres to the faith as set forth by Jesus Christ and His apostles. One who takes the Bible as his only rule of faith

and practice. A true Fundamental Baptist takes the whole Bible, plus nothing and minus nothing. Any Baptist who claims to be Fundamental and fails in this particular is not a real Fundamental Baptist, but is a heretic. The word "fundamental" means or pertains to the foundation or base. We accept the Bible as the foundation for our belief and accept Jesus Christ as the Foundation or base of the Church. He is the only law-giver to the Church.

We are PREMILLENNIAL Baptists. A Premillennial Baptist believes that Christ will come and awaken His children from the dead and change the living saints and call them up to meet Him in the air, after which will ensue on the earth a period of great tribulation. And in heaven the marriage of the Lamb will take place. After that Christ will come to earth and establish His millennial kingdom and reign a thousand years over all the earth.

We are MILITANT Baptists. A Militant Baptist is one who is fighting the good fight of faith. He is a warrior, warring a good

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## General MacArthur and the Bible

Before he was graduated from West Point, General Douglas MacArthur had read the Bible through six times. Thus our thoroughgoing American hero has set a splendid example in his reading of the Bible!

How comparatively few persons—even professing Christians—have read the Bible through from Genesis 1 to Revelation 22!

We would be the very last to discourage the reading of any portion of the Holy Bible, for it is all given by Divine inspiration and is "profitable" (II Tim. 3:16-17).

But along with the perusal of "Daily Devotion" portions, we would encourage reading of the Scriptures. There is no way of knowing what is in God's Book apart from reading it from start to finish.



### GOD'S BANK AIN'T BUSTED YET

The bank had closed; my earth-store had vanished from my hand;

I felt there was no sadder one than I in all the land.

My washerwoman, too, had lost her little mite with mine, And she was singing as she hung the clothes upon the line.

"How can you be so gay?" I asked.

"Your loss, don't you regret?" Yes, ma'am, but what's the use to fret?

God's bank ain't busted yet."

I felt my burden lighter grow, her faith I seemed to share;

In prayer I went to God's great throne and laid my burden there.

The sun burst from behind the clouds, in golden splendor set; I thanked her for her simple words:

"God's bank ain't busted yet."

And now I draw rich dividends, more than my hands can hold, Of faith and hope, and love and trust, and peace of mind untold.

I thank the Giver of it all, but still I can't forget

My washerwoman's simple words:

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## The Place Of Women In a New Testament Church

Sometime ago the editor sent me an article which contended that the Bible gave to women official equality with men in the church. The article was sent me without the name of the author and at the request of the editor, I am replying thereto.

It is an excellent example of wresting the word of God (2 Pet. 1:16) and handling it deceitfully (2 Cor. 4:2). But the writer is consistent in contending for full official equality of women with men, even in the ministry. This position is much more sensible than the weak plea that women may speak in the church, but must not be ordained to the ministry. The Bible as certainly forbids one as it does the other.

And the writer of the article has done as good a job as any man has ever done toward making the word of God of no effect on the woman question. He misapplies, twists, and denies the Scripture, and his arguments are pitifully weak and vicious; but no man has ever done any better with this contention!

The crux of the whole matter is the interpretation of 1 Cor. 14:34-38 and 1 Tim. 2:8, 11-14.

If these passages will not allow themselves to be set aside, then everything else he says is mere drivel—which it truly is. Consequently it is well to quote passages here in full. I shall give them as they appear in the revised Version:

"As in all the churches of the saints, let the women keep silence in the churches: for it not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you the word of God went forth? or came it unto you alone?"

"If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant." (1 Cor. 14:34-38).

"I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.... Let a woman learn in quietness with all subjection." (Continued On Page Two)

## THE FIRST BAPTIST PULPIT

### "What the Bible Teaches About Man"

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4).

One day during the time of his Protectorate in England, Cromwell had an artist paint a picture of himself. When it was completed, Cromwell looked the part of a very handsome man. When he saw the picture for the first time, he said, "Where's the wart that is on my nose". He asked this of the artist who had left it off in making the painting. The artist replied that he

thought Mr. Cromwell looked better without the wart. To this Cromwell declared, "That may be true, but what you have produced is not a picture of me. I want a true picture of myself." Tonight beloved, I want to paint each of us just as we are, being careful not to remove any spiritual warts, imperfections, or blemishes from the character of any of us.

### I

WHAT IS MAN IN CREATION? Originally MAN WAS CREATED IN THE IMAGE OF

GOD. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them". (Gen. 1:26, 27). He was spiritually pure; he was physically perfect; his conscience was un-

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### MODERNISM'S FRUIT

The president of one of the big schools of Texas is an acknowledged modernist, though a member of the Baptist church. He said that if the issue is pressed between science and the Bible, he will have to take the side of science. Poor Moron!

In his school they had another party down in the city at one of the swell cafes. They all got drunk and when the women got through casting off their superfluous clothes, all they had on was their hose and slippers. Cry out aloud and spare not.

—News and Truths

### USING GOSPEL TRACTS

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good". (Eccl. 11:6, R. V.).

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". (Psa. 126:6).

### A word of Caution

1. Read carefully the tracts you distribute and make sure that they are evangelical and true to the Word of God.

2. Select tracts that are attractive, well printed on good paper, with readable type. Cheap looking tracts are not becoming the Christian message or ministry.

