

# 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).

WHOLE NO. 443

RUSSELL, KENTUCKY, SATURDAY, OCT. 26, 1946

VOLUME 15, NO. 39

## Should Baptists Grant Letters To Other Denominations?

Of recent date the editor who is also pastor of the First Baptist Church of Russell, Kentucky, received a letter from the pastor of the Mead Memorial Methodist Church, also located in Russell, Kentucky, asking for the church letter of a young man, who several years ago as a boy was baptized into the fellowship of our church. Believing that the correspondence will be of help to others and perhaps a stimulation to other Baptist preachers as they contend for the faith, we publish herewith the following:

Sept. 26, 1946.

Rev. John R. Gilpin,  
Russell, Kentucky.

My dear Rev. Gilpin:

Walter Francis Byrne says he was received into the Russell Baptist Church by Vows and Baptism when he was a lad of twelve years old. For several years he has been attending Mead Memorial Church and Church School

and contributing to the same, and now he desires to establish his membership with this congregation.

Mr. Byrne has authorized me to request of you a certificate of his membership. Trusting that it will be your convenience to favor this young man by letting me have by return mail a statement of his membership, I am

Cordially and sincerely yours,  
S. W. Funk,

Pastor Mead Memorial Methodist Church.

September 30, 1946

Elder S. W. Funk  
Russell, Kentucky

My dear Brother Funk:

I am very glad to have your letter relative to Walter Francis Byrne.

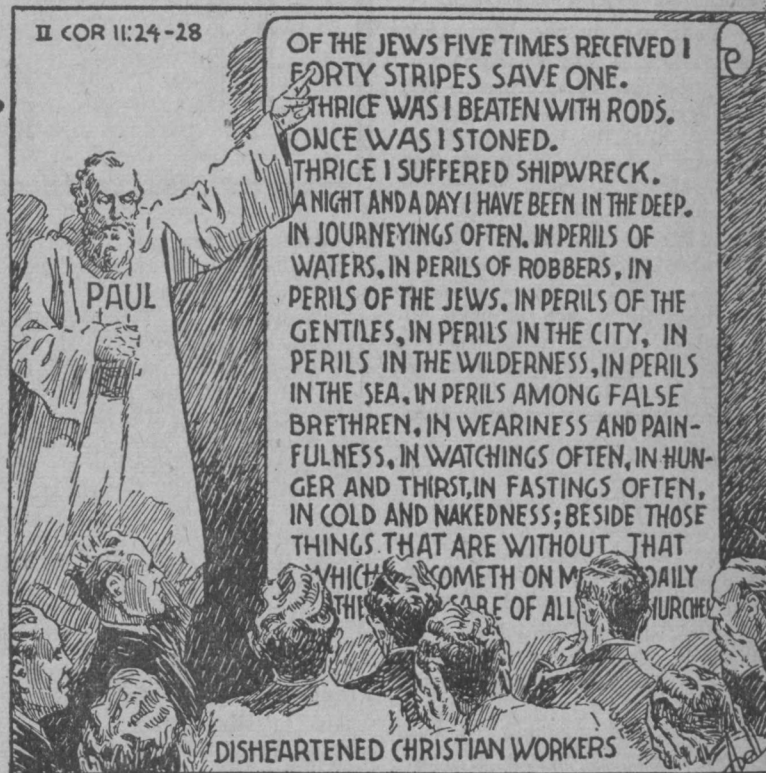
First of all, permit me to say that I regret that I have not been able to meet you personally since you came to Russell. I am not positive that I even know you by

sight although my little girl made an attempt to point you out of recent date. I wish that I might have fellowship with you personally. I say this in view of the fact that two of your predecessors were unusually good friends of mine. I refer to O. P. Smith and Brother Foglesong. It was indeed a joy to know them and have fellowship with them when each was pastor in Russell. Though we have not been thrown together in the past I sincerely trust that we may be in the future, and I can assure you that I will be glad to have personal fellowship with you as a brother in Christ Jesus.

While I'll be glad and indeed will welcome such personal fellowship, I cannot ask our church to grant a letter to Brother Byrne. My personal fellowship is one matter and our church relations are something vastly different.

We do not consider yours a Scriptural church, either in ori-  
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## How Little We've Suffered For Him!



## Campbellites And Baptist Differ

1. Campbellites teach that baptism is a condition of salvation; Baptists teach that salvation is a condition of baptism. Acts 10:47.

2. Campbellites teach that baptism washes away sin; Baptists teach that the Blood of Christ washes away sin and that too at baptism and before baptism. I John 1:7.

3. Campbellites teach that the new birth in consummated in baptism; Baptists teach that men are born again by receiving Christ by faith. John 1:12-13.

4. Campbellites deny the personal, direct immediate work of the Holy Spirit in the new birth; Baptists teach that men are born again by the Word and the Spirit and that both in Old Testament and New Testament days the Lord saved men the same way, namely, by the sanctification of the Spirit and the belief of the truth. Ezek. 37:1-4, II Thes. 2:13.

