

# The Baptist Examiner

## The Paper With a National Circulation

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

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# Woman And Her Work!

★ ★ ★

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Pine Bluff, Ark.

"Male and female created He them."—Gen. 1:27, Gen. 2:18, 21-25; Mark 10:6.

Like man, women owes all that is holy, right and good in her life to God. Where the Word of God is not known and believed, her place is one of slavery and oftentimes the vilest of servitude. On the other hand, when she has access to and holds God's Word with indifference and contempt; as is being so commonly done today, she will sink lower than the heathen; despite her hollywood make-up; or rather in harmony with it. J. W. Porter well said, "Feminism has already murdered modesty, blasted homes, blighted churches and contributed to the delinquency of many women—and the end is not yet." "He that diggeth a pit shall fall into it." As in all matters of life, whether man or woman, there is but one standard that can abide, and that is God's Word; when He has spoken it is not a debatable question, as this poor blinded generation seems to think. Men and nations stand or fall according to His Word. (This includes churches as well.) "I will bring evil upon this people, EVEN THE FRUIT OF THEIR THOUGHTS."—Jer. 6:19.

Let not these words be a discouragement to wiser and nobler women, but a warning with an urge to be more heroic and scriptural in their endeavor to follow God's teachings in Titus 2:3-5. note with care the following scriptures: Prov. 31:10; 2 Kings 4:8-17; 1 Sam. 1:5-28.

### The Woman

"Male and female created He them."

They are not identical in being, but were created in the wisdom of God for different spheres in life; each to be a compliment to the other: however neither one can abandon his own sphere for the other's, in any sense, without great loss to both. Each in his place, together, make a complete whole (1 Cor. 11:8-12). The average woman seems to be ignorant of the fact that things may be equal without being identical; different as to both kind and nature; but equal in value and honour, and can have equal though not identical privileges. (Continued on page two)

### NO PAY, NO PREACH

Dr. Joseph Parker, the noted preacher, went to a certain church to speak. He was a famous man; the church was packed to hear him. He went into the vestry, and said to one of the officials, "I should like to meet your deacons before we go into the service." The deacons were called together. He said to them, "Gentlemen, before we go on with the service you will pay me my fee." They looked embarrassed. "My fee," he continued, "will be \$25.00." "We did not understand that," said their

(Continued on page two)

## An Honest 'Pre' War's End....

### Support A Post-millennial Program?

★ ★ ★

HOWARD DAVIS in the  
Fundamental Herald

He may do it, but he has got to be his conscience. Some say they are premillennialists, but they are not. "It is supernatural reality to establish a supernatural kingdom on earth."—The Baptist (Courier).

Here is a quotation from an address delivered ten years ago: "The issue, Premillennial truth versus Postmillennial error, is at the bottom, underneath this whole discussion; it is the Premillennial system of truth versus the Postmillennial system of error. It is more than the question of 'pre' or 'post,' it is two systems that are diametrically opposed to each other."

Premillennial truth emphasizes regeneration, cleaning up the individual; postmillennial error emphasizes reformation, cleaning up the society.

Premillennial truth emphasizes whole teaching; post millennial error, education.

Premillennial truth emphasizes divine leadership; postmillennial error emphasizes human leadership.

Premillennial truth emphasizes evangelizing; postmillennial error emphasizes institutionalizing.

Premillennial truth emphasizes the hastening of the coming of the Lord Jesus Christ, the coming of the King; postmillennial error emphasizes the gradual process of saving the world.

Premillennial truth emphasizes the freedom of the local church; postmillennial error emphasizes sending out enlistment men to go and get everybody to sign a pledge.

Premillennial truth emphasizes spiritual motivation; postmillennial error emphasizes a worldly program.

Premillennial truth emphasizes lifting the sinner by the New Birth; Postmillennial error emphasizes uplifting society by social service.

Premillennial truth emphasizes building Bible Institutions to train teachers in handling aright the Word of Truth and winning souls to Christ; postmillennial error