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## The Baptist Examiner

John R. Gilpin—Editor

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## A QUESTION: WHAT KIND OF A BAPTIST IS THE EDITOR?

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warfare for Christ. He is a soldier, enduring hardness for Christ. A Baptist who is not militant is a poor specimen of a New Testament Baptist.

A Missionary, Orthodox, Fundamental, Premillennial, Militant Baptist is a Baptist who believes in a supernatural Bible which tells of a supernatural Christ, who spoke supernatural words, who performed supernatural miracles, who died a supernatural death, who rose in supernatural power, who ascended in supernatural glory, who lives and intercedes a supernatural priest, who is soon coming in supernatural victory, to establish a supernatural kingdom and one thousand years' reign on the earth.

We believe the following doctrines to be sound and in perfect harmony with the teachings of God's word:

1. We believe in the Verbal Inspiration of the entire Bible, that not only the ideas of the Bible are inspired but the very words are God breathed. Acts 11:16; 2 Pet. 1:21-22; Acts 28:25-27; Rev. 1:1-2; 2 Tim. 3:16-17.

2. We believe in the Virgin Birth of Jesus Christ, that He had an earthly mother but that God was His Father. We believe He was both God and man—the God-man. Isa. 7:14; Isa. 9:6; Mat. 1:21-23; Lu. 1:27-35; John 3:14-17; Lu. 19:10.

3. We believe in the Genesis account of Creation—that man was created by a special act of God, and do not believe in the modern theory of evolution with respect to creation. Gen. 1:27-28; 2:7, 10:32; Acts 17:26; Col. 3:10.

4. We believe that Jesus Christ Instituted His Church while He was in the world in person—during His personal ministry. Mat. 4:12-22; Mat. 10:5-8; Mat. 16:18; Mk. 3:12-19; Lu. 6:12-19; Mat. 28:19-20; John 3:29.

5. We believe the Ordinances of the church were given to the church by Jesus Himself during His personal ministry. Mat. 28:19-20; Lu. 22:29-30; Jno. 4:1-2. The ordinances are two, Baptism and the Lord's Supper.

6. We believe the Commission to evangelize the world was given by Jesus Christ in person to His church and was not given to preachers, boards, synods, sessions, presbyters, popes and potentates, but to the church and the church alone as an institution. Mat. 28:19-20; 16:19; Mk. 16:15-16.

7. We believe that the maintenance of the church as an institution is one of the fundamentals. Mat. 16:18; Mat. 28:19-20; Eph. 3:21.

8. We do firmly believe that

only baptisms administered by the authority of a Baptist church are Scriptural baptisms. Mk. 1:5-9; Acts 1:22; Acts 19:1-4. The baptism of John the Baptist was Christian Baptism and besides it there is no other Scriptural baptism.

9. We firmly believe that repentance and faith are prerequisites to baptism and essential to the salvation of the soul. Mat. 3:1-13; Mk. 1:3-5; Acts 2:41-42; 3:19; 8:35-39; 10:44-48.

10. We believe that repentance is more than a mere moral reformation—that it changes the very nature of man and that after he has genuinely repented that he is a new creature in Christ Jesus. 2 Cor. 5:17; Jno. 3:3-5; Acts 3:19.

11. We believe that baptism is a complete immersion in water. Mat. 3:13-17; Mk. 1:5-11; Jno. 3:23; Acts 8:36-39; Rom. 6:4; Col. 2:12.

12. We believe that salvation is wholly of grace without any mixture of works whatsoever. Eph. 2:8-10; Titus 3:5; Rom. 4:1-6; 4:16.

13. We believe in the personal Second Coming of Christ to this earth and that in connection with His coming the dead saints will be raised from the dead and the living righteous will be changed (translated) and all caught up together to meet the Lord. 1 Thess. 4:14-17; 1 Cor. 15:51-54; Lu. 17:34-36.

14. We believe in the eternal punishment of the wicked forever in hell. Mk. 9:43-48; Mat. 18:8; Judges 7; Mat. 25:41; Rev. 20:10; 14-11; Mat. 25:46; Dan. 12:2.

15. We believe there will be two resurrections—one for the righteous and one for the wicked. Dan. 12:1-2; Jno. 5:28-29; Rev. 20:5-6; Lu. 13:13-14; 1 Cor. 15:23.

16. We believe there will be a Millennium of 1000 years in which Jesus Christ with His people will reign over the earth in peace and prosperity. Psal. 10; Zech. 14:9; Rev. 11:15; 5:10; 20:2, 3, 4, 5, 6, 7; Mat. 25:31; Jer. 23:5-6; Lu. 1:32-33; Isa. 9:6-7.

17. We repudiate the practice of pulpit affiliation which is practiced by many. 2 Jn. 1:10, 11; Amos 3:3; Rom. 16:17; 2 Thes. 3:6, 14; 2 Tim. 3:5.

18. We believe the Bible thoroughly furnishes us unto all good works, hence we do not believe that any means, except Scriptural means, should be employed in missionary work. We believe that every dollar contributed for missions or any other purpose should be used for the purpose for which it is collected.

19. We believe in every phase of the missionary work as taught in the Bible, but we do not believe in turning our mission work over into the hands of boards and conventions and high salaried secretaries to lord it over God's heritage. Mat. 20:25-28; 1 Pet. 5:1-3. The churches of Jesus Christ are the executives of the kingdom. The commission was given to them as such. Mat. 28:19-20.