5. Campbellites teach church salvation; Baptists teach church salvation saved through Christ, that Christ but those already saved have any  
(Continued on page four)

## "GOD'S TIMEPIECE - THE JEW"

BY COULSON SHEPHERD

### The Clock Is Stopped!

The Jew is not where God wants him to be. That is the reason God is not dealing with Israel today as a Nation, and has not been for 1900 years. God's clock has, therefore, been stopped all these years, for His clock only counts time when He is dealing with Israel as a Nation. There are strong indications that the divine timepiece will soon start ticking. The happenings in Israel, especially as these illustrious sons of Jacob look wistfully toward Palestine, and also the lining up of Gentile Nations, are like setting a great grandfather's clock that has been stopped a long time. When the old grandfather's clock is cleaned, oiled, set and the great pendulum started to swing, it ticks off the seconds, minutes, hours and days.

According to the divine prophetic Record God's clock will be cleaned, oiled and resume recording time. The time when God will again deal with Israel as a Nation is nearer than most people realize. Then His Prophetic clock will start ticking. As I see Israel today and know something of their condition and plight in the world, I am listening for God's clock to start—Tick, Tock; Tick, Tock. The ticking will increase in volume. It will get louder and louder, and one day a glorious chime for each of the regathered tribes will echo and re-echo around the world: one, two, three, four, five, six, seven, eight, nine, ten, eleven TWELVE! Then Israel as a Nation will be saved and made a glory and a blessing to the whole world.

### Mused Uncle Mose

Chu'ches prays fo' de Lawd to send 'em a pastoh, but w'en dey goes to get shet ob him, dey don' want de Lawd messin' wid 'em.

### Hath God Cast Away His People?

Nineteen hundred years ago God temporarily left off dealing with the Jewish people as a Nation. Not that He has forsaken or cast them away. Far from it. That question is raised in Scripture: Hath God Cast Away His People? The answer is immediately given in the negative: God forbid (Romans 11:1).

During these nineteen centuries He has been dealing with all Jews and Gentiles as individuals. As respects these days when the prophetic timepiece is silent, God tells us in His Word:

There is no difference between the Jew and Greek (Gentile); for the same Lord over all is rich unto all who call upon Him.

For whosoever shall call upon the Name of the Lord shall be saved (Romans 10:12-13).

(Continued on page two)

## -- The First Baptist Pulpit --

### "The Bible And Women Speaking In Public"

ELD. SAM BRANHAM  
Alexandria, Ky.

I am glad the committee worded the subject as they did, and hope to give you just what God's Word says about this subject. God's Word ends a controversy. The trouble in this modern age is that some will accept God's Word, on the doctrines of Grace, Baptism, Lords Supper, and many other things yet turn from other things that are just as true to His Word as these mentioned above. But let us remember the words of Paul in II Tim. 2:16,17, "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness.

That the man of God may be complete, furnished completely unto every good work." Also II Peter 1:21, "For no prophecy ever come by the will of man but men spake from God, being moved by the Holy Spirit," and the speaking of women in the Scripture is easily understood.

### I. ARGUMENTS FOR WOMEN SPEAKING IN MIXED ASSEMBLY

1. That women are entitled to equal rights with men.

This argument assumes the question at issue. According to this, the spheres of men and women are identical. There may be an equality of service, without

an identity of service. Woman's work, in the home and in the church is equal, and often superior to that of man, but not identical with that of man. Woman is not, as some suppose, a female man, but a separate creation, with a distinct personality, sphere and mission. The state recognizes their different spheres of action, in the fact that women are exempted from military service. This difference was universally recognized until the beginning of the feminist movement.

2. Another objection often urged, particularly among advanced and advancing women is "that Paul was an old bachelor and  
(Continued on page three)

## Old J. B. Makes A Decision

Some time ago I came across a very meaningful incident which I reproduce in part here:

"Wanted: Thoroughly experienced advertising executive for large corporation. Man who can be trusted with important policy matters. Applicant selected must stand rigid tests as to ability, integrity and character. Salary \$6,000 a year to start. Apply in person. Room 1452, 642 Broadway."

Over 300 men answered that advertisement and by 9:00 a. m. the hallway was filled to capacity. For two weeks the weeding process had continued. Finally ten men remained in the running. Old "J. B." prided himself on knowing men. Everybody agreed that old "J. B." had some funny ideas, but funniest still was the way those ideas usually worked and proved to be right. The ten immaculately-groomed men were appraising each other stiffly, as they lounged nervously in old "J. B.'s" spacious study. Each man had been selected after a thorough study of his background.  
(Continued On Page Four)

### IF YOU NEED BOOKS...

Mrs. J. B. Long of Detroit, Michigan, has recently established a Baptist book store in the city of Detroit, and it is a pleasure to this editor to commend her to our readers.

While I do not know Mrs. Long intimately, it is truly a joy to have known her indirectly. I thank God for her and for the work which she is doing in selling strictly sane and Scriptural books.

