

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. 478

RUSSELL, KENTUCKY, SATURDAY JULY 12, 1947

Volume 16, No. 24

Why Secure When Saved

T. P. SIMMONS

The saved can never totally finally fall away and be lost for the following reasons:

1. Nothing can effect their separation from Christ. Rom. 8:39.

2. "Salvation is of the Lord" (Jonah 2:9), and "whatsoever he doeth, it shall be for ever." (Eccl. 3:14).

3. It is said of them: "We are not of them that draw back unto perdition; but of them that believe unto the saving of the soul" (Heb. 10:39). Thus they are contrasted with superficial professors.

4. Christ intercedes for them and his prayers are always heard. John 17:11; Heb. 7:25; Rom. 8:34.

5. They are kept by the power of God through faith unto ultimate salvation (glorification). I Pet. 1:5; Phil. 1:6; Heb. 13:8.

6. When they fall, they are utterly cast down; but are upheld by the Lord and preserved. Psa. 37:23,24,28.

7. When one drinks once of the water of life, he never thirsts again—never needs to be refreshed again. John 4:13,14.

8. They are called of God, and God never revokes his calling. 2 Tim. 1:9; Rom. 8:30; Heb. 11:29.

9. Salvation is a gift of God, and God never withdraws his gift. Eph. 2:9; Rom. 11:29.

10. They are sealed by the Holy Spirit until the day of redemption. Eph. 1:13.

11. By the one offering of Christ their standing before God has been perfected forever. Heb. 10:14.

12. None of those who come to Christ will ever be cast out. John 6:37.

13. Those whom the Father draws to Christ, Christ will raise up in him at the last day. John 6:44.

14. They have the "sure mercies of David" (Isa. 55:3; Psa. 136:1-6).

15. They are under the new covenant in which God says "I will not turn away from them... and they shall not depart from me" (Jer. 32:40).

16. They are not under law, but under grace; hence their sins are not charged against them legally. Rom. 6:14; 10:4; Gal. 3:3,34.

17. All things work together for good. (Continued on page two)

GOD IS AWAKE

An old lady in England, who had stood the bombings with amazing fortitude was asked the secret of her calmness in the midst of such frightful danger. She replied, "Well, every night I say my prayers, and when I remember how the parson told us God is always watching; so I go to sleep. There's no need for both of us stay awake!"



THREE REPROBATES GOD DESCRIBES

The Epistle of Jude reveals the state of the professing church as it will be prior to the coming of the Lord, the darkest era in Christendom, both religiously and morally. In those days the faith will be denied in many quarters, and thus believers are called upon to contend earnestly for it. The apostasy of that time is summarized in one verse, in which the names of three Bible characters are mentioned, three reprobates, who, knowing the way of God, chose to follow their own way and that of Satan. "Woe unto them!" says Jude of the apostate teachers, "for they have gone the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (vs. 11).

Now Cain was a religious man. He believed in God and admitted that God ought to be worshipped, else he would not have brought Him an offering. But Cain's trouble was that he did not believe God's Word, and he erred in thinking that there

is remission without the shedding of blood. Both he and his brother had been told of Jehovah's demand for a sacrifice, for a blood-offering; for we read that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). Abel's offering was of the firstlings of his flock, but Cain's was of the fruit of the ground (Gen. 4:3-4). Though he seemingly worshipped God, obviously Cain believed neither in sin nor its penalty. He denied his own need and he despised God's remedy, substituting, in place of God's requirement, the fruit of his own hands, his works.

"The way of Cain" is the way

Mused Uncle Mose

Brudder Sidebottom, he's allus at chu'ch, an' prays humble, but seem lak he's allus hedged in wid a mount'n range o' mole hills.

of the natural man who does not understand spiritual things, who thinks little about the heinousness of his sins in the sight of the Almighty, who does not believe that the Bible is right when it says that "there is none that doeth good, no, not one," and that "all have sinned, and come short of the glory of God" (Rom. 3:12,23). "The way of Cain" is the way that apostate leaders go, who preach nothing about man's depravity and need, but who by religious form and acts seek to win their own way into the presence of God, and who deceive their followers into a state of self-satisfaction and self-righteousness. They do not proclaim sin and the lost condition of man apart from Christ's redemptive work and faith in it. They may mention a sin or two—drunkenness, murder, robbery; but they are very patronizing in their attitude toward the Cross, and bring to God their puny offerings made with their own

(Continued on page four)

Truly A Sad, Sad Condition

Time (3-31-47) reports: "Max Baer, ex-heavyweight-champ-turned-comedian, visited Indianapolis in his camel's hair coat, dropped in on his old sparring-partner-turned-evangelist, was shortly lifting his voice to lead 5,000 people at Cadle Tabernacle through "Rock o' Ages" and "There Is No Night There." Explained Max: 'There's a little bit of good in all of us.'"