20. We believe in the cooperation of churches in associated capacity on an absolute equality, and not the larger and richer churches lording it over the smaller and weaker ones. 2 Cor. 8:14.

21. We believe in carrying on our work according to the teachings of the Bible without the use of high-pressure methods. We do not believe in begging and persuading people to join the church, but believe in preaching the simple gospel and leaving the results with the individual and the Lord.

22. We believe in an absolute Equality of Membership. Mt. 23:8.

23. We believe in Restricted

Communion. I Cor. 11:18-20.

24. We believe in the Perpetuity of the church and that it has been persecuted in every century since the days of Christ and the apostles, but it has never persecuted anyone. Mt. 16:18; Eph. 3:2.

## THE PLACE OF WOMEN IN A NEW TESTAMENT CHURCH

(Continued From Page One)

jection. But I permit not a woman to teach, not to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." (1 Tim. 2:11-14).

Now note:

1. In the first passage we have not direction applicable exclusively to the church at Corinth, but the women there are commanded to comport themselves in the manner of women in all other churches. It seems that only at Corinth were women getting out of their place, and Paul here directs them to be in subjection.

2. The second passage also shows that the command for silence on the part of women was not applicable to Corinth alone. Timothy was serving the church at Ephesus at the time Paul wrote to him.

3. Paul grounds his injunction in the first passage with "as also saith the law," and not on the ground of conforming to social standards of heathen environment. Furthermore he affirms that "it is shameful for a woman to speak in the church," and not that the heathen consider it shameful for a woman to speak in the church. Moreover, if Paul had been here recommended concession to heathen environment, why did he not say something as follows, as in 1 Cor. 7:6, "I speak this by permission (concession)," and not by commandment," instead of saying that the things he wrote constituted "the commandment of the Lord"?

4. Paul points out that those who reject this provision concerning women take the position of establishing what the word of God ought to be instead of receiving it as it is. "What? was it from you the word of God went forth? or came it unto you alone?" In other words, are you the authors of the word of God or only the recipients of it?

5. Moreover he makes acceptance of this and other provisions in the chapter a test of one's call as a prophet and even of his spirituality!

6. In the second passage Paul indicates that public prayer is to be restricted to men; for, in saying, "I desire therefore that the men pray in every place," he uses for "men" in the Greek, not the generic "anthropos," but the specific "aner," which distinguishes men from women and boys.

7. In this place Paul manifestly sets forth his settled and universal policy with reference to women in the church. He says: "I permit not a woman to teach, nor to have dominion over a man." This effectively answers the contention that Paul's women helpers preached. Will you take Paul's word for it? or do you prefer the word of somebody today?

8. Moreover the universal application of this second passage is made unmistakable by reference to creation and the fall. Woman is not to teach nor in any way to have authority over man because Adam's prior creation makes man the head of the race. And woman's deception

in the fall manifests in her a character that makes her unsafe as a teacher. Psychologists know that women are dominated mainly by their emotional nature and characteristically arrive at conclusions by intuition rather than by mature deliberation. Thus they are easily misled. I HAVE NEVER SEEN A SINGLE WOMAN THAT REJECTED GOD'S PLACE OF SUBJECTION FOR WOMEN AFTER IT HAD BEEN PRESENTED TO HER THAT WAS SOUND IN OTHER MATTERS.

It is plain, therefore, to all that have eyes to see and hearts that are open to the truth that Paul, by inspiration, in the passages given, defines woman's sphere for all churches of all ages. If this is not true, then how should Paul have written the passages in question in order to make it true?

And what does the writer of the article have to offer against this plain revelation of God's will? Only sophistry, assumption, and inference. He should join the Methodists, for I am sure he could help them prove that the Bible teaches infant sprinkling. He pursues the same methods they pursue. "WHO IS THIS THAT DARKENETH COUNSEL BY WORDS WITHOUT KNOWLEDGE?" (JOB 38:2).

Now for a brief and pointed disposal of his dodges that have not been noticed specifically already. One will search in vain to find evidence that God appointed Deborah as judge of Israel. She herself recognized it as irregular when, after Barak had refused to lead the army against Sisera unless she would go with him, she said: "I WILL SURELY GO WITH THEE: NOTWITHSTANDING THE JOURNEY THAT THOU TAKEST SHALL NOT BE FOR THINE HONOR; FOR THE LORD SHALL SELL SISERA INTO THE HAND OF A WOMAN." (Judges 4:9). God permitted Deborah to be a judge, just as He permitted Israel to have a king later on, though, it violated His will of pleasure; and He permitted Deborah to be judge because the men were all sissies. Moreover note four facts: (1) Deborah did her judging at home. Judges 4:5. (2) The fact that God led and blest her does not prove his approval of her position, for he led and blest Balaam, a false prophet (2 Pet. 2:15; Jude 11; Rev. 2:14), on one occasion. Num. 22:24; 31:8, 16. (3) It is the word of God and not the conduct of individuals by which we are to be guided. Paul affirmed that the law required the subjection of women. 1 Cor. 14:34. Thus Deborah was out of her place. (4) Deborah was not in the church. Therefore her conduct has no bearing on the present issue.