Mrs. Long has recently obtained a good supply of the books of our late Brother H. B. Taylor. The prices on these are as follows:

"Why Be A Baptist," single copy postpaid, \$.50; per dozen  
(Continued on page two)

### NO PRIVACY!

Dunninger, the "Master Mentalist," reads people's minds. The General Electric Company has now a new pickup apparatus that requires no dictaphone in a room, but can pick up conversations in a building up to a distance of three miles. A small sensitive device is merely attached to a building, and the distance apparatus beamed toward it, with the result that every sound is recorded.

Yet some people seem to doubt the Bible teaching that the thoughts and intents of men's hearts are open to the Almighty! Prophecy Monthly.



## THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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## IF YOU NEED BOOKS...

(Continued from page one)

postpaid, \$5.00.

"Bible Briefs Against Hurtful Heresies," single copy postpaid, \$.25; per dozen postpaid, \$2.00.

"Denominationalism Put To Test," S. E. Tull, single copy postpaid, \$.10; per dozen postpaid, \$1.00.

"Pioneers of the Cross in the Southland," Mrs. H. B. Taylor, single copy postpaid, \$.50; per dozen postpaid, \$5.00.

Our congratulations to Mrs. Long on this new venture, and may I urge our readers that when they are in need of good books contact Mrs. Long at 6101 Van Dyke, Detroit 13, Michigan.

## "GOD'S TIMEPIECE—THE JEW"

(Continued from page one)

Jews Against a Stone Wall

As a Christian, I revere the Jew. I owe a debt to the sons of Jacob I'll never be able to pay. All I am, from a spiritual standpoint; all the enduring things I possess, came to me through the chosen seed of Israel's Race. No, I'll never be able to fully pay the debt I owe to the Jewish Nation, but I am giving most of my time



## Heavenly Surprises

When you get to Heaven  
You will likely view  
Many folks whose presence there  
Will be a shock to you.

But keep very quiet;  
Do not even stare.  
Doubtless there'll be many folks  
Surprised to see you there.

By B. Y. Williams

and strength, and really the rest of my life to be a help and blessing to this people.

In every message I give, I warn Gentiles of God's curse upon any who persecute Abraham and his seed. Most of the accusations raised against the Jewish people are anti-Semitic lies. Even if they were true no one has a right to take over God's prerogative. Israel is still God's chosen, beloved people, and if they need chastening, He will do it. If Gentiles or Christians undertake this, they will suffer, for God's Word still stands.

I will curse him that curses Abraham and his seed (Gen. 13:3)

God in His Word tells us to avenge not ourselves, but rather realize that God has a place for wrath. Vengeance is Mine: I will repay, said the Lord (Romans 12:19; Deuteronomy 32:35).

I also aim to be a blessing to the Jewish people, by calling them back to their God and their Scriptures. The Lord is giving us much encouragement along this line, and we are greatly compensated as we realize many are turning back to the faith of Abraham and David.

Our heart aches for the Jewish people, for we see them against a stone wall. Very often we see pictures of aged Jewish people against the ancient Wailing Wall in Jerusalem. This Wailing Wall is figurative of the stone wall God's covenant people have been against for the past 1900 years. The stone wall they are against is a Wailing Wall!

## Unending Prayers; Unceasing Labors

Nothing more tragic or heart-breaking can be imagined than the fact that Jews are against a stone wall. In spite of unending prayers and unceasing labors, for the past 1900 years they, as a people, have been facing a stone wall which no human strength has been able to break. This is what the age-old scene of the Wailing Wall of Jerusalem is telling all who have eyes to see. It describes the condition of the Jewish people today and for untold generations of the past. Little children driven from their homes; old people crazed by sorrow and suffering; they have been standing outside beating their fists against its wall with no one seeming to heed their cry, or to pity their wretchedness.

We know, just on the other side of this ancient, weather-beaten wall of stone is their home. On the other side of it is the place of their Temple, their Homeland, their hearth and all the yearnings of this never-dying race—God's covenant chosen, beloved people. Is there no door in this wall of unbreakable, high-towering, distressing circumstances? Will no door open for them to the place of blessing? Yes, there is a Door, but who can remove the age-old bars, and open it?

God's prophetic clock will surely start ticking before long, for He is going to again deal with Israel as a Nation. Until then individual Jews must realize they are up against a stone wall, a wall that has barred them from

salvation, deliverance, the place of safety and eternal security where God wants them. When they realize this, and see that the ladder of Zionism and every other ism has been far too short to get them over the wall, then they will look for a Door through the wall, through their sorrow and sufferings.

There is a Door through their wall of difficulties, and the Door is open, but they have not seen it. Before I turn from this microphone, I will point you listening to me, to the Door, the only way through our troubles and sorrows, our bondage and slavery. God grant that all of us will have hearts to believe, eyes to see, and courage and grace to enter this Door.