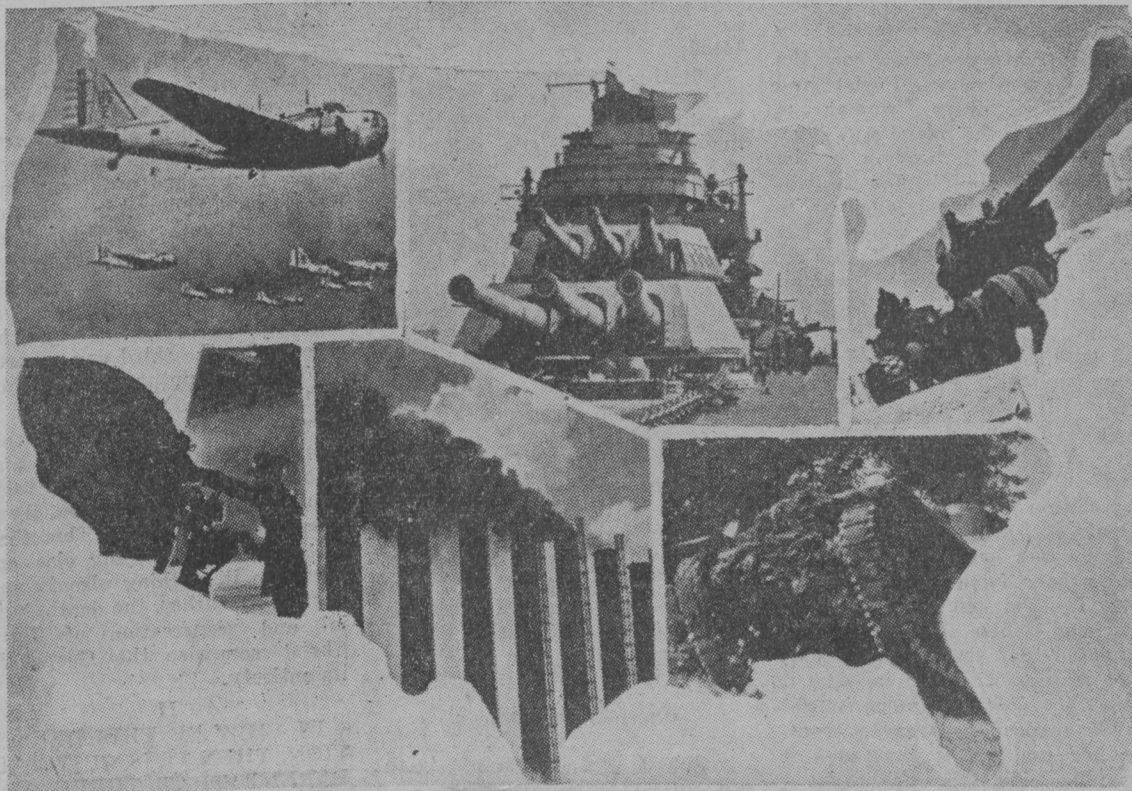
(Continued on page two)

## AFRAID ONLY OF SIN

When the Emperor of Constantinople arrested Chrysostom and thought of trying to make him recant, Chrysostom slowly shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them, "he will be glad to go, for he delights in the presence of his God in quiet."

"Well, then, let us execute him," said the Emperor. But the attendant replied, "He will be glad to die, for he wants to go to Heaven. I heard him say so the other day. There is only one

(Continued on page two)



"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war anymore."—Micah 4:3.

## GOD'S ABILITY

In this study the Word of God tells us of God's ability, His almighty power. Nine themes in these nine passages of Scripture are emphasized. His shoulders are broad and strong, almighty.

### 1. ABLE TO SAVE. Heb. 7:25.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Here He is able to save, to keep saved, to always save unto the uttermost of time, space, conditions, circumstances. This because He ever liveth to intercede for us. As long as He lives His own shall live.

### 2. ABLE TO SUSTAIN. 2 Cor. 9:8.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

### 3. ABLE TO SECURE. 2 Tim. 1:12.

"For which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

### 4. ABLE TO SUPPLY. 3:20.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

### 5. ABLE TO SUCCOR. Heb. 2:18.

"For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." And this is true not only because He is God but because we can have no grief, sorrow, suffering, pain or trial He did not experience while here in the flesh as the son of man.

### 6. ABLE TO SANCTIFY, ETERNALLY. Acts 20:32.

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them which are sanctified."

### 7. ABLE TO SUPPORT. Jude 24.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

### 8. ABLE TO SUBDUE ALL THINGS. Phil. 3:21.

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the power that worketh in us."

(Continued on page two)

## -- The First Baptist Pulpit --

### "THE GOSPEL"

"The everlasting gospel."—Rev. 14:6.

In central Kentucky several years ago a fine cultured gentleman was left a widower, his wife dying in childbirth. The baby girl which she left, grew up to be the idol of her father's heart. When she was in her teens, on repeated promises of marriage, she was enticed into sin, result-

ing in motherhood for her. The father, I should have said, was a universalist—that is, he believed that everybody would be saved and that there was no hell. When the daughter returned home from college and told her father of her experience, he said: "If God Almighty hasn't a hell for fiends like the one who has wrecked my happiness and ruined my child, He ought to make one."

Well, beloved, God does have a hell. There is nothing more plainly taught in all the Bible than this truth. Listen:

"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

(Continued on page two)



## THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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for their continuation.

## NO PAY, NO PREACH!

(Continued from page one)  
spokesman. "But I understood it,"  
replied the preacher. "But the  
congregation is waiting; let us  
discuss this later." But Dr. Park-  
er stood his ground; no pay, no  
preach! Seeing he was adamant,  
they scurried around and se-  
cured the \$25.00. "Gentlemen,"  
he said, "I am going to send this  
to the poor man who preached for  
you last Sunday whom you paid  
nothing."

He did not want it for him-  
self. What a rebuke it was to  
that church! — Christian Victo-  
tory.

## GOD'S ABILITY

(Continued from page one)  
cording to the working where-  
by He is able even to subdue  
all things unto Himself." Here  
He fashions our glorious body  
like unto His own and consum-  
mates all the divine purposes  
in and for His people and for  
the glory of His Father.

9. ABLE TO SATISFY EVERY  
PROMISE. Rom. 4:21.  
"And being fully persuaded  
that what He had promised,  
He was able also to perform."