The woman at the well (John 4:16) had no commission from Christ except to call her husband. Whatever she did more, was on her own accord. However there is no indication that she did more than to speak in an informal way to such as she met, which the Bible allows.

The women that were sent from the cross were sent on a private errand and not to make a public address. I should have no hesitancy in sending women today on a similar errand.

The case of the adulterous woman (John 8:3-11) touches neither top, side, nor bottom of the question. The question at issue is not as to either SOCIAL or SPIRITUAL equality of women with men, but as to their OFFICIAL equality IN THE CHURCH.

Gal. 3:28 says not one word about OFFICIAL equality of women with men in the church, but only that women and men

share alike in Christ's redemptive work. This passage no more proves that women should speak in the church than it proves that men can bear children. It teaches race equality to the extent that it teaches sex equality. Hence, if it is to be taken as teaching full equality in every respect, how about the intermarriage of the white and black races?

The fact that "diakonos," of its thirty occurrences in the N. T., is three times translated "deacon" and once is applied to a woman (Rom. 16:1) is rather flimsy evidence that deaconesses are of divine appointment. But, even if Phoebe was a deaconess, that does not prove that she spoke in the church, and, if she spoke in the church, she violated a commandment of the Lord!

Priscilla did her work in conjunction with her husband and privately. Hence her case has nothing to do with the public ministry of women. Acts 18:26. If she had violated God's commandment as expressed by Paul, she would have been just as guilty as any other woman who flouts the word of God.

There is no indication that Anna (Luke 2:36-38) spoke other than informally to those who passed in and out of the temple. Besides, the word of God is no guide and not the conduct of Anna nor that of any other mortal.

On the day of Pentecost we have but one recorded public address, and Peter made that. Those who are filled with the Spirit do not violate what the Spirit inspired Paul to write as the commandment of the Lord. Notice how the writer of the article adds to the word of God in saying: "ALL," both men and women, spoke PUBLICLY, "the Spirit gave them utterance!" He adds the word "publicly," which is neither stated nor implied in the Scripture. He may well read Prov. 30:6 and Rev. 22:19, which certainly applies in principle to all of God's word.

As to prophetesses: there were prophetesses at Corinth (1 Cor. 11) and they were forbidden to speak IN THE CHURCH. 1 Cor. 14:34. One can as truly prophesy to one and that privately as he can to one thousand publicly. And it is significant for we have not one recorded formal public address by a woman in the N. T., just as we have not one woman ordained to the ministry.

Prophetesses at Corinth evidently were committing two evils: (1) They were speaking in the church. (2) They were doing it with uncovered heads. In 1 Cor. 11 Paul corrects the latter and in 1 Cor. 14 he corrects the former. Note a similar progressive revelation in regard to eating meat in an idol temple in 1 Cor. 8:8-13 and 10:19-21. First Paul treats the matter from the standpoint of one's influence over a weak brother, then he prohibits it altogether as a thing wrong within itself.

The statement that 1 Tim. 3:11-15 "does not cover the subject of woman's official position in the church," but "applies" (Continued On Page Four)

## GOD'S BANK AIN'T BUSTED YET

(Continued From Page One)

"God's bank ain't busted yet." Oh, weary one upon life's road, when everything seems dreary, and losses loom on every side, and skies seem not so clear, Throw back your shoulders, lift your head and cease to chafe and fret. Your dividends will be declared. "God's bank ain't busted yet." (Mrs. Bessie Tichelaar)



# WHAT THE BIBLE TEACHES ABOUT MAN

(Continued On Page Three)

fainted; his mentality was sound. We get a hint as to man's perfect condition mentally when we see him naming the animals which God had created. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof". (Gen. 2:19).

It is almost impossible for us to conceive of man in his original condition, for none of us, with our imperfections, can imagine or picture a perfect being. The best man of today, morally speaking, as compared with Adam before sin entered the human family, would fade into nothingness when compared thereto. Today, each manufacturing concern delights in advertising its articles as being almost perfect and free from impurities. Ivory soap enjoys the reputation of being 99.44 per cent pure. Originally man was a 100 per cent pure product.

What a character was man in his primitive estate. "Lo, this have I found, that God hath made man unright." (Eccl. 7:29). There was not one wrong in the tabernacle of human nature. He was truly a glorious creature, with no impurities to be seen without. There was no blemish in the eye, as though looking for some unclean thing. His tongue spoke nothing but the language of Heaven. In his conversation, his talk and his bearing, the light of God shown forth to glorify man's creator. Man's heart then was the temple of God. His conscience then was not to annoy, but to direct him. There was nothing to disturb him, and nothing within his heart to reproach him by way of sin. Such beloved, was man in his original creation.

## II WHAT IS MAN TODAY?

FROM THE DAY OF ADAM'S FALL, EVERY MAN HAS BEEN BORN A SINNER. The heart that was once the temple of God, is now a den of thieves. Look at man, once comparable to a fair palace, but now lying in ashes. Let us stand by the ruins which has come through sin and drop a tear, when we consider that man once created by God, is not the man you and I know today, nor the man which we are ourselves today. Our primitive glory is gone.

MAN WHO WAS ONCE SPIRITUALLY PURE, IS NOW SPIRITUALLY IMPURE. Throughout the Scriptures, we are told this. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually". (Gen. 6:5). "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one." (Ps. 14:3). "Behold, I was shapen in iniquity; and in sin did my mother conceive me". (Ps. 51:5). "For there is not a just man upon earth, that doeth good, and sinneth not". (Eccl. 7:20).