## The Next Prophetic Event

The next prophetic event to take place is the coming of the Lord for His redeemed. Any time, night or day, all the redeemed; all those Jews and Gentiles who have received Christ as their Saviour-Messiah, will be taken out of this scene. Let me read this to you from God's Word:

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

Wherefore comfort one another with these words (I Thessalonians 4:13-18.)

When this wonderful event takes place, God's prophetic clock will start ticking. For then the work God is doing during this age will be completed, i. e., today He is calling out from among Jewry believing Jews—the remnant according to the election of

grace (Romans 11:5) and also people from among the Gentiles for His Name (Acts 15:14). When this group of called-ones is completed, God will again turn to Israel and deal with them as a Nation (Acts 15-18.) His prophetic clock then start ticking.

## The Time of Jacob's Trouble

Then will be ushered in the Time of Jacob's trouble (Jeremiah 30:7), the Great Tribulation (Matthew 24:21). Israel will suffer during this terrible time even worse than they suffered under Nazi persecution and pogroms. How Israel will beat against the stone wall then. God in His mercy will shorten those days for the elect's sake, i. e., the believing Jews' sake (Matthew 24:22). They will come through the Great Tribulation tried and purified, and will clearly see the Door. It is then the glorious chime referred to in the beginning of our message, will be heard. God's twelve, once each of the regathered and deemed tribes of Israel.

The Door is not Zionism, Britain or America, or the United Nations. No, the door is a spiritual one. They will see Christ who will come back to earth to deliver them and to rule and reign as King of kings and Lord of Lords. Hear Zechariah foretell this:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for his firstborn.

And the Lord shall be over all the earth: in that day there shall be one Lord, and His Name One (Ahhod — a Unitary One). (Zechariah 12:10; 14:9.)

That will be the world's Utopia, the Golden Age, the Millennium. Today the Jewish people are the most beloved and most hated of all peoples. They are sleeping under all stars; sailing all seas; scaling all mountains; tracting all deserts; wearing all garbs; speaking all tongues; fighting beside the Allies in all theatres. But that future day, they will be gathered in their own National Home Land, and all implements of war converted into farming implements, and they will dwell safely with none to ever make them afraid again!

## The One and Only Door

Now listen as I tell you how Jews and Gentiles can be saved, from going through that awful time of Jacob's trouble we referred to a moment ago. We can be saved from our sins right now, and have the positive assurance that we are God's blood-bought and blood-washed children. We must realize we are up against the stone wall as respects our sins and our unfitness for heaven. The Lord God came down to earth 1000 years ago in the person of Jesus of Nazareth, and died for our sins and rose again from the dead, as foretold in the Jewish Scriptures. He is the Way through our stone wall of sorrow and suffering. He said, "I am the Way, the Truth and the Life: no man (Jew or Gentile) cometh unto the Father, but by Me (John 14:6).

And listen to this that came from the lips of the Holy One of Israel, who spoke as man never spoke (John 7:46):

I am the door: by me if any man (Jew or Gentile) enter in, he shall be saved, and shall go in and out.

(Continued on page four)

## A HELPER TO THE TRUTH

I have been a reader of the Baptist Examiner for many years and I can truthfully say it is the best its field that I have ever read. It has helped me make Baptists out of my three children. Their uncle is a Methodist preacher. I surely believe in the "security of the saints." If a person could be lost after being once saved, then Christ has only half done His work.

I work from 11 p. m. until 7 a. m. I go to sleep until the mail man comes and when he brings a Baptist Examiner, I read every word in it, and sometimes one article is worth the price of a whole year's subscription. I never let one get destroyed. I give them to the neighbors and friends and tell them when they read them, to pass them to some one else.



A. C. (Sunshine) Stogner  
Evansville, Ind.

## Favorite Verse

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works lest any man should boast."—Eph. 2:8,9.





26, 19 OCTOBER 26, 1946

## THE BIBLE AND THE PUBLIC SPEAKING OF WOMEN IN THE CHURCH

(Continued from page one)

ence prejudiced against women." It is hardly necessary to say that such a contention discredits Paul's authority as a New Testament writer, and completely invalidates his claim to inspiration. If Paul's prejudice constrained him to misrepresent the will of God in one instance, why not in many, yea; in every instance? According to this argument, Paul's writings are inspired in some spots and anyone who objects to any part of his teaching is permitted to determine the spots. It would be impossible, therefore, for one holding this objection to believe in the inspiration of the Scriptures. From the standpoint of the Christian, this objection automatically and axiomatically works its own destruction. Dr. Broadus has well said:

"I have scarcely ever conversed with any advocate of women speaking in mixed assemblies who did not, sooner or later, deny the apostle Paul's inspired authority in this matter."

The advocates of women speaking in mixed assemblies must inevitably discount, and if they will follow their contention to its logical conclusion reject Paul as an inspired teacher.

That Paul's instructions in regard were given only to the church at Corinth, and only this church on account of peculiar conditions then existing. Both the text and the context clearly and emphatically refute this objection. The text and context are as follows:

"As in all the churches of the Lord, let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as the church saith the Law." I Cor. 14:34.