"He will keep His promise to me,  
All the way with me He will go,  
He has never broken any promise  
spoken,  
He will keep His promise I know."  
—Proof

Have you answered the editor's  
letter of June 16, 1945? Your  
prayers, advice, gifts, and letter  
will be appreciated much now.

## IF YOU CAN MAKE HIM SIN

(Continued from page one)  
thing that can give Chrysostom  
pain, and that is, to make him  
sin. He said that he was afraid  
of nothing but sin. If you can  
make him sin, you will make him  
unhappy."

Oh, that God would make us  
like Chrysostom, that we would  
rather die than sin!

CAN AN HONEST "PRE"  
SUPPORT A POST-MIL-  
LENNIAL PROGRAM?

(Continued from page one)  
ror puts the emphasis on building  
secular institutions to train a  
minister for an ecclesiastical pro-  
gram.

Premillennial truth has pro-  
duced such preachers as Peter,  
Paul, John, nearly all the early  
church fathers, John Knox, the  
Wesleys, Finney, Bunyan, Spur-  
geon, F. B. Myer, Moody and  
every other really great evange-

list of this age; postmillennial er-  
ror has produced the leaders for  
social reform and denomination-  
alism.

Premillennial truth has pro-  
duced the Fundamentalists of to-  
day; postmillennialism has pro-  
duced the modernists.

Premillennial truth is destined  
to a glorious success; the postmil-  
lennial program is doomed to  
complete and utter failure.

Premillennial truth puts the  
emphasis on grace; post millen-  
nial error puts the emphasis on  
works. — (The Baptist Fellow-  
ship Courier).

## WOMAN AND HER WORK

(Continued from page one)

"I would have you know that the  
head of every man is Christ: and  
the head of every woman is  
man;" "he is the image and glory  
of God; but the woman is the  
glory of the man;" "For the wo-  
man is of the man, even so is  
the man also by the woman; but  
all things are of God."—1 Cor.  
11:3, 7, 12. Man and woman  
cannot be identical as to their  
nature and sphere of life, but  
can with equal strength of char-  
acter and with equal mental a-  
bility fill with equal fidelity  
their God appointed places in  
life. A "she-man" or a "he-wo-  
man" is a monstrosity; "an a-  
bomination" (stench) unto God.  
(Deut. 22:5).

Some one has said, when God  
took a bone from Adam to make  
Eve, He did not take it from  
his head,—then she might have  
supposed that she was to lord it  
over man; neither did he take it  
from his foot,—then he might  
have supposed he was to tram-  
ple her under foot; but took it  
from his side,—she was to be a  
help meet."

TOO, she was, is, and ever  
will be different as to her nature  
to discern,— "Eve being deceived  
was in the transgression" (Adam  
was not deceived. 1 Tim. 2:14).  
Her holiest and highest achieve-  
ment among right thinking men  
and before God (if she would  
save her life, not soul) is "in  
child-bearing" (Tim. 2:15): her  
own and man's depraved wisdom  
and lust to the contrary notwith-  
standing.

## What of Her Place in Salvation?

In salvation through faith in  
Christ Jesus "there is neither  
Jew or Greek, there is neither  
bond or free, there is neither  
male or female;" we are "all the  
children of God through faith in  
Christ Jesus." — Gal. 3:24-29.  
Even casual students of the  
Word, to say nothing of being  
spiritual, know this has no refer-  
ence to the sphere of life men  
and women are to occupy; for  
"male and female created He  
them," and male and female"  
they are!

What of Her Place in the  
Church?

As to public worship in the as-  
sembled church, she is to worship  
God in spirit and in truth: but  
God's truth prohibits her speak-  
ing in public, nor will the Spirit  
lead her to violate it, hence she  
is to worship in silence (1 Cor.  
14:34; 1 Tim. 2:11, 12). Eph.  
5:19 and Col. 3:16 seem to indi-  
cate that both sexes are to join in  
the song (praise) service, if a  
man leads. Here she can be a  
"help meet" without public  
speaking or usurping authority  
over the man. As to prayer, 1 Tim.  
2-8 says the men (males) are to  
pray everywhere (this includes  
public prayer), but the verses  
following clearly teach that wo-  
men (females) are "to be in si-  
lence" in the churches.—Note 1  
Tim. 3:14, 15 in connection with  
above verses in second chapter.

Many of our learned teachers  
and all who would fight Gods  
Word to the contrary; God gives  
four reasons why women should  
be "in silence in the churches"  
and neither has to do with con-  
ditions in any particular age, lo-  
cality or church, but are as age  
long as God's revelation to man.  
WHAT ARE THEY?

Creation: "For Adam was  
first formed, then Eve."—1 Tim.  
2:13 (9-15);

Woman's nature: "Adam was  
not deceived, but the woman be-  
ing deceived was in the trans-  
gression."—1 Tim. 2:14 (9-15);  
Gen. 3:1-6, 16, 17;

"The Law": "Let you women  
keep silence in the churches: . . .  
as also saith the law."—1 Cor.  
14:34;

Christ's Commands: "If any  
man thinks himself to be a  
prophet, or spiritual, let him ac-  
knowledge that the things I  
write unto you are THE COM-  
MANDMENTS OF THE LORD."—  
1 Cor. 14:37. The only logical  
and scriptural conclusion one  
can possibly come to, is that if  
a man is a God called teacher of  
His Word, he should admit its  
truths, instead of fighting them;  
would "contend for the faith,"  
instead of opposing those who  
would uphold the authority of  
God's Word.