From the day that sin entered, man has been spiritually impure. When bacteria enters an apple, that apple begins to decay and rot. Man is just like that. Ever since the day that sin entered the world, man has been

spiritually decaying. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags". (Isa. 64:6). "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these come from within, and defile the man". (Mk. 7:21-23). "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God". (Rom. 3:10-23).

I read sometime ago of a man who had discovered a remedy for snake bite. In order to demonstrate this remedy, he allowed a poisonous reptile to bite him in five places. He treated four of these, but overlooked the fifth. An hour later, he was dead. There was poison in his blood, and that poison brought about death. We are all just like that. We have been bitten by the old serpent, even Satan, and he has placed the poison of sin within the moral and spiritual blood of each of us. When God made us, we were spiritually pure. Since man unmade himself, we are spiritually impure. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe". (Gal. 3:22).

When the ark was captured by the Philistines in the days of Eli and Samuel, Eli's daughter-in-law, being with child, because of the sorrow that accompanied the battle, gave premature birth to her child so that she herself died, yet the child lived. Ere she departed, she named the child Ichabod, meaning, "THE GLORY IS DEPARTED". Look at man as he was originally, being entirely pure spiritually and see him as he is today impure in every detail. Let the spiritual name of each of Adam's fallen descendants be "Ichabod", and may we lament and drop a tear, yea may we weep much because of man's spiritual impurity today.

Not only is man spiritually impure, but he is TODAY PHYSICALLY IMPERFECT. All of us are subject to sickness, disease, and death. "Then when I lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death". (James 1:15). This was not true with Adam prior to his sin. Had he never sinned, he would have never known the meaning of sickness, disease, nor death.

Just after the entrance of sin, we read the "History of Nobodyism". This is the fifth chapter of Genesis, and is thus called

because it barely mentions the names of nine individuals who lived, but no events of their lives are given. In this one short chapter of just a few verses, we read eight times, "And he died". This is only a little while after man was created with a physically perfect body. What a contract between the physique of Adam originally, and the physique which Adam had after the entrance of sin. Ponce de Leon, years ago, searched for a fountain of perpetual youth wherein he might bathe and thus retain his youth eternally. Such a fountain was never found, and man continues to suffer with disease, sickness, and death, all because of the sin of Adam.

MAN'S CONSCIENCE, THOUGH PERFECT AND UNTAINTED ORIGINALLY, IS NOW CORRUPTED AND VITIATED. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". (I Cor. 2:14). Paul speaks of those, "Having their conscience seared with a hot iron". (I Tim. 4:2). "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an EVIL CONSCIENCE, and our bodies washed with pure water". (Heb. 10:22). This verse thus reveals that prior to conversion man has "an evil conscience".

I once knew a lad who was tempted to enter a circus. He refused on the basis that his father would not like for him to do it. To which the tempter replied, "But your father need never know of it". Without a moment's hesitation, the boy said, "But I would know it, and whenever father came home, I could not look him in the face". This is the reason beloved, that we can't look God in the face; that is the reason that sinners are not comfortable in prayer meetings; that is the reason the unsaved don't like to go to church. The conscience that was once without a blemish, is today so tainted and distempered and distorted that the poor creature cares not to come into the presence of God.

THE MIND OF MAN TODAY IS LIKEWISE AFFECTED. It is spoiled of its primitive glory, and it is covered over now with confusion. As Sampson fell into the hands of the Philistines and through them lost his eyesight, so we have fallen into the hands of our adversary, Satan, who has deprived us of mental insight. "There is none that understandeth". (Rom. 3:11). "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled". (Titus 1:15). "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such as one as thyself: but I will reprove thee, and set them in order before thine eyes". (Ps. 50:21). "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of thier heart". (Eph. 4:17, 18).

In Mark's Gospel, (5th chapter), we read of the Gadarene demoniac who lived in the tombs. When he was healed, his mind was restored him. That is to say, he was insane until he was saved. Just as we would say today that every sinner is a spiritual lunatic until he comes to the saving knowledge of Jesus Christ.

Have you ever noticed one who was insane? He thinks that he is perfectly alright, and so does each sinner until the Spir-

it of God begins to work within his life. That insane man not only imagines himself alright, but thinks that everyone around him is insane. It is thus with the unsaved man—the spiritual lunatic, he thinks that he is not only alright himself, but in contract with himself, he can see the faults, flaws, and imperfections of everyone around him. It is only when one has been redeemed that his spiritual mentality is complete. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind". (2 Tim. 1:7).

How unteachable in the matters of God is man prior to the renewal of his mind. You can tell man how to advance in worldly wealth, or how to gratify his lusts, and he will quickly understand. Tell him how that he may be saved, and how his heart may find rest in Jesus Christ, and it is impossible for the light to shine through. He is apparently overwhelmed with gross darkness in spiritual things.

Look again at man. HIS EVERY DEED INFERS THAT HE IS UNIVERSALLY depraved. Here is a four-fold chord against Heaven and Holiness. Man is spiritually impure, he has a tainted conscience, he is physically imperfect, and he has a distempered disordered mind. Thus each sinner stands out against God in rebellion and opposition. What a picture this presents of man in his condition today.