Gramatically, and otherwise, the 33rd and 34th verses are inextricably connected. Paul makes a specific statement that this prohibition relates to "all the churches." In giving the reasons for prohibiting women from speaking in mixed assemblies, he says "for Adam was first formed, beset by Eve, and Adam was not deceived, but the woman being deceived was in the transgression." The reasons he assigns certainly apply to all women and not only to the women at Corinth.

4. That the injunction applied only to married women.

This is a cool assumption that Paul did not know how to express himself, so as to be understood, and further that he has been misunderstood for nearly two thousand years. Alas, poor Paul, how lamentable his lack of perspicuity.

5. Some women speak as well, and many of them better than men, and therefore should be allowed to speak in the churches.

Granted, that the Scriptures condemn the practice, according to the same parity of reasoning, a man who is a successful gambler should be permitted to gamble. Skill in doing wrong, is not justification for doing wrong.

6. That Paul's prohibition is not applicable to our age and civilization. This, if true, is indeed deplorable. If it be a fact that the New Testament was only adapted to the age in which it was written, and Christians of today, should of all people, be most miserable. This

contention adapts God's Word to the age and not the age to God's Word. And just here comes much of our present trouble. There seems to be a determined effort upon the part of some to make it appear that the Bible cannot be applied to our 20th century civilization. It is tragically true that much of our boasted civilization is contrary to the express teaching of the Bible. It has probably never occurred to those who urge this objection that it might be well to change the civilization to meet the demands of the Bible rather than repudiate the teaching of the Bible to meet the demands of our civilization. In other words, to make man subject to God rather than God subject to man. Whenever, and wherever any civilization comes in conflict with the Scriptures, it is then and there that it gives conclusive evidence of its own corruption. The Bible is supposed, with Christians, to establish a standard for the age, and not the age for the Bible. As it has been well said the advocates of this objection are following unconsciously, many of them, "the trend of the age, which is an offshoot of that dangerous unscriptural thing known as Feminism, whose avowed goal is the abolition of marriage, and the destruction of the home."

7. That women prophesied at the Day of Pentecost, and at other times and places.

It goes without saying that Paul's teaching cannot conflict with other Bible teaching. To assert this is equivalent to denying his inspiration and making Christ a contradiction. This is an impossible surmise with the Christian. Whatever prophesying was done at Pentecost by the women was evidently not of a public nature, or in mixed assemblies. It will be recalled that a portion, at least, of Peter's sermon at Pentecost is recorded in the Bible but no part of one delivered by a woman on that day. As is well known, much of the prophesying, even of the greatest prophets, was addressed to individuals, and not public assemblies. The fact that one prophesied does not imply that he or she made the prophecy to an assembly. At best, those who advocate women speaking in mixed assemblies can only urge an unwarranted inference, and one which conflicts with an unequivocal command. It is the argument from silence, and one to which Baptists, at least, have not hitherto resorted.

The case of Miriam, of which much has been made by the advocates of unscriptural rights for women, is wholly in keeping with all other teachings of Scripture on this subject. The Bible tells us that:

"Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam answered, sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea." Exodus 15:20-21.

It is clearly stated here that she led the "women" in the singing.

Anna who was a prophetess, spoke to individuals concerning the infant Saviour. Women were not allowed to even enter the men's court, nor were women allowed to speak in the synagogue. The place of woman was the same in the Old Testament as Christ assigned to her in the New Testament.

It will be admitted that there is an instance in the New Testament of a woman speaking in public mixed assemblies. This is found in Rev. 2:20. "Notwith-

standing I have a few things against thee, because thou suffered that woman Jezebel which calleth herself a prophetess to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols." It will be observed that both the fact of teaching and the character of the teaching was condemned. This was condemned in church at Thyratira, as in "all the churches." They were censured for allowing her "to teach" and likewise for the character of the teaching.

### II. PROHIBITIONS ON WOMEN

1. To speak in public in mixed assemblies. I Cor. 14:37. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." This prohibition goes even to the extent that they are forbidden to speak out from the audience and ask questions.



2. To lead in public prayer in a mixed assembly. I Tim. 2:8-9. "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety, and not with broided hair, or gold, or pearls or costly array."

3. To teach men. I Tim. 2:12, "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." This prohibition limits the work of women in Sunday Schools to teaching women and children. There is plenty of work for them to do there without getting out of their places and teaching men's classes. It is significant that nearly all S. S. experts today are saying that the teaching of men and boys above the intermediate department is a man's job. God said so long ago.

4. To be in authority over man. I Tim. 2:12. (See par. 3) Women

are prohibited from having any place in the work of our churches that puts them in authority over their brethren. So important is this that Paul in I Cor. 11:3-10 says that whenever a woman comes into a church assembly she ought to have a veil or covering of some kind on her head as a sign that she is under authority, not in authority.

The flagrant violation of this prohibition by evangelists and evangelistic singers and the women who obey man rather than God, is one of the many ways now prevalent in which the authority of God's Word is being broken down. These are the prohibitions which God the Spirit puts upon our sisters.