The former world's heavyweight champion is said to have "personality plus," and has been a drawing card wherever he has gone. No doubt his presence at the Cadle Tabernacle was advertised widely, and many came to see him—Christians included. The evangelist, whose name we do not know, would certainly take advantage of the opportunity to preach the gospel to unsaved, some of whom might not have attended the meeting apart from the attraction. So all of this seems a good excuse to invite Max Baer to come to the meeting to be seen of men. Unfortunately, however, such "bait" is thoroughly unscriptural. Imagine Samuel inviting the uncircumcized Goliath, prior to his contest with David, to lead the congregation of Israel in singing praises to God, so as to "draw a crowd." It is a sad commentary on present day evangelism that almost anything will be done by some of these preachers to get a big audience. They may be sincere in their intentions, but they are mistaken. And the use of an unsaved man to lead the singing of Gospel songs and hymns must grieve the Holy Spirit and, we should think, quench Him.

It is also a sorry state of spirituality that causes Christians to flock to such entertainments when, if a man who has spent years in the study of the Scriptures is to speak, and is advertized on that basis, they cannot be gotten to the services with a tow-line.

As for Baer's statement that there is a little bit of good in all of us, the Bible says, on the contrary, that "the heart is deceitful above all things," and "there is none righteous, no, not one... there is none that doeth good, no, not one" (Jere. 17:9; Rom. 3:1,12).

—Our Hope

-- The First Baptist Pulpit --

"Woman's Place In Church"

I. M. Haldeman
Former Pastor, First Baptist Church
New York City

When Jesus called His disciples there was not a woman among them; they were all men.

When He sent forth His disciples into the world to preach the Gospel to every creature, the preachers were all men; there was not a woman among them.

On the day of Pentecost it was not a woman but a man who took the primacy among the disciples and preached unto the Jews the resurrection and ascension of Jesus to Lordship

at the right hand of God.

When the risen Christ would choose a disciple to whom He might give the keys of the kingdom of heaven, He did not chose a woman but called a man, Simon Peter.

When He ordained that one of His disciples should be called the Apostle of the Circumcision, it was not a woman but a man.

When He would send another disciple who should be known as the Apostle to the Gentiles, He called and sent, not a woman, but a man, Saul; afterward known as the Apostle Paul.

When the Holy Ghost would inspire specific individuals to

write particular epistles to the churches which should embody the faith once delivered to the saints; epistles which should contain the mind, the will and law of the risen Christ in relation to the Church through all time, He neither called nor inspired women, but chose men to write these epistles.

Out of the epistles written to local and particular churches, not one of them is written by a woman; they are all written by one man, this man, Paul.

Of the general epistles, the epistles known as the general or catholic epistles, not one is written by a woman; they are

(Continued on page two)

THAT STOPPED THEM

Once the brother of Henry Ward Beecher preached for him in his great church in Brooklyn. When the congregation was aware that the regular minister was not to preach, many rose to leave; whereupon the brother of the famous preacher made the following announcement: "All who came to worship Henry Ward Beecher this morning may depart at this time; the rest may remain to worship God."

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Kentucky.

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

Paid circulation in every State and many foreign countries.

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

A SYSTEMATIC STUDY OF BIBLE DOCTRINE

We are most happy and profoundly grateful to God to announce the reprinting of "A Systematic Study Of Bible Doctrine", by Eld. T. P. Simmons.

The great book of Bible doctrine, undoubtedly the greatest ever written, was published first in 1935, and now for quite a while has been out of print. It is a large cloth bound book of over 500 pages and is a complete, comprehensive, and exhaustive study of the great doctrines of God's Word. For a thorough analysis of the contents of this book, note our advertisement in this issue.

This book is being reprinted by popular demand. From all parts of the nation have come requests for copies of it, yet for several years none have been available. In view of these many requests, we have been persuaded to bring out this new edition.

It is a tremendous undertaking and one which can only be successfully completed through God's help. It will cost several thousand dollars and require a lot of effort and work to produce it. In view of this, we earnestly solicit your prayers.

The price of the book will be \$3.00, and with all advance orders, one year's subscription to The Baptist Examiner, either new or renewal, will be given free with each copy of the book. Here is an opportunity to receive the very best in Christian literature for only \$3.00.

We can not say just when the book will be on the market, as it will take quite a while to produce it, yet at an early date (D. V.), we will be able to mail it to you.