## III

What is man GOING TO BE IN ETERNITY? This will depend upon what man does with the Lord Jesus Christ in time.

THE UNBELIEVER IS LOST, AND WILL CONTINUE IN SIN. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15). "He that is unjust, let him be unjust still". (Rev. 22:11).

At the Castle of Chillon on Lake Geneva, leading from the dungeon was a well which extended down to the water of the lake. The perfidious old jailer would whisper, "Three steps and liberty". The poor dupe would fall down the shaft lined with knives and spikes, in the lake to die. This beloved, is the liberty of sin. It is the eternal future for each one who continues on in time without the Lord Jesus Christ as Saviour.

AS TO THE BELIEVER, HE WILL BE RESTORED TO HIS ORIGINAL CONDITION. YES, EVEN BEYOND HIS ORIGINAL CONDITION. For man originally had a perfect human righteousness without sin. In eternity, I and all believers will have a perfect Divine righteousness without sin. That sinner who thus accepts Jesus Christ now as Saviour, will live on forever with the Lord. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labours; and their words

do follow them". (Rev. 14:13). "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night and in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." (Rev. 7:13-17).

What a day it is going to be when we enter into that glorious tomorrow in eternity with God. I recall very distinctly the first time that I was ever away from home for any period of time. When just beyond 17 years of age, I was absent from home for over five months. I was with people all the time who were strangers to me, all except one. I was away from my home church, and from my boyhood companions. I grew lonesome and homesick over and over again. The last week of my absence from home, I lived in constant expectancy. I finished my work on the last day at 2:30 in the afternoon. At 3:00 I caught a train and rode all the way across the state. Though I have learned long since to sleep on a train irrespective of the roughness of the road bed, I did not sleep a wink that night, nor could I have slept even if the road bed had been built on pillows. At mid-night, I got off the train in my home town. I walked by the home where Mrs. Gilpin, who was then my childhood sweetheart, lived. There wasn't a light to be seen in her house. I walked on out to my father's farm a mile and half in the country. It was a great joy to me to see the old home again. Since a wonderfully brilliant moon was shining, I stopped to look about. The old place never looked so good to me before. Then I knocked on the door, and called to those within. My father, now gone to glory, said, "Why it's John, he has come home". Soon the house was lighted, and a royal welcome was given me. It was then for the first time that I realized that I was home.

Some day beloved, I am going to have a welcome like that in Heaven. The only difference is that the welcome that I get then will be far greater. No one will be sleeping, but they will

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## BROTHER DICKERSON'S RETURN

Elder C. W. Dickerson and family are expected to arrive at Miami, Florida, via Pan American Airways on December 16, the Lord willing. For over three years it has been the happy privilege and responsibility of this editor to collect and forward monies for the support and maintenance of Brother Dickerson and his family in Brazil.

Brother Dickerson has done a good work there and deserves a needed rest. Pray for him that the Lord may give him a safe journey by plane to Miami and a safe journey home to Russell in the editor's car.

I am sure that many of our churches will be wanting the services of Brother Dickerson by way of supply, and we invite you to write us at once so that he may contact you as he plans his itinerary after a brief rest in Russell.



## THE PLACE OF WOMEN IN A NEW TESTAMENT CHURCH

(Continued From Page Two)

to the proper relationship of the woman with her own husband" is ludicrously absurd. His reason for this foolish statement is plain. He must get rid of the passage or have his contention upset. I suppose, then, that 1 Tim. 2:11, 12 applies to the home; and thus, according to our wise informant, even in the home women must "learn in silence" and are not allowed to speak! He writes to amancipate women from God's benevolent regulations, but puts them under far more severe restrictions. What kind of a mess is he in?

The contention that the apostles could not establish an ordinance (used in its broad sense of "rule") and that "all New Testament ordinances or rules are found in the Gospels" is contrary to Matt. 16:19; 18:18; John 16:13-15; 1 Cor. 7:17. Where in the Gospels do we have the deaconate and the qualifications of the office; the qualifications of bishops; the rule as to eating meat in an idol temple; the rule that a believing widow may remarry "only in the Lord" (1 Cor. 7:39), that is, only to another believer; the rule as to the impossibility of eating the Lord's supper when the church is divided (1 Cor. 11:18-20); the regulations concerning the support of widows (1 Tim. 5:3-10); and the proper disciplinary procedure for the church in cases of gross immorality (1 Cor. 5)?

His reference to the new covenant (Heb. 9:15-18; Gal. 3:15) is the most puerile of all. The new covenant concerns only the matter of salvation, and not rules of decorum in the church. Truly a drowning man will grab at even an imaginary straw.

Finally, 1 Cor. 11:16 means just the opposite of the interpretation he puts upon it. It means that the apostles and churches had no such custom as having women praying or prophesying with uncovered heads.

(Note: I should like to hear from Baptists in both West Virginia and Virginia that believe in woman's position in the church, as set forth herein. Address: T. P. Simmons, Racine, W. Va. To each one that so writes I will send a complimentary copy of my booklet, "The Bible Doctrine of Election.")

## "WHAT THE BIBLE TEACHES ABOUT MAN"

(Continued From Page Three)

be watching for me to come home. There will be souls who have been saved here in Russell who will be looking for me. Then there are those who have been listening to these radio broadcasts who have been saved, and others who have been blessed thereby, who will be watching for me. Then there are those who have read my books and my tracts; I expect to meet people from all around the world who have been saved through the reading of my gospel tracts. What a glorious future is in store for that one who is a child of God.

