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That which we have given up for Christ is not forfeited but transferred.

Faith Healing Examined

By JAY GREEN
Madisonville, Kentucky

A fast-spreading error has arisen in the past century. It is being taught by earnest people that the following promises may be claimed by everyone:

Mark 16:17,18—"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Matt. 21:21,22 — "Jesus answered and said unto them, Verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done."

Mark 11:24 — "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The question then is, can we

today expect a literal fulfillment of these promises?

The vast multitudes will say YES. The more ungodly the professing Christian the more he wants to hug these verses to his bosom, for he believes them to say that whatsoever he desires for the satisfaction of his physical needs and pleasures, he may have. All he must do is work himself up to an unwavering belief that God would not deny him his desires, then ask for whatever is in his mind. That we cannot appropriate these particular promises can be clearly shown by Scripture. Man does not want to look at other Scripture because he selfishly wants prayer to be like a wishing cap that can be put on at any time of day or night, and which brings immediate results regardless of the request.

We want to say right now that we believe in Divine healing. We believe there is no other kind of healing but Divine healing. We also believe

in the power of prayer, knowing that multitudes of miracles in the Bible were performed through the medium of faith and through prayer. However, public miracles ceased almost 1900 years ago and so did the divinely bestowed gifts of healing, casting out demons, speaking in tongues, discerning of spirits, knowledge without study, and all other gifts which obtained in apostolic times. That this was meant to be so is shown by I Cor. 13th chapter where it is said they will cease. It is also shown in that the epistles were written for our guidance on all matters, and there is not one word said about what we should do about the gift of healing. The only mention of healing is in I Cor. where it is clearly shown that the divine gift would cease, and in James where it is said that the elders of the church should be sent for and should

COME and pray for you.

The reason for this article is that there are those going about our country claiming to have healing powers, though some of them readily admit they have no divine powers but plead the efficacy of the verses of our text. They tell their victims that if they will only believe, God will SURELY do as they ask. These vultures prey on the sick and the afflicted. They tell them to come, they even send out invitational booklets of testimonials, or other types of advertisements. Realizing failure is always present when man is the agent, they give no promises. Then when failures come they always blame the failure on the afflicted's lack of faith. That this is wholly unscriptural, and to show the true meaning of the above Scripture, is our aim herewith.

Now the verses of our text have to do with the miracles which attended the preaching of the Gospel in the early days of Christianity, and we note

that these miracles were performed by faith. These verses were spoken to a particular class, and they were promises which were fulfilled very shortly thereafter. They were spoken to the disciples. In Matt. 21:21 and Mark 11:24, they were spoken immediately after the incident of the withered fig tree. The followers of Christ were assured that they too could do such a thing, that they could even remove mountains, if so be that they would pray, believing. Now earlier Christ had appointed twelve to preach and to perform miracles (which miracles were to accredit them) to show that they were followers of the Almighty. After that the 70 were commissioned to preach and came back rejoicing in that they had cast out devils. They also healed the sick. Therefore these promises here were made to those already in possession of miraculous powers and the design of them was the strengthening of Christianity, and we note

(Continued on page three)

Woman's Position And Work In A New Testament Church

WAYNE COX
Hope, Arkansas

The woman was in the initial transgression. I Tim. 2:14, "And Adam was not deceived but the woman being deceived was in the transgression." Now let us notice the actual transgression as recorded in Gen. 3:6. "The devil came to Eve and began to ridicule the Lord, and planted the seeds of doubt in the heart of Eve," and the Lord says that she did eat of the forbidden fruit, and gave to her husband and he ate. Eve was deceived. She believed the devil's lie instead of the plain Word of God.

The penalty imposed on the woman is found in Gen. 3:16, unto the woman GOD said, "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, AND HE SHALL RULE OVER THEE." Thus we see that man is supposed to have the authority over the woman, that is, he is to rule (Continued on page four)

BEHOLD! BEHOLD! HE COMES!

During the dark days of the struggle for liberty in Italy, most of the people looked upon Garibaldi as their great deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends whispering in their ears. "Courage! Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming." And when the news of his approach to a city was announced, they would shout, "Garibaldi is coming!" He came, and when he came they regained their freedom, never to be enslaved again. But some One far greater than Garibaldi is coming to God's soldiers to rescue them. The Lord Jesus Christ (Continued on page four)

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WHOLE NUMBER 660

A Bible Study As To Work Of Deacons

By ROY MASON
Tampa, Florida

We have recently been asked some questions along these general lines, and this is perhaps a good subject to give some study.

Origin Of The Office

This grew out of the first church wrangle. The preachers couldn't attend to everything—neither can they today. So, when material burdens became too numerous and such as to encroach on the spiritual ministry of the preachers, they suggested that it wasn't common sense for them to become waiters when people needed

the Word of God. (Acts 6:2). So seven helpers were chosen in connection with prayer, and the laying on of hands. (6:6). This laying on of hands was a formal way of setting them apart to this special work. Here is where we get the practice of laying on of hands.

Now note: These first deacons were HELPERS. They were not to usurp authority or to take over the whole direction of funds, etc. So far as we know, the apostles were still in leadership—still directed things—but these men HELPED THEM. And today, God's called