She is "the weaker vessel," but  
not without "honour" (equal  
honour) in her place (1 Peter  
3:7). In this verse is revealed  
that not only her praying, but  
that of the husband is largely  
influenced by her submission to,  
and man's recognition of her  
God appointed place. — "that  
your prayers be not hindered."

## What of Her Work?

Some of the things she is to  
do:

She votes in the Church. —  
Acts 1:26.

Joins in congregational sing-  
ing.—Eph. 5:19.

Teaches younger women (and  
also what she should teach them)  
—Titus 2:3-5.

Dress modestly.—1 Tim. 2:9;  
10; 1 Peter 3:1-5; Cp. 1 John  
(Continued on page four)

## "THE GOSPEL"

(Continued from page one)  
Jesus Christ. Who shall be pun-  
ished with everlasting destruc-  
tion from the presence of the  
Lord, and from the glory of his  
power." — 2 Thess. 1:7-9.

"The same shall drink of the  
wine of the wrath of God, which  
is poured out without mixture into  
the cup of his indignation; and  
he shall be tormented with fire  
and brimstone in the presence of  
the holy angels, and in the pres-  
ence 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 who-  
soever receiveth the mark of his  
name." — Rev. 14:10,11.

Well, this sermon on the "Gos-  
pel" is to tell you how that you  
can avoid this hell.

I

WHAT IS THE GOSPEL? I  
have an idea that the majority of  
folk if asked to give a definition  
of the gospel would be absolutely  
unable to do so, even though we  
have a Divine definition given  
within God's Word.

As an example of how loosely  
the word "gospel" is used, may  
I tell you of a little experience of  
some months ago. I preached a  
sermon concerning the Bible,  
showing that it was inspired,  
pure, without mistakes, and final  
in every particular. At the close  
of the message, a woman came  
to me to congratulate me on what  
she called a "fine gospel ser-  
mon." I can appreciate the fact  
that she herself enjoyed the mes-

sage, for I too enjoyed preaching  
it. I am sure that it was a Scrip-  
tural presentation of truth, and  
I am positive that it did exalt the  
Bible; yet, as far as the Gospel  
was concerned, the entire mes-  
sage was absolutely devoid of the  
Gospel. I'm certain that my ex-  
perience with this woman could  
be duplicated again and again in  
the experience of every preacher.  
This is just a sample as to how  
loosely the term "Gospel" is used  
in general by God's people.

And all this looseness and care-  
lessness in the handling of Bibli-  
cal terms is so inexcusable, es-  
pecially when we have God's own  
definition as to the Gospel. Lis-  
ten:

"Moreover, brethren, I declare  
unto you the gospel which I  
preached unto you, which also  
ye have received, and wherein ye  
stand; By which also ye are  
saved, if ye keep in memory  
which I preached unto you, un-  
less ye have believed in vain. For  
I delivered unto you first of all  
that which I also received, how  
that Christ died for our sins ac-  
cording to the scriptures; And  
that he was buried and that he  
rose again, the third day accord-  
ing to the scriptures." — I Cor.  
15:1-4.

Three verities stand out in this  
text: — the death, burial, and  
resurrection of Jesus. In fact,  
Paul declares that these three  
constitute the Gospel. This then  
is the Gospel. Nothing else en-  
ters into it, nothing else is any  
part of it; rather, the death, bur-  
ial and resurrection of Jesus  
Christ comprise the Gospel in  
its entirety.

II

IN VIEW OF THIS DEFINI-  
TION, THEN IT IS QUITE AP-  
PARENT THAT THERE ARE  
MANY FALSE GOSPELS  
PREACHED TODAY. The Apo-  
stle Paul declared that this was  
true in his day. Listen:

"But though we, or an angel  
from heaven, preach any other  
gospel unto you than that which  
we have preached unto you, let  
him be accursed. As we said be-  
fore, so say I now again, If any  
man preach any other gospel unto  
you than that ye have received,  
let him be accursed." — Gal. 1:  
8,9.

The gospel of the emotional  
evangelist is a false gospel. He  
has some catchy sayings, such as  
"Hit the trail;" "sign the card;"  
"shake hands with the preacher."  
He can tell a lot of good yarns  
whereby he can draw tears from  
the eyes of his audience one min-  
ute and laughs the next. The  
death, burial, and resurrection of  
Jesus Christ is omitted entirely.  
Of course, large crowds follow  
such a preacher, but the strange

thing is that the "converts" la-  
st only a little longer than the evan-  
gelist's stay in town.

Then the gospel of the ritual-  
ist is another false gospel. The ri-  
tualist believes that religion will  
save, and this in spite of the  
warnings of God's Word. The  
Lord Jesus tells us plainly that  
many people have religion and  
do not have salvation, and that  
they will come up to the judg-  
ment bar of God unsaved. He gives  
us a picture of that judgment  
when He says:

"Not every one that saith un-  
to me, Lord, Lord, shall enter in-  
to the kingdom of heaven; but he  
that doeth the will of my Father  
which is in heaven. Many will  
say to me in that day, Lord, Lord,  
have we not prophesied in thy  
name? and in thy name have cast  
out devils? and in thy name done  
many wonderful works? And I  
will answer and say unto them, I  
never knew you; depart from me,  
ye that work iniquity." — Mat-  
thew 7:21-23.