Advance orders will be a tremendous help in financing this publication, so may we urge you to send us your order TODAY. We are asking God for 1,000 advance orders within the next 30 days to assist us in publishing this book. You can help yourself, the cause of Christ, and your friends by sending us your order now. Don't delay! Send us your order today.

ELD. DON PEMBERTON



RESOLUTION

Re-Elder Don Pemberton

WHEREAS, Elder Don Pemberton has closed a two weeks revival as of June 6, 1947, at the First Baptist Church of Russell, Kentucky, and,

WHEREAS, the membership and pastor of said church, after attending and hearing the sermons brought by him, fully appreciate that all of his sermons were scriptural, forceful and inspiring, and,

WHEREAS, Brother Pemberton is zealous of good works, conducts himself as a Christian gentleman and servant of the Lord and has expressed his desire to devote his entire time to evangelistic work,

NOW THEREFORE, be it resolved that this church and its pastor sincerely commend him for his faithful and zealous work done here and further commend him to all sister churches which contemplate the conducting of a scriptural revival, such as will lead to the redemption of lost souls and the glory of the Lord.

Adopted at a regular business meeting of the First Baptist Church of Russell, Kentucky, this June 11, 1947.

W. H. Grinninger,
Clerk, First Baptist Church,
Russell, Kentucky.

REASONS WHY THE SAVED ARE SAFE

(Continued from page one)
for their good. Rom. 8:28.

18. Christ says of them "They follow me . . . and they shall never perish" (John 10:27,28).

19. "Whatsoever is born of God overcometh the world" (I John 5:4).

20. They cannot sin as the law of their lives. I John 3:9.

21. They have been elected and predestinated, not only unto justification, but unto glorification as well. Eph. 1:4; Rom. 8:29,30.

WOMAN'S PLACE IN THE CHURCH

(Continued from page one)
all written by men; and the names of these men are Peter, James, John and Jude.

The officers of the church, the delegated and elected officers, are Bishops, Elders, Presbyters, and Deacons. Whatever may be the identity or distinction in these offices, these are the names; and these offices belong exclusively to men. Women are recognized as deaconesses and helpers, but without authority

to teach or preach.

When the ascended Lord gives personal gifts to the Church, He gives apostles, prophets, evangelists, pastors and teachers. Examination shows that not a woman was among them.

When the primitive doctrine of the Church is spoken of and entitled, it is called the 'Apostles' doctrine.' Among the Apostles there was not a single woman. The names of the Apostles are given; and these names are of men and not women.

When it becomes necessary in the church to make provision for the poor and needy, seven persons are selected and ordained to look after them. Of these seven not one was a woman. Their names are given and they are all the names of men.

The Apostles themselves give injunction to the Church concerning these seven. They do not say, Look out among you seven women, but they say:

"Look ye out among you seven men" (Acts 6:3).

When the Lord would bring an official arraignment against the Jewish nation for their blindness and hardness of heart, He does not send a woman before the Sanhedrin; He sends a man, one of the seven, a man full of the Holy Ghost, the man Steven.

When the Lord would answer the cry of Cornelius the Centurian, for light and salvation, He bids him send and find, not a woman but a man; He bids him send to the house of one Simon, the Tanner, that he may find the man, Simon Peter.

When the Lord would have the Gospel preached to Cornelius and the Gentiles assembled with him in his house, He sends the glad tidings, not through a woman, but a man, this very Apostle, Simon Peter.

When the Holy Ghost would separate two missionaries for special service and send them forth under the divine benediction, He does not say separate me two women for that work; but he does say:

"Separate me Barnabas and Saul (Acts 13:2).

When the Lord would bring the Gospel from Asia into Europe He gives a vision of His purpose, not to a woman but to a man, as it is written:

"And a vision appeared to Paul in the night; There stood (not a woman) but a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9).

When the momentous question, "What shall I do to be saved?" is heard on that memorable night in Philippi, it is addressed not to a woman or women, but to two men, Paul and Silas. And when that unspeakably gracious answer, "Believe on the Lord Jesus Christ and thou shalt be saved, is echoed through the classic air of Greece, it is from the lips, not of women, but of men.

All the laws, regulations and ordinances of the Church, "the faith once delivered unto the saints," the doctrines revealed and owned of God come through men, are administered by men, and men only; never once through or by a woman.

All the signs, miracles, and healings wrought by the Apostolic Church as evidence that its ministry was of God, and that the Lord had risen and was seated on the right hand of God in heaven, were performed by and through men alone.

Demons are cast out, the lame and the halt healed in the name of the Lord Jesus and, always,

by men.