To recapitulate: MAN WAS ONCE HUMANLY PERFECT; TODAY HE IS IMPERFECT; TOMORROW, IN ETERNITY HE WILL BE DIVINELY PERFECT. ALL THAT I LOST IN ADAM, I HAVE GAINED BACK IN JESUS CHRIST, AND MORE TOO. How I thank God tonight for Jesus Christ.

It is said that some years ago the king of Abyssinia took a British subject, by the name of Campbell, prisoner. They carried him to the fortress of Magdala, and in the heights of the mountains put him in a dungeon, without cause assigned. It

took six months for Great Britain to find it out, and then they demanded his instantaneous release. King Theodore refused, and in less than ten days ten thousand British soldiers were on shipboard and sailing down the coast. They disembarked and marched seven hundred miles beneath the burning sun up the mountains to the very dungeon where the prisoner was held; and there they gave battle. The gates were torn down, and presently the prisoner was lifted upon their shoulders and carried down the mountains and placed upon the white-winged ship, which sped him in safety to his home. It cost the English government twenty-five millions of dollars to release that man, yet it did not cost the man one penny. It is thus with redemption; it costs God everything, it costs man nothing. May you now receive Him as your Saviour, and this night become a child of God.

## USING GOSPEL TRACTS

(Continued From Page One)

3. Use tracts that are well written, free from grammatical errors, and easily read. Ignorance is no credit to the cause you represent.

4. Hand out tracts with a pleasant, courteous word. Let your looks and manner be becoming the "Good News" you seek to broadcast.

### A Few Suggestions

1. Always enclose a carefully selected tract in your letters, whether private or business. Remember we are ambassadors of Christ and here on business for the King. "Be instant in season and out of season."

2. Have a supply of tracts near the front and back doors of your home, or in some convenient place in your office, so you can hand a copy to the friend, neighbor or stranger who may call.

3. Always carry tracts with you, when you go to the store or market to do your shopping, so you can give one to the clerk who waits upon you. Frequently you can hand one to a clerk who is not busy waiting upon customers. The merchant can place a tract in every package he delivers.

4. Those who are traveling on street cars, railroad trains and buses, without anything particular to do, will generally accept a tract. Give one to the person next to you, and to those near by. It will generally be accepted and appreciated, and may lead to a personal conversation on the subject of "Salvation."

5. The railroad stations afford opportune places to hand out tracts tactfully, quietly, one by one, here and there; the same is true in the summer time, concerning those who are resting in the city parks or summer resorts.

6. Often on the street cars, elevated trains, and at the depots, you will find tin boxes that are empty, in which you can place a few tracts for the traveling public; also leave one on the window-sill, or on the car seat.

7. At open-air meetings, it is a good time to hand tracts to those who are passing by, and to those who are leaving the crowd after listening for a while to the singing and speaking.

8. By the use of "Tract Holders", placed in depots, restaurants, hotels, barber shops, drug stores, laundries, factories, hospitals, etc., many tracts will find their way into the hands of the unsaved. It is well, if possible, to have these "holders" supplied by a "Tract Committee" from some Bible class, or young people's society. There should also be one or more "Tract Holders"

in every church, one at each exit, well filled with tracts for young and old, and the people encouraged by the pastor or the tract committee to take them for prayerful distribution. By the use of a rubber stamp, the tracts can be made to serve also as an announcement of the regular Sunday services, or other meetings of the church. (Write the Colportage Association for a descriptive circular of an attractive metal tract holder at a moderate price.)

9. When the regular church services or special evangelistic meetings are being held, a worker can stand in front of the church, tabernacle, tent or hall, and hand out tracts to those passing by, with a cordial invitation to attend the services then in session. They are seldom refused. Again, a rubber stamp can be used to announce the time and place of the meetings.

10. From time to time, it is well for the church or Sunday school to place a tract in every home with a personal invitation to attend the church services, Sunday School, or young people's meetings. This has been done with good results.

### A Word of Encouragement

Make it a rule to give out a few tracts every day. Watch for opportunities. Pray for courage and wisdom, and for God's blessing upon His Word to those who read. By so doing, you will experience daily the joy of the Lord, and have the double assurance that "your labor is not in vain in the Lord."

The late J. Hudson Taylor, who founded the China Inland Mission, was brought to a saving knowledge of the Lord Jesus Christ at the age of fourteen by reading a gospel tract which had been left on the table in his own home.

A railroad agent, who made it a rule to give a tract to every one who purchased a ticket, reported that twenty or more persons had written him that they had been converted as a result of reading the leaflets he had placed in their hands. "He that winneth souls is wise."

A few years ago, a young man came out of a gambling house in Chicago late at night, after losing every cent he had, and not knowing where to go, nor what to do. While standing on the street in a state of despair, a Christian worker, passing by, handed him a gospel tract. As the young man read it under a street lamp, he was convicted of his sinful, lost condition, and his need of salvation. By the tract, he also learned the way of salvation, and right where he stood, he bowed his head and called upon the Lord to save him. God heard his cry and he was happily saved that night. Today he is the superintendent of a mission for the Lithuanian people and many have accepted Jesus Christ as their Saviour as the result of his ministry. Who handed him that tract? God alone knows, but the one who did will surely have reason to rejoice when Christ shall come to reward his faithful servants.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

There is no likelihood of an early reduction in the wages of sin.