### Her Compensations

We mention only two.

1. Her childbearing. I Tim. 2:15, "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." As B. H. Carroll well said: "The woman shall live, indirectly in the children she bears if they (the children) prove to be worthy. The man lives or dies according to his rule and leadership in public affairs; the woman lives or dies in her children. His sphere is the public arena. Her sphere is the home. Washington's mother lived in him. Lois and Eunice lived in Timothy. The Roman matron, Cornelia, pointed to her boys, the Gracchi, and said, 'These are my jewels.'"

The world is better and brighter when women sanctify and beautify home, proudly saying, "My husband is my glory, my children are my jewels, and I am content to live in them. Why should I desire to be a man and fill his place; who then will fill mine?"

### 2. Her hospitality and service.

In Matt. 10:40-42 the Lord Jesus Himself shows that those who receive God's prophets and minister to them and to His needy little ones will get as much reward as the prophets do to whom they minister. In other words, the Master said that women upon whom these tasks preeminently fall, will get just as much reward for their private work faithfully performed. The women who speak in public, like the folk who give and pray and fast to be seen of men, get their reward here in what men say about it.

### Woman's Sphere and Work

While on this question it is well to give what the Scriptures have to say on the positive side of the question as well as on the negative side. There has been the weakness of much of the discussion of Paul's prohibitions. The women have been told what they were not to do; but when with earnest sincerity they came and asked what God wanted them to do they have oftentimes been put off with no definite answer. Now God's Word is just as clear and plain on what women ought to do as on what they ought not to do.

We believe a careful reading of some of the things that God has commanded women to do will show that the most neglected work in the world is woman's work. Just to the extent that woman becomes man's competitor in doing a man's work just to that extent her own goes undone. Because so many women are trying to be men and fill men's places today woman's work is the most neglected, the most slighted and the most needed work in all the world.

What is woman's sphere and work?

1. The Home. Women should be above all else be home bodies. Woman was made to be man's

help-meet. The virtuous woman in Prov. 31 was a "worker at home." Paul enjoined Timothy, the young preacher, to teach the women to be not idlers or tattlers or busybodies but keepers at home. I Tim. 5:13-14, "And withal they learn to be idle, wandering about from house to house, and not only idle but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

Peter had somewhat to say along the same line in I Peter 3:1-6, "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek, and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sara obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well and are not afraid with any amazement."

The divorce court, the apartment house and the modern club are menaces today that threaten the sanctity and happiness and continuity of our American homes because many women are not willing to be and do the things necessary to make their homes little paradises of love and of God. The woman who neglects her home life to do any kind of public work, religious or otherwise, is not occupying her God-appointed sphere or doing her God given task. Her husband is a stranger among men wandering around lodges and hotel lobbies and other loafing places at night to find companionship and love he ought to find at home, and her children are a menace to the public welfare and moral welfare of the community in which she lives. The home life is one of the most neglected spheres of woman's work, for no house ever was or ever can be a home without a woman to "guide the house."

3. Teach women. God's Word prohibits women from teaching men. I Tim. 2:12. God's Word equally as clearly enjoins women to teach women. Titus 2:3-5, "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The reason so many young women are ensnared in the meshes of the white slavers today is because they have not been taught. The reason so many girls are decoyed into disgraceful licentious modern dance is because mothers and other women teachers are too busy trying to do the men's work to take time to teach their daughters modesty and decency and chastity. The reason of the popularity of the movies with their unlimited temptations under the most favorable surroundings for too much freedom between sexes is because the women are neglecting to teach their daughters the sacredness of their own person and the neces-

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## THE BIBLE AND WOMEN

(Continued From Page Three)

sity of making boys "hands off" for the preservation of their own chastity. The shameless exposure of their person, by wearing dresses too low at the top and too high at the bottom and by having on too few clothes, so prevalent among many modern women is a sad commentary on the woeful neglect of older women to teach younger women how to dress becomingly and chastely. One of the best known evangelists among Southern Baptists said some years ago that in the last 10 towns in which he had held meetings there were more fast girls than boys. That such a fact as that exists in any town is the most severe indictment that can be brought against the women of that town. It proves my proposition that the most neglected work in the world is the woman's work. They cannot do the work of men without neglecting their own. Just to the extent that they are encouraged to get out of their places and enter into competition with men for places in public religious work, just to that extent they are responsible for neglecting their God-given and Bible-taught tasks.

4. Hospitality, service, sacrifice. In I Tim. 5:10 Paul outlines woman's work as fourfold: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work."

1. Home — "bringing up children."

2. Hospitality — "entertaining strangers."

3. Sacrificial giving of time, labor or money to "relieve the afflicted" and other good works.

The widow who gave up her two mites and Mary who broke her alabaster box upon her Lord were fine examples of sacrificial giving. Dorcas and others of her class were notable for heroic self sacrificing service to the Lord's poor and afflicted. Lydia and Priscilla and the women who fed Elijah a whole year and many others are marvelous examples of keeping open house for the Lord's servants. Women have their hands full if they follow our Lord's program as outlined above. Paul was as specific in telling women what they ought to do as in telling them what they ought not to do. Just to the extent that they violate his prohibitions they neglect the God ordained tasks he enjoins. If they do the men's work the men will lie down on the job and let them, and their own work will go undone. The man will not do it for them. If they attend to their own work the men will do theirs when they see they have to do it.