Then in the last book of the  
Bible, the Lord Jesus describes  
those who are cast into hell. Lis-  
ten to His own words:

"And whosoever was not found  
written in the book of life was  
cast into the lake of fire." — Re-  
velation 20:15.

You see by this text that reli-  
gion will not save and that the Bi-  
ble is the only book that will count at  
the judgment. The Lamb's book of  
life. No church clerk nor record  
book will be called to bring in em-  
pty the church record book. That  
book will be valueless. Yet, in  
spite of these warnings from the  
Word of God, there are multi-  
plied thousands of preachers and  
laymen who believe that ritual-  
ism and religion will bring sal-  
vation. I declare, in the light of  
Paul's definition of the Gospel  
that this is but a false gospel.

Likewise, there is the gospel of  
the modernist who, perhaps like  
Cadman, the erstwhile head of  
the Federal Council of Churches  
in America, talk about "salva-  
tion by character." I heard one  
of these modernists sometime  
ago speaking over the radio who  
spoke more plainly than any other  
whom I have ever listened to, he  
declared his belief in what he called  
the "social gospel." He declared  
that his gospel all centered  
around the letter "S": — soup,  
soap, and sunshine. His idea was  
that by helping the under-privi-  
leged and those of the slums to  
a better way of living, that this  
constituted the Gospel.

Surely such an individual has  
never yet seem himself lost and  
undone, nor has he ever tasted  
found the blessings of salvation  
in the sweetness of Jesus. Surely

(Continued on page three)

## Clean Hands

Once, in my childhood days long gone and dead,  
I watched a supper table being spread  
By busy hands; and eagerly I said—  
Wishing to help—"Please, may I bring the bread?"  
Gently, reprovingly, a kind voice said,  
"Are your hands clean?"

Abashed, I hung my head.

Of, when I see the multitude, unfed  
And waiting hungry for the living bread,  
My heart and hands are eager to be sped  
To bring the manna that they may be fed.  
But one Voice says, e'en as a voice once said,  
"Are your hands clean?"

I only bow my head.

—Selected



## "THE GOSPEL"

## Trust In God. . . .



"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all they ways acknowledge him, and he shall direct thy paths." — Prov. 3:5,6.

of a false gospel is that of baptism. Many of the so-called religions of the world are based upon the fact that baptism saves. Yet, beloved, nothing could be farther from the truth. The Apostle Paul was most careful to tell us that baptism was no part of the gospel. Listen:

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." — I Cor. 1:17.

In the light of this verse, which is corroborated by all the balance of God's Word, then any individual who preaches salvation though baptism is preaching a false gospel.

## III

HAVING NOTICED THESE FALSE GOSPELS VERY CAREFULLY NOW MAY WE LIKEWISE NOTICE THAT THE TRUE GOSPEL DOES HAVE THE POWER TO SAVE.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

It has always been interesting to me that the true Gospel is powerful for all ages. The Lord Jesus draws the little child. You can tell the child how that

"Away in a manger no crib for a bed,

The little Lord Jesus lay down His sweet head;

The stars in the sky looked down where He lay,

The little Lord Jesus asleep on the hay."

You can tell any child about the little Lord Jesus and that child wants to love Him immediately.

Not only is the gospel powerful in drawing the child, it likewise draws other ages. It draws the intermediates — when the sexes have just begun to cast furtive eyes of affection. It also draws young manhood and womanhood. At the altar where the paths of love meet and where two souls are knit into one, the Lord Jesus appeals. The same is true in middle life. Even at the crest of life with the fancies of youth laid away, and with the reality

Doddridge, then a notable preacher in England, put forth every effort in his behalf to save the man's life. Yet, because of the rigidity of England's laws, he failed. On his way to his execution, the man asked to be taken by the home of Philip Doddridge. When Mr. Doddridge came out to speak to him, the man said, after thanking him profusely: "You tried to save me, but you could not." Well, beloved, no man will ever be able to say this to the Lord Jesus. No one will ever stand before Him at the judgment bar to be turned into hell saying, "You did your best, but you couldn't save me." How I thank God that the gospel is powerful for all sin.

Then in like measure the true Gospel is not only powerful for all ages and for all sin, it likewise powerful for all classes. We are all so different the one from the other. Each has his eccentricities; all of us have our peculiarities. Some are remote while others are demonstrative. Some love music, while to others it is only a noise. Some see art in everything, while others admire only the lovely picture frame. Some are very poetic while others are quite prosaic. Some are hopeful optimists, while others are most doleful pessimists. Some love nature, while others see only a sign "Keep off the grass." Regardless of one's classification in life, the Gospel is powerful for all. Whether one be a member of the lower ten thousand, or the upper four hundred, the Gospel is the power of God unto salvation. Some individuals are "down and out" while others are "up and out." Whether you be a "down and out" or whether you be an "up and out" make no difference, — the Gospel is powerful for all.