If there is enough Scriptural evidence for one Christian to be a Baptist, then every Christian should be a Baptist.

Pray for the best, expect the worst, accept cheerfully whatever God chooses to send.

## "I Should Like to Know"....

### 1. What kind of bread should be used in the Lord's Supper?

Unleavened bread, the same kind that was used in the passover. The Master used that kind the night He instituted the Lord's Supper. Any Old Testament passage that tells about the kind of bread used in the passover will describe the kind used in the Lord's Supper.

### 2. What kind of wine should be used?

Fermented wine. That was the kind used in the passover. This was the kind the Master used when He instituted it. The wine used at Corinth was the kind that made some of them drunk. The only wine that symbolizes the sinless body of Christ is fermented wine, that by fermentation has had all the corruption of nature taken out of it.

### 3. Why should Baptists move their membership when they move?

Because the Master said do it. In Matt. 5:13-16, the Master makes it exceedingly clear and plain that a Baptist ought to put his light on the candlestick where he lives. If he lives one place and has his membership somewhere else, then his light does not shine anywhere. It does not shine where he lives because he does not have it on the candlestick there. So his light does not shine anywhere. I have been living in Russell nearly fourteen years. As I have watched Baptists who moved to Russell and did not bring their membership these fourteen years, I have observed three results of Baptists not moving their membership when they do their household goods. They either had lots of sickness and affliction; or their children went to the bad; or they lost their property and had lots of financial troubles. Selah!

### 4. My tithe is \$30 per month. I used the tithe for one month. How much must I add to the tithe when I put it in the treasury?

\$36 in all. The Bible says add one-fifth thereto. Lev. 22:14; 27:13.

### 5.—What is a pygarg —Deut. 14:15?

A species of antelope.

### 6. I receive my income on the 15th and 30th. On the first Lord's Day I put one half of my tithe in the treasury, holding the balance until the next Lord's Day. Should it all be put in the first Lord's Day?

Yes. I think that is the teaching of 1 Cor. 16:1, 2.

### 7. A pastor says a church has no say over the pulpit; that is his throne. The church has no say as to who holds the revivals or works in an institute and that he can go away without asking the church just so long as he has some one to fill his place.

He bases his statement I suppose on Acts 6:1-4. The preacher is God's ambassador or prophet and speaks for Him. The Spirit chooses His message and gives him power in its deliverance, if he is filled with the Spirit. But the pulpit is not his throne. He has no throne. He is among them as one who serves. He is not a Lord over God's heritage but an ensample to the flock. Both Paul in Acts 20:28 and Peter in 1 Pet. 5:2 teach that a pastor is an overseer. As overseer, he has some authority but his authority is not in him but in his office. The church certainly is responsible for what is preached in the pulpit. With responsibility there must be some kind of authority. Some churches go too far; some deacons go too far; this preacher went too far.

Many churches turn over to

the pastor the selection of a to aid in the meeting. The all right for the authorities still in the church. So supplies and institutes. The authority is with the church not with the pastor. The pastor has no more authority boss the church than the church has to boss him. The relationship is mutual; but Christ is Head of each local church. The Holy Spirit is His vice-gent over all church affairs both pastor and church are under the control of the Holy Spirit there will be yielded upon the part of both to Holy Spirit and neither pastor nor church will trespass the rights of the other.

### 8. Is it right for a Baptist preacher to spend part of time at a bucket shop and speculate on stocks and bonds?

In answering this question go contrary to our rules, we are to answer no unsigned question, but in this case, I am I do not know the question. I can answer it without having any idea as to who the gambler is about whom I am talking. Any preacher who ought to be summarily expelled from his pulpit and from church as quickly as a bootlegger or libertine or black-gambler. He needs to be again.

### 9. Was the thief the person to enter heaven by blood of the cross?

No. The thief did not enter heaven, but paradise. No one went to heaven until Christ arose from the dead. He carried His own blood into heaven to make expiation for sins. John 3:13; Heb. 9:8, 23. The thief did not enter heaven any sooner than the multitude of captive that the Master took to heaven with Him when He ascended on high and led captivity captive. The thief was that multitude. Eph. 4:8.

### 10. How were Old Testament saints saved?

Their sins were passed on and at death they went to paradise or Abraham's bosom. The Lord Jesus came and actually paid their sin debt in Rom. 3:25, 26.

### 11. Did the thief go to heaven before the death of Christ?

No.

### 12. How was the church saved during that time?

Two ways. First, by the words of the Lord Jesus spoken in Luke 24:25-27, 44, 45. The second way was the Holy Spirit being breathed upon them by the Master Himself before He went away. John 20:21-23.

## I THANK THEE, LORD

I thank thee, Lord, for strength of arm to win my bread. And that beyond my need is meat for friend unfed. I thank thee much for bread to live; I thank thee more for bread to give.

I thank thee, Lord, for snug thatched roof in cold and storm, And that beyond my need is room for friend forlorn. I thank thee much for place to rest, But more for shelter, for my guest.

I thank thee, Lord for lavish love on me bestowed, Enough to share with loved folk to ease their load. Thy love to me I ill could show, Yet dearer is the love to show —Robert D.