When the impotent man was healed at the gate Beautiful in the temple, that miracle was performed, not by a woman, but by a man, the Apostle Peter.

When Aeneas was healed of the palsy and made perfectly whole in the name of Jesus so that he took up his bed and walked out before them all, the miracle was wrought, not by a woman, but by a man, the Apostle Peter.

And when Dorcas died and the women stood weeping around her dead body, showing the coats and garments she had made for the poor, it was not a woman who put them all out of the death-chamber, kneeled down and prayed and, turning to the body, said: "Arise," and when she opened her eyes and sat up, presented her alive to the saints and widows who loved her; no! it was not a woman who was the agent of this miracle, but a man, Simon Peter, the Apostle.

When Ephesian evil spirits were cast out in the name of the Lord Jesus and special miracles were wrought in that city, it was not by the hand of a woman, but by the hand of a man, the Apostle Paul.

Nowhere, not even for a single moment, is a woman seen in the Church as an office-bearer. Never once is she seen as a teacher or taking part in the public assembly of the saints.

On the contrary, she is forbidden to speak. She is commanded to silence, as it is written:

"Let your women keep silence in the churches; for it is not permitted unto them to speak" (I Cor. 14:34,35).

The endeavor to explain away this legislation by saying the women of Corinth were of unstable virtue; that it was customary for courtesans to speak in public, discoursing on various subjects such as philosophy and religion, gathering around them the men of the town and country; and that the Apostle foreseeing, if the women of the Church took part in public proceedings, it might give rise to evil rumors concerning them and thus bring the new religion of Christ into disrepute; knowing also that many of the members at Corinth were men and women who had led notoriously dissolute lives; and that if the women should speak it would be judged that they were no better than their beautiful but sinful sisters on the Acrocorinthian heights, in the temple dedicated to open and legalized sin, he would impose silence on all the women and thus prevent the breath of scandal not only in the Church at Corinth but throughout the churches of Greece — IS AN EXPLANATION THAT DOES NOT EXPLAIN.

It not only misses the intent and principle of the Apostle's exhortation; it is not only false exegesis, but extra-Biblical.

An examination of the superscription of the epistle to the Corinthians will show that the legislation laid down within it is not local but universal.

This is the superscription: "Unto the Church of God which is at Corinth, with all that in every place call upon the name of Jesus Christ our Lord."

This is the declaration that the epistle in its intent is not for Corinth only, but for every place wherein there is an assembly of Christ; every place wherein the name of Christ is

called upon by His Church every place wherein there is a Church of Christ; therefore every Church of Christ, not for that age only, but for all succeeding ages and places — for the Church of Christ universal.

This is the nature of the epistle's intent.

The intent of the epistle is to set things in order in the Church according to the mind and will of Christ.

This epistle to the Corinthians is preeminently the epistle of Gospel Order.

Under the inspiration of the Spirit the Apostle meets the questions arising out of new conditions and circumstances and answers them.

The question about women speaking in the public assemblies comes up.

He answers the question: He says:

"Let your women keep silence in the churches."

Writing to Timothy he says: "I suffer not a woman to teach" (I Tim. 2:12).

In saying this he speaks ex cathedra. He speaks by the authority of the Lord Himself. He speaks as inspired of Him; it is the law of Christ's own example. At the wedding in Cana of Galilee where He performed His first miracle, when His mother said they had no wine and appealed to Him because the power which she believed Him to possess but which He had not yet officially revealed, He answered and said: "Woman, what have I to do with thee?" thus rebuking, not the mother, but the woman, as such, and making plain that He could not receive instruction nor suggestion from her in these matters, nor permit a woman to make public an official speech in His name.

At Bethany it is not Martha speaking, bustling, serving, and making herself publicly manifest "in His name," to whom He gives the word of commendation, but to Mary, sitting in silence at His feet and hearing His Word.

After our Lord had ascended He appeared to the Apostle John at Patmos. To him He gave special orders to write seven letters to the seven churches in Asia. These seven churches set forth the Church universal during the absence of the Lord. The Lord commands the letters to be addressed to the angels of these churches. And the angel in scripture is never a woman — always a man: "The measure of a man; that is, of the angel" (Rev. 21:17). This is headquarters statement that the ministry of the Church is confined to men; that it does not belong to women.

In the letter which He commands to be written to the angel or minister of the church in Thyatira, He sends this message:

"Unto the angel of the church in Thyatira, write: These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are fine as brass . . . I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach" (Rev. 2:18,20).

It is re-echoing the words of Saint Paul: "I suffer not a woman to teach."