When I was in Cumberland College as a student, I saw in one evening's service at the local church, two college teachers sit along side of an uneducated man who could not read nor write. I saw an infidel sit beside a bright faced eleven-year-old boy. I saw a woman noted for her immorality sit beside one who was noted for her high moral character. Each of these professed faith in the Lord Jesus Christ as Saviour that evening. Surely the Gospel is powerful for all classes.

Years ago in the Calvary Baptist Church of Washington, D. C., a wash woman, a Chinaman, and Hon. Charles Evans Hughes each professed faith in the Lord Jesus in one single service. Mr. Greene, who was then pastor of the church, on noticing the wide difference as to social standards, wisely declared, "At the cross of

Christ the ground is perfectly level."

Yes, beloved, the true Gospel does have the power to save. It is powerful for all ages, for all sin, and for all classes.

## IV

IT IS TO BE EXPECTED THAT THE DEVIL WOULD FIGHT SUCH A GOSPEL.

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." — 2 Cor. 4:4.

Naturally the Devil would oppose any Gospel that can save, and this text declares very positively as to how he goes about doing so. It would lead us to believe that the Devil blinds the unsaved so that that one cannot see his present condition before God. Often some Christian has said: "Brother Gilpin, you make the Word of God so plain; I don't see how anybody can refuse to be saved." While it may be plain to that individual who is saved, yet to the unsaved it is an enigma since the Devil has blinded that one to the truth.

He will tell the unsaved that he doesn't need to be saved, and will try his best to make every sinner believe this. Then when you argue with him and tell him that the Word of God declares "Ye must be born again," he will agree with you and tell you that this is true, but you can save yourself. Then when you further argue with the Devil, he will admit that this is an impossibility and that you need Jesus, but he will go further and tell you that you have plenty of time and that there is no reason to be in a hurry.

Surely he does fight this true Gospel of the Lord Jesus Christ.

In closing, may I remind you that those who believe the Devil, those who allow him to be victorious in their lives, and those who accept the false gospels of men, thereby rejecting the true Gospel of the Lord Jesus Christ — may I remind you that there is a fearful doom awaiting these individuals. In no uncertain terms does the Apostle Peter speak about the doom of such unbelievers. Listen:

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" — I Pet. 4:17.

In the light of this doom of the unbeliever, and in view of the glorious Gospel of the Lord Jesus Christ who died, was buried and rose again for us, then may you heed His own injunction when He said, "Repent ye and believe the gospel." (Mark 1:15).

May the Lord bless you!

## What About You?

If all the others came like you,  
Would there seldom be a vacant pew?  
Or would the opposite be true,  
If they all came like you?

If all the others gave like you,  
Then how much giving would your church do?  
Would the bills be paid as they fell due,  
If all the others gave like you?

If all the others worked like you,  
Then how much service would your church do?  
Would the Master's plans be carried through,  
If all the workers worked like you?

—Selected



WOMAN AND HER WORK  
(Continued from page two)

2:15. Like the convict's clothing our clothing is an emblem of our sin and rebellion against God's law and is a mark of shame (Rev. 3:18). Today men and women glory in the very emblem that marks their shame—clothes.—Gen. 3:21; Phil. 3:19.

Help the poor and needy — Dorcas.—Acts 9:36, 39. There was no woman made or run organization here, perverting the church's life and power.

Servants of their churches, in that they minister in their homes to others needs (succourers), especially to those whom God calls to minister His Word.—Rom. 16:1, 2; Acts 16:14, 15.

May even teach preachers at points in which they are scripturally wrong or lacking in knowledge; by taking them aside from the public services and with her husband, instruct them.—Acts 18:26.

Her greatest work is in the home and in child-bearing and rearing God honouring children.—1 Tim. 2:15; Cp. 1 Thess. 3:8.

Some of the things she is not to do:

She is not to teach, usurp authority, nor ask questions in the assembled church, this includes public prayer.—1 Tim. 2:8-15; 1 Cor. 14:34-37. This prohibition is not based upon any peculiar custom or condition, but rests upon the four cardinal facts stated above: i. e., Creation; her nature; The Law; The Commandments of the Lord.

Not to cut or bob her hair.—1 Cor. 11:6, 15, 16.

Not to go into services without a covering on her head.—1 Cor. 11:5, 6.

Not to paint her face.—2 Kings 9:30; 1 Peter 3:3-5; Jer. 4:30.

Not to try to "de-sex" herself by putting on man's apparel.—Deut. 22:5.

Not to dress indecently but as "becometh women professing godliness.—1 Tim. 2:10, 11; 1 Peter 3:3.