Now, having gotten out of the way of some common objections, let us note how remarkably consistent the Scriptures are in their teaching upon woman's sphere and work.

The cases cited by the advocates of women speaking in public are all cases of "wrestling the scriptures" except Deborah and she did not talk in public but she did exercise authority over men. But God tells why He permitted that.

Miriam, the Samaritan woman, the women at the Savior's tomb, Priscilla, Anna, the prophetess, Philip's daughters, who were prophetesses and others are cited as examples of women speaking in public in mixed assemblies. In Miriam's case (Ex. 15:20), "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and with

dances." The Scriptures are very specific in saying that she led the women in their singing. Moses led the men.

The Samaritan woman did all her talk in personal private conversation to her neighbors and acquaintances as she went from house to house in the city and told of the Savior.

The women who were first at the tomb, though not last at the cross, as is so often said, went and told what they had seen to the disciples privately.

Anna, the prophetess, spoke of the infant Savior to the passers-by as they came and went. There were no public services in the temple and a woman was not even allowed to go to the men's court.

Priscilla was the wife of a man named Aquila. His name is mentioned first when Paul met them and in their greeting to Corinth. She was, however, more active in her Master's work than her husband's. In every other instance except one her name occurs first. That once case is the case where they gave some private instruction to Bro. Appollos. Mark you, it was done privately and not publicly. God's Word says "they took him (Appollos) unto them and expounded unto him the way of God more perfectly." But the significant thing about the incident is this, namely, that indifferent Aquila who is always mentioned after his wife elsewhere in the Scriptures is here mentioned as taking the lead in even a private conversation with Appollos to set him straight in some matters. Was it a happen so that Aquila's name occurred first in this instance or was it the careful work of the Holy Spirit, who is the author of God's Word, to impress upon the readers that woman's sphere and work is not that of leadership?

The incident in connection with Philip's daughters is equally significant. Philip had four daughters who were prophetesses. Paul was abiding at Philip's house at Caesarea many days. While there God sent to him a prophet named Agabus, whose home was probably at Antioch, to tell him of the imprisonment that awaited him at Jerusalem. Now why did God send a man all the way from Antioch to tell Paul that when he was staying in the home of a man who had four daughters who were prophetesses? Was it Paul's prejudice against women that the Lord humored by sending Agabus to him or was it a striking example of the consistency of the Spirit who inspired all prophecy to maintain the clear teaching of God's Word that women must not usurp authority over a man?

Now, let us note Deborah's case. She was the only woman judge and deliverer. She did exercise authority over man. Why this exception? God tells in Judges 4:20 Barak said positively that he would not go at all unless she went with him. She told him that the honor would be woman's if he was to cowardly to undertake the job without a woman to take the lead. The secret of this exception was to be found in the fact that the men of Deborah's day were cowards and sissies. But so long as there are manly men who can and will lead in God's work there is no warrant from God's Word in Deborah's example for the brethren to put women forward and thereby help to increase the number of sissy men in our ranks who lie down on the job and let the women do the work.

The Lord Jesus said some very plain things to the church at Thyatira because they permitted a woman who called herself a prophetess, to teach. Rev. 2:20, "Notwithstanding I have a few things

## How Foolishly

*It is God's will that I should cast*

*My care on Him each day;*

*He also tells me not to cast*

*My confidence away.*

*But, oh, how foolishly I act*

*When taken unawares—*

*I cast away my confidence*

*And carry all my cares!*

against thee because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols." The "certain and unmistakable" Scriptures on this question are the prohibitions of Paul in I Cor. and I Tim. and the example of the Lord Jesus while on earth in not appointing any women to official positions and his prohibition in Rev. 2:20. All the Scriptures the brethren introduce to support women speaking in public mixed assemblies can be explained harmoniously and consistently with these plain prohibitions of God's Word. According to all principles of sound exegesis, their interpretation is monstrous impossible and wrong; it arrays Scripture against Scripture and makes certain and unmistakable Scriptures to be contradicted by others, whose interpretation is to say the least of it doubtful.

## SHOULD BAPTIST CHURCHES GRANT LETTERS

(Continued from page one)

gin or in practice. While I do not doubt your sincerity, I am definitely convinced that yours is but a man-made organization which dates only to the Reformation. Neither do I doubt your salvation nor that of many of your members—a great number of which are good friends of mine.

Actually, my dear brother, we believe that Jesus in the days of His flesh established a Missionary Baptist Church and that all others are but Satanic counterfeits.

I do not mean to offend you by speaking so plainly. I am merely stating my position so that you will understand why we cannot grant a church letter to the individual in question. These are my convictions and I must be true to them, and may I say that I allow you the same privilege as to yours.