The minister at Thyatira did suffer a woman to teach; and for this reason the Lord has a judgment against the minister at Thyatira. He has not only a judgment against him

(Continued on page three)

WOMAN'S PLACE IN THE CHURCH

(Continued from page two)
because he suffers such an one as Jezebel to teach, but that he suffers a woman to teach at all.

The ascended Lord makes clear to the Apostle John and to the Church entire that when Paul said, "I suffer not a woman to teach," he was not speaking of himself, nor under the influence of local or personal prejudice, but by the inspiration and authority of the Head of the Church, the Son of God Himself.

In the New Testament from the first to the last, the words of Christ, the teaching of the Apostles, the historic attitude of the Church, the closing rebuke of the risen Lord, all deny the place of woman as office-bearer and official speaker and

teacher in the Church.

The New Testament makes it clear that a woman is the recipient of the grace of God equally with the man; that she is equally and fully saved; as equally and fully indwelt of the Holy Ghost; that it is her privilege to be an individual worker and helper as well as the man, testifying to the redemption that is in Christ Jesus; that it is her privilege outside the ministry to instruct the young or new Christian more fully in the way of the Lord, as did Priscilla in her own home, in partnership and full accord with her husband, Aquilla; that she may be a deaconess, a servant of the Church, the helper of the Lord's ministers in the Gospel in multifarious ways; that she may bring the sweet and tender ministrations of which only a woman is fully capable, in the

name and service of Christ: that she is limited only in one direction; and that is, under no circumstances must she bear office, speak in the public assembly, or take upon herself the role of a teacher.

The Word of God declares that such a spectacle as woman to front in the public assembly is shameful, is a scandal.

Listen to what the scriptures say:

"For it is a shame for the women to speak in the church."

And having said this, the Apostle asks a startling question:

"What! came the Word of God out from you? or came it unto you only?" (I Cor. 14:35, 36).

By this he would indicate that when women speak in the Church they are by such attitude denying that the Word of God came to the Church.

By speaking in public they would invalidate the doctrine as coming exclusively from an authority above the Church.

What does he mean?

What he means is clear enough when the context is read.

In that context he says, while Christ is the head of the man, every man is the head of the woman; and this on the original basis of nature, that God first formed the man and then the woman.

The Scripture reads:

"The head of the woman is the man" (I Cor. 11:3).

The woman is the symbol of the Church.

The man is the symbol of Christ; for always the man is "the figure of Him that was to come," even Christ.

The woman is the symbol of the Church in submission to Christ, owning His headship, obeying His will, her desire subject unto Him, not giving, but receiving from Him.

The man is the symbol of Christ as the head over the Church, ruling over her, giving to her life and instruction; not receiving but, always, giving to her.

For a woman to speak in public or teach is to put herself on equality with the man as an authorized speaker and teacher.

In putting herself on this equality she denies the exclusive, representative authority of the man in the Church; in denying him as the exclusive channel of communication and doctrine from God; in denying him as the exclusive and official expression of the mind and will of God in the assembly, she is setting man aside as the divinely chosen symbol of the headship of Christ over the Church.

In denying the symbol of the headship of Christ over the church the woman is —herself being a symbol of the Church— symbolically denying the exclusive headship and authority of Christ over the Church; and thus symbolically testifying that the truth may come from or originate with the church as well as come to the Church.

In symbol she is proclaiming that the Church may give, that is, bring forth and originate, doctrine as well as Christ Himself; that the Word of God may come out from her as well as unto her.

By speaking and teaching the woman symbolically denies the authority of Christ; denies His exclusive doctrinal authority.

Every time a woman spoke she was denying the thing for which she stood as a symbol.

She was denying the place of

the Church as the receiver, and the place of Christ as the exclusive giver. She was denying the exclusive headship of the Man Christ Jesus.

Whether she knew it or not, the woman who spoke in public was making the symbol void and meaningless. Nay! She was making it to stand against Christ instead of for Him.

Every woman speaking or teaching in the Church of Christ today renders the symbol of the submission of the Church to Christ, the symbol that her desires are subject unto Him, and that He, and He only, is the head, a symbol of denial, disorder and rebellion.

To deny the authority of the man over his own household is a scandal and shame in nature.

To deny the authority and headship of the Man Christ Jesus over His own household was a scandal then and is a scandal NOW.

It is shameful for the woman to take the man's place in nature.

It is shameful for the Church, the symbolic woman, to take the place of the Man Christ Jesus in doctrine.

And this was the scandal and shame the Apostle sought to avoid.

He did not forbid woman to speak in the churches lest they might be thought of loose and easy virtue by the vicious population of Corinth!

Nay! there was no such unworthy concept as that in the Apostle's mind; but, rather, lest there should arise in the Church the final and positive denial that all authority of the Church was vested in the man; and that man, the Man of all men, the Man Christ Jesus.

Let it be understood fully and clearly that the Apostle did not forbid a woman to speak or teach because she was a woman; not because he did not exalt and honor a woman as such, but because he was dealing with her as a symbol of the Church in submission to the authority of Christ concerning truth and doctrine. He forbade her to public ministry solely that she might not contradict the symbol which places doctrinal headship in the Man Christ Jesus; and because as the expression of that headship, Christ had confided the ministry exclusively to men.

It was the Apostle's desire, under the inspiration of the Spirit, to safeguard the headship of Christ over His own Church.

He knew by experience with His own people that when the symbol of truth is denied it is not long till the truth itself is denied. All the more then, he responded under the inspiration of the Spirit and ordains that the symbols in the Church shall be kept intact.

The man is to teach, to speak. The woman is not to teach. She is to keep silence in the church.

If she does not keep silence she denies her own symbolism.

"Let your women keep silence in the churches — for it is not permitted them to speak — for it is a shame for women to speak in the Church."



RUIN WROUGHT BY SIN

I. Man's whole being is affected.

1. The heart is made deceitful, Jer. 17:9.

2. The mind becomes depraved, Rom. 1:28.

3. The spiritual eye is blind-

ed, Rev. 3:17.

4. The Spirit is proud, I Cor. 2:14.

5. The conscience is defiled, 1 Tim. 4:2; Eph. 4:19.

6. The imagination is evil, Gen. 6:5.

7. The will is untamed, Job 11:12.

8. The understanding is darkened, Eph. 4:18.

9. The thoughts are iniquitous, Isa. 59:7.

II. The carnal man is compared to—

1. The worthless dog, Psa. 59:5,6; Rev. 22:15.

2. The swine, 2 Pet. 2:22.

3. A cage of unclean birds, Jer. 5:26,27.

4. A sepulcher, Matt. 23:27.

5. A sick and wounded man, Isa. 1:5,6.

7. A captive, Isa. 61:1; 2 Tim. 2:26.

8. A blind man, Rev. 3:17.

II. Sin is compared to—

1. Disease, Isa. 1:5.

2. Poison, Rom. 3:13; Jas. 3:8.

3. Spots and stains, Isa. 1:18.

4. Slavery, Rom. 6:16.

6. Bread of deceit, Prov. 20:17.

7. A canker, 2 Tim. 2:17.

8. Any vain thing, Rom. 1:21; Eph. 4:17.

9. Stolen waters, Prov. 9:17,18.

10. A heavy burden, Psa. 38:4.—G. M.



UPPER OR SUPPER

"The early church prayed in the upper room. The 20th Century church cooks in the supper room. Today the supper room has taken the place of the upper room. Play has taken the place of prayer; feasting has taken the place of fasting. There are more full stomachs than bended knees and broken hearts. There is more fire in the church fire-place than there is in the church pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the church pulpit. Ice cream fairs soon chill and kill the spiritual life. W. A. Sunday says, "THE MORE CHURCH SOCIALS YOU HAVE, THE QUICKER THE CHURCH GOES TO THE DEVIL." (My Caps) The early Christians were not cooking in the supper room the day the Holy Ghost came; they were praying in the upper room. They were not waiting on tables; they were determined by the command of God, not entertained by the cunning of men. They were all filled with the Holy Spirit, not stuffed with tea and toast. Oh, I would like to see the cooking squad put out and the praying band put in. Less ham and sham, and more Heaven and holiness. Less pie and more piety. Less use of the cook book and more use of the old Book. Put out the fire in the kitchen and light it on the altar. More love and more life. Fewer dinners and get after sinners. Let us have a church full of waiters on God. A church full of servers serving God, getting in the lost sheep and looking for that blessed hope and glorious appearing of our great God and Saviour."—Copied.

Please keep THE BAPTIST EXAMINER coming to me. I read it through.

Mrs. L. M. Gibson
Charlottesville, Va.

My Testimony

Grace Johnson

AT ANY COST

O Lord my God, much grace by Thee
Has freely been bestowed on me.

Thy mercy, love, yea—wondrous light
Delivered me from blackest night.

And now can I,—dare I choose ease?
Go back to things myself to please

Nay, Father, stir me for the lost,
To give myself at any cost!

How greatly privileged I've been
Throughout these years on Thee to lean.

Upon the word I've freely fed;
By waters still I have been led.

How great a debtor now am I!
Take Thou my all—to live or die.