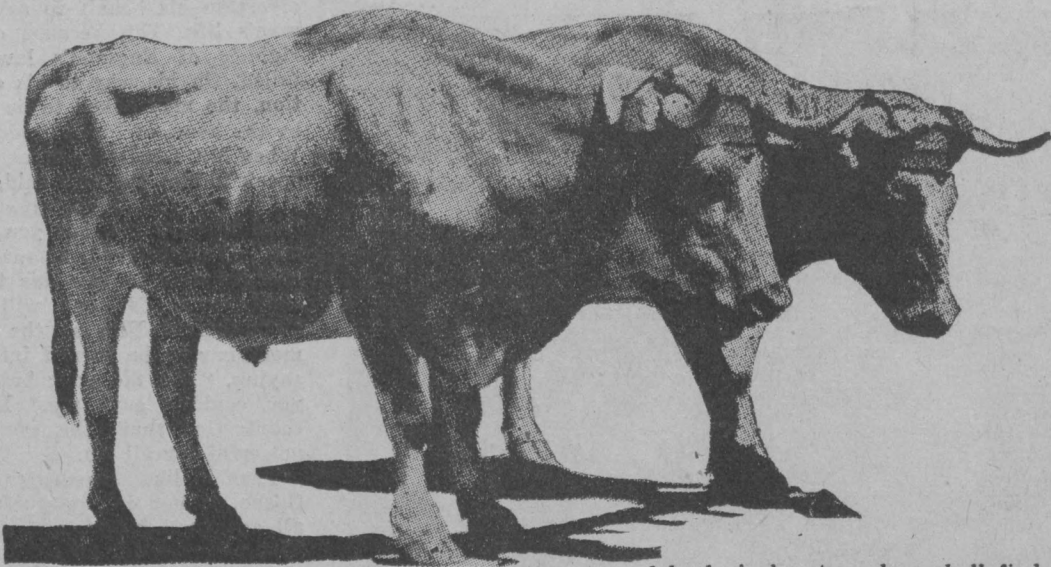
These are God's enjoinders and are just as obligatory in the absence of the preacher who stands for God's Word as when he is present; after all, IT IS GOD'S WORD, not man's; it is to God we must give an account, and He is always present. To watch church members at this point is a revelation as to their conception of God, Himself.

## Some Objections Answered:

I Cor. 14:34; Some say they were to keep silent in the Corinthian church because of the nature of the discussion they were supposed to be having at the time. Note it says "in the churches". Others say, they were not to speak in "unknown tongues"; this is a plain interpolation. They say the subject of the chapter is the "unknown tongue," but read it again,—"edifying of the church" is the central thought; and the basis for the silence is the "commandments of the Lord" (v. 37) and "also saith the law." What did the law have to do with singling out one particular thing in a New Testament Church? In either case, to confine it to merely a local condition, whether tongues or nature of discussion, doesn't make good nonsense.

1 Tim. 2:8-15 (Note 1 Tim. 3:14, 15); To add "prayer" as in verse eight to verse nine is another plain interpolation and manifests the fact that those who do so, at least, are very careless thinkers. Verse eight tells men the manner of their praying and the "like manner" of verse nine tells women the "manner" of doing what God tells them to do. The manner in both cases is with "holy (clean) hands, without

## GOD'S YOKE....



"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." — Mt. 11:29.

wrath and doubting," but the things they are to do are not the same. And you might as well turn it around and put dresses and child-bearing in the eighth verse, as to take prayer from the eighth verse and put it in verse nine.

Rom. 16:1—The case of Phebe; an eminent preacher says, "Paul recommended Phebe, a sister and servant of the Church at Cenchrea, to the Romans. What do you suppose she did as a servant of the Church— sit around with her mouth sealed?" If the Dear Brother would have taken the time to read the next verse, he would not have had to ask this question, (But I am persuaded he knew it, anyway). It tells us plainly what she did; the same thing Lydia did in Acts 16: 14, 15; "she hath been a succourer of many, and of myself also." Whatever Phebe's mission to Rome was, the church there was to serve her and not she the church,—evidently personal business.

Have you answered the editor's letter of June 16, 1945? Your prayers, advice, gifts, and letter will be appreciated much now.

The brother above made the same fatal blunder that all those who try to prove the Word of God unreliable and try to encourage women out of their God ordained places; he supposes that public utterance in the churches is all there is to God's purpose for their lives, at least that is what this brother reveals in his ill-advice to a church where this scribe had tried to plant the "all things" of God's Word. He continued in his letter to them by saying, "We have the same custom in . . . Church that you have in yours—my suggestion is that you go right on down (DOWN is right, down "the broad way."—Editor's note) the road as usual. I wouldn't be disturbed about this dear brother's opinion." Note, he advised them to run the red light of God's warning; that is to stop and turn to His revealed Word. Too, he called the ministry that God commands, "the dear brother's opinion;" while all the advice he gave them was based on his own interpolation in 1 Cor. 14:34, and a plain mis-interpretation, by suggestion, of Rom. 16:1.

Rom. 16:3 — Priscilla and Aquila; "my helpers in Christ Jesus." Let us see how Priscilla acted in a place where it is said what she did, for the above scripture is urged to try and discredit clear passages. In Acts

18:26, regarding her instructing a young preacher, we are told that "when Aquilla and Priscilla had heard, they took him unto them (perhaps to their home, certainly from the services), and expounded unto him the way of God more perfectly." An unflinching rule of interpreting the scriptures is always to let a plain passage explain an obscure passage; never attempt the reverse. In Rom. 16:3 as in Phil. 4:2, 3, it is not said what they did, but one thing is sure, the Holy Spirit did not lead them to do a thing that He had commanded in another place for them not to do. In 3 John 8, Gaius was called a "fellow-helper-to-the-truth," and this was said of him (and others who do likewise) because he entertained missionaries in his home and helped them on in their work. Evidently there must be some other work for the men, and more so the women, besides speaking in the churches.