Of course, we will exclude Mr. Byrne at once from our membership and you are naturally free as to receiving him into your fellowship.

Assuring you of my heartiest personal desire of fellowship with you, and regretting that I cannot do that which you ask regarding Mr. Byrne, I am,  
Yours most sincerely,  
John R. Gilpin.

## OLD J. B. MAKES A DECISION

(Continued from page one)

ground, credentials and ability. Each had some special training that would make him invaluable to the firm.

"It's a toss-up among them," the personnel director had told "J. B." Stiff competition—every applicant realized it. Each felt that some trifling incident might be the deciding point. A butler appeared with a tray of cocktails.

"The master had been detained," he announced as he served a cocktail from the tray to the first of the men. "He will be a

little late." The second man was lifting a cocktail from the tray. "He offers his apologies." A third man hesitated, glanced around at the other nine, and then reached for his drink. The fourth and fifth joined the others. The sixth at first declined, but took his glass, when the butler said: "The master wishes you to enjoy yourselves." "Thank you—I don't drink," the seventh man said. There was a determined quirk at the corner of his mouth that backed up what he said. The butler moved along. Only one drink remained on the tray.

Nine men lifted their glasses. "Let's drink a toast to the lucky man who's going to get this job," somebody suggested, just as old "J. B." stepped into the room. "A splendid idea, gentlemen," he said. "I want you to drink to the future success of the man whom you, yourselves, have helped to select for this position. I had no idea the choice would be so easy. Those are costly cocktails you're drinking. They're costing each of you \$6,000 a year. The man I'm hiring is the one man who refused to drink. And one thing more, boys. I'm sorry to disappoint you, but that's only iced tea, boys, in those cocktail glasses. I would have none of the other stuff in my house—shall we have dinner now?"

This incident is worth six thousand dollars. May it help you to see the value of it now.  
—John A. Held, in Baptist Standard.

## "GOD'S TIME PIECE"

(Continued from page two)

and find pasture" (John 10:9).

Ah, will you look at Him? Will you as an individual take him as the Way, as the Door. Will you enter through that wall of sin, sorrow and trouble by Him, He is the Door and the only Door.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12). AMEN!"

## SMOKE NEWS

According to a recent survey made by a large tobacco distributing company, the women smoke 68 per cent of all cigarettes; 76 per cent of women smokers use a pack a day; 64 per cent of them are married, and 59 per cent have been smoking for four to six years. GOD HAVE MERCY!!!

## "SOME REAL DIFFERENCES BETWEEN THE BAPTISTS AND THE CAMPBELLITES"

(Continued From Page One)

right to church membership. 2:47.

6. Campbellites reverse order of repentance and faith; put faith before repentance; Baptists follow the universal B order and tell men they can believe until they have first repented. Matt. 21:32.

7. Campbellites teach justification by works; Baptists teach justification by faith. Rom. 4:5, Gal. 2:16.

8. Campbellites teach that men are saved wholly by works; Baptists teach that men are saved wholly by grace, through faith apart from works, but wholly a gift of God. Rom. 4:5-8.

9. Campbellites teach the dishonoring doctrine of apostasy; Baptists teach the Christ-may-fying doctrine of a once-for-all salvation through the finished work of Jesus Christ. John 3:5:24, 10:25-27, Rom. 8:28-39.

10. Campbellites teach of communion, ruling elders, government of the church, monarchy, infant purity, Arminianism and a host of other soul destroying heresies, which the Bible the Baptists deny.

Campbellites teach the grossly false doctrines of Pelagianism. They deny original sin. They deny the necessity of grace for salvation of the infant. They assert complete free will. They assert Adam's fall injured him only and not his posterity. Among all so-called evangelical believers none are fatter from the Baptists than the Campbellites.

Some sermons are like freight trains, you can cut them anywhere, couple on a caboose and the train is complete. Some sermons are like accordians; they may be contracted or expanded at will.

And some are like sausage; cut them off anywhere because they are all bologna anyway.

"De gen'l secalary o' de mission boahd write Miss Julie to git repo't ob de Missionary Society in so's dey could hab credit whut dey been doin'. Dat mean lak de Bible say, 'Dey hab de rewahd!'"

## Bible Prescriptions

The Bible is God's apothecary shop. Here are prescriptions for:

**Care:** "Be careful for nothing."

**Doubt** (as to doctrine): "If any man will do his will, he shall know of the doctrine," etc.

**Doubt** (as to duty): "If any man lack wisdom, let him ask of God."

**Fear:** "Perfect love casteth out fear."

**Greed:** "Seek first the kingdom of God," etc.

**Pride:** "Be clothed with humility."

**Lust:** "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

**Selfishness:** "He that loveth his life shall lose it," etc.

**Ambition:** "Seekest thou great things for thyself? Seek them not"

**Anger:** "Let all anger be put away from among you."

**Heartache:** "He bindeth up the broken heart." — War Cry.