Have mercy, Lord, don't let me "rust!"
Break Thou my heart at any cost!

Yes, much I've heard of all the lost;
I've even prayed, "O save, Thou must!"

But now its up to me to choose:
Will I my life for Thy sake lose?

Some day I'll answer for this choice
Will I regret? Will I rejoice?

O solemn hour! O countless lost!
Can I say, 'Yes, at any cost'?

Shall grace bestowed on me be vain?
Shall millions still in sin remain?

Because this stubborn will of mine
Refused obedience unto Thine?

Nay, Lord, one glad eternal "Yes"
I give, and many shall confess

Thy blessed name. Thus vow I must,
I'll follow Thee at any cost.

From henceforth ALL to Thee I give.
I know not where my life I'll live,

And care not, only if God's Son
Can look on me and say 'Well done.'

In joy? In pain? What matters where
If I but know He sent me there?

Cost? Nay! 'Tis gain to follow Thee:
Lead on, Thou Lamb of Calvary!

SYSTEMATIC

SIMPLE

POINTED

THOROUGH

CONCLUSIVE

A BOOK FOR EVERY BIBLE STUDENT

Forty-eight Illuminating and Interesting Chapters

"A Systematic Study of Bible Doctrine"

By T. P. SIMMONS, Ashland, Kentucky

A Worthy Step Toward the Popularizing of the Study of Theology

Introduction by Prof. F. D. Whitesell
of The Northern Baptist Theological Seminary

ORTHODOX

FUNDAMENTAL

CALVINISTIC

BAPTISTIC

PREMILLENNIAL

DISTINCTIVE FEATURES

1. Refreshingly different from the usual theological texts.
2. Does not waste time on commonplace matters.
3. Dwells especially on obscure and controverted points.
4. Brushes aside false reserve and yielding courtesy toward error, and speaks with scriptural positiveness.
5. Eliminates much of the dryness and icy regularity of usual theological texts.
6. Yet is reasonably thorough and comprehensive, and moderately scholastic.
7. Deep, yet clear; theological yet not abstruse; scholarly, but not pedantic; the simplest textbook on theology ever published.
8. Seasoned with a protracted study of the masters of theology; yet not unduly influenced by any of them.
9. A three-purpose book—for the classroom, for the study, and for the home.
10. First Baptist general theological text published in the South in more than a decade.
11. Treats evolution, the doctrine of election, the free agency of man, more thoroughly than any book of its kind known to the publishers.
12. Only Baptist general theological text ever published in the South that takes the premillennial position.
13. Only Baptist general theological text published in the South that treats the church question.

500 PAGES

Good Paper - Readable Type

Cloth Binding

\$3.00
POSTPAID IN U. S.

Foreign Countries \$3.25

TITLES OF CHAPTERS

- I. The Existence of God.
- II. Is the Bible a Revelation from God?
- III. The Inspiration of the Bible.
- IV. Objections to Verbal Inspiration (Answered).
- V. The Nature and Attributes of God.
- VI. The Will of God.
- VII. The Doctrine of the Trinity.
- VIII. The Lord Jesus Christ.
- IX. The Holy Spirit.
- X. God's Relation to the Universe.
- XI. The Doctrine of Angels.
- XII. Satan—His Origin, Work, and Destiny.
- XIII. The Creation of Man.
- XIV. The Essential Elements of Human Nature.
- XV. The Moral Nature of Man.
- XVI. The Original State and Fall of Man.
- XVII. The Doctrine of Sin.
- XVIII. Human Responsibility.
- XIX. The Free Agency of Man.
- XX. The Atonement.
- XXI. The Doctrine of Election.
- XXII. The Outward and Inward Calls.
- XXIII. The New Birth.
- XXIV. The Doctrine of Conversion.
- XXV. Repentance and Faith.
- XXVI. The Doctrine of Justification.
- XXVII. The Doctrine of Sanctification.
- XXVIII. The Three Tenses of Salvation.
- XXIX. The Preservation and Perseverance of the Saved.
- XXX. The Doctrine of the Church.
- XXXI. The Doctrine of Baptism.
- XXXII. The Lord's Supper.
- XXXIII. Why the Washing of Feet is Not a Church Ordinance.
- XXXIV. The Office of Bishop.
- XXXV. Some Characteristics of Jesus as a Preacher.
- XXXVI. The Deaconship.
- XXXVII. The Place of Women in the Church.
- XXXVIII. The Present State of the Dead.
- XXXIX. The Second Coming of Christ.
- XL. Postmillennialism Refuted.
- XLI. The Coming of Christ Premillennial.
- XLII. The Two Phases of Christ's Coming.
- XLIII. The Great Tribulation Period.
- XLIV. The Man of Sin.
- XLV. The Battle of Armageddon.
- XLVI. The Regathering and Conversion of the Jews.
- XLVII. The Millennium and After.
- XLVIII. The Final States of the Righteous and the Wicked.

INTERESTING QUESTIONS

1. Why does the Bible assume and declare existence of God without offering proofs?
2. Is the Bible reliable as to historical and scientific facts?
3. What does the Bible mean when it speaks of God as repenting?
4. How are we to reconcile seemingly conflicting statements concerning the will of God?
5. What is meant by the statement that there are three persons in the Godhead?
6. Can sinners resist the Holy Spirit?
7. Does the Bible agree with evolution, and is evolution scientifically proved?
8. What did the original image of God consist of?
9. Is man a trinity?
10. Is man a free agent?
11. For whom did Christ die?
12. Is election based on God's foresight of man's faith?
13. Which is first in conversion: quickening or repentance or faith?
14. Do Paul and James contradict one another on justification?
15. What is the correct interpretation of I John 3:9?
16. Will any man reach heaven who does not endure to the end?
17. When was the church founded?
18. What did Christ mean when he said the gates of hell should not prevail against his church?
19. Where are the dead and what is their state?
20. Will Christ come before the millennium?
21. Will everybody be judged at the same time?
22. Will the righteous and the wicked be resurrected at the same time?
23. What will take place during the great tribulation period?
24. What or who will the "man of sin" be?
25. When and by whom will the battle of Armageddon be fought?
26. Will God yet deal with Israel as a nation?
27. When will the new heavens and new earth be made and what will the new earth be like?
28. Will Christ reign bodily on the earth during the millennium?
29. Who will be judged in the final judgment?

These and Thousands of Other Important Questions Are Answered in this Book

ADVANCE ORDERS

Your advance order will be a tremendous help in assisting us in getting out this book. In fact, without the assurance of a number of these, the book could not be printed. Every one who sends an advance order will receive in addition to the book one year's free subscription to THE BAPTIST EXAMINER.

Order from

THE BAPTIST EXAMINER, Russell, Ky.

THREE REPROBATES

(Continued from page one)
works, rejecting the almighty provision of "the Lamb of God, which taketh away the sin of the world."

Balaam was a prophet. His record is written in the early part of Israel's history, in Numbers 22-24. Balaam made merchandise of divine opportunity. He prophesied for money, accepting remuneration for cursing the people of God—although he was prevented from carrying out his purpose. Yet he misguided the Israelites, so that the sons of Israel intermarried with the daughters of Moab and Midian, thus spoiling their divinely ordained separation as God's chosen and distinct people.

"The error of Balaam" is the corruption of the people of God through not remaining separated from the world. This is the error that apostate Christendom follows. Its leaders would mix with this and unite with that. It does not matter to them that those with whom they would join forces deny the truth of God, the verities of Scripture, and would undermine our most holy faith. They seek power in size and money and prestige, forgetting, or ignoring, that it is written: "No by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4:6). Balaam's folly is used, in the New Testament, as a symbol of corruption in professing Christianity (Jude 11; cf. 2 Peter 2:15, 16; Rev. 2:14).

Core is Korah, whose sin is written in Numbers 16. He was the leader who, with Dathan, and Abiram, and On, rebelled against the authority of God's servant, Moses. Korah himself sought to intrude into the priest's office.

"The gainsaying of Core" is used as a figure predictive of rebellion in the last days, the days of the apostasy, when the great rebellion against the Person of Christ will reach its apex. But already there are men who follow Korah's gainsaying, who rebel against the authority of God and His Christ, who would rob our Lord of His Deity and disparage His work. And in the final stage of apostasy, the world will see one who will draw man's worship to himself, and trample underfoot the Son of God. He, and all his kind, will surely perish, just as surely as Korah and his band perished.

"The way of Cain," "the error of Balaam," and "the gainsaying of Core" are already in evidence in Christendom with its "vanishing Christ." These three reprobates symbolize all the workers of iniquity of the end of the age, whose end is perdition. The divine way is the only way of forgiveness, salvation, and eternal blessedness. The way of man leads to destruction; the way of God, to righteousness and life in Christ.

—Gaebelein

We thank God for the great Bible messages THE BAPTIST EXAMINER brings us each week.

Mr. and Mrs. Edward Hudson
Mansfield, Louisiana

I take THE BAPTIST EXAMINER and think it the finest little paper I ever read.

Mrs. Price Tudor
Richmond, Ky.