Acts 21:9,—Phillip's daughters; It is asserted that these daughters had to speak in the churches, but God's Word doesn't say so, and why suppose that God would contradict Himself. It is a very significant fact that Agabus (not the prophetesses) came to their home to instruct Paul (Vs. 10,11).

Luke 2:37.—Anna; We have heard it affirmed that Anna prophesied in the worship of the Temple, and it is an assertion without the facts. "The Law" prohibited women speaking in mixed assemblies (1 Cor. 11:34), even a different court of worship was provided in the Temple. Anna "departed not from the Temple, but served God with fastings and prayers night and day." She lived in the Temple, but did she live in the HOLY OF HOLIES, or in the place of worship? Did she violate "The Law?" You who would dare affirm she did, can answer to God.

Acts 2:17-21; This passage is used especially by those whose main leadership is women. They cry it to the mountain top to try to cover up their running rough-shod over God's plain commands. Does it conflict with other scriptures? Where were the women on that particular day when the preaching service started? And the preacher was a MAN. Before Peter started to preach, the strange things of God's mighty doings was carried to all Jerusalem: "born-again" women, as well as men, can witness and are commanded to witness the Gospel wherever they go (note John 4:28, 29, 39, 42), except in the mixed assemblies. Again, this was only the beginning of the fulfilment of Joel 2:28-32, for the Spirit was to come upon ALL FLESH and un-

til this day it hasn't done it, but it will be accomplished completely when our Lord comes back.—Isa. 11:1-9; 65:25.

John 20:17; This was not a commission for women to usurp man's place but she was highly honoured to be allowed to carry a message from Jesus to His brethren (and she still can), but surely none would be so foolish as to contend that this loosed women's tongues in the churches, when Jesus plainly commands her to keep silence (1 Cor. 14: 34, 37).

Among all the Apostles and preachers sent out in Bible history, not a single one was a woman. Not a woman was ordained as a deacon; these are the ONLY two scriptural offices in a New Testament Church. The rest are parasites.

Judges 4:4, 5, — Deborah a prophetess; Even though she did judge Israel, it was occasioned by Israel's sin and degradation (like our churches today— v. 1); BUT, she did this in the place where "she dwelt" (her home). Our pussy-footing, ambitious, sissies (Baraks) today who call themselves preachers (I do not class all our preachers thus) are responsible for much of the evil in our churches; they would do well to study and believe. Isa. 56: 9-12.

Some women give for their ex-

cuse for violating the command of the Lord, that when the spirit gets hold of them they cannot help speaking out. WHAT KIND OF A SPIRIT? 1 John 4:1, If it was the true Spirit from God, He says in His Word Cor. 14:32), "the spirits of the prophets are subject to the prophets." "Selah."

We are told that the "organized Sunday School (we are not talking about real Bible Teaching in the churches), BTWMS, xyz., etc., etc., etc., is in the church, so women can officiate in them. (The writer agrees with their statement,) they are not the church, they are parasites and have no scriptural place in the church life. But this same group who pushed for a reason for their existence, say it is the church doing this and that. Just another "fable" of the "last days." The oldest one of these extra-organizations is only a little over a hundred years old. Baptist churches went for eighteen hundred years or more without them. What a pity that God didn't learn about them before (?). Why didn't He create the (ex)-perts sooner, to advise Him? ? ?

Rev. 2:20-25 is a fearful warning to all the modern Jezebels (prophetesses) in our church today, and to the churches themselves of how God will and dealing with those who hold Word lightly or with contempt. I firmly believe that this question is ONE of the true reasons why our churches have lost their spiritual POWER; although they have gained great man-power (or women-power) and have are making themselves "a name"—Rev. 3:1; Gen. 6:1-7; Rev. 3:14-18.

"As for my people, children are their oppressors, and women rule over them. O MY PEOPLE, THEY THAT LEAD THE CAUSE THEE TO ERR, A DESTROY THE WAY OF THY PATHS"—Isa. 3:12. In religion or in politics or in business or in the present day educational systems or in the world's social systems.—James 4:4.

"TO THE LAW AND TO THE TESTIMONY: IF THEY SAY NOT ACCORDING TO THE WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM."—Isa. 8:20.

## Trust In God

Who trusts in God, a strong abode  
In Heaven and earth possesses;  
Who looks in love to Christ above,  
No fear his heart oppresses.  
In Thee alone, dear Lord, we own  
Sweet hope and consolation;  
Our shield from foes, our balm for woes,  
Our great and sure salvation.

Though Satan's wrath beset our path,  
And worldly scorn assail us,  
While Thou art near we will not fear,  
Thy strength shall never fail us:  
Thy rod and staff shall keep us safe,  
And guide our steps for ever;  
Nor shades of death, nor hell beneath,  
Our souls from Thee shall sever.

In all the strife of mortal life  
Our feet shall stand securely;  
Temptation's hour shall lose its power,  
For Thou shalt guard us surely.  
O God, renew, with heavenly dew,  
Our body, soul, and spirit,  
Until we stand at Thy right hand,  
Through Jesus' saving merit.

— Author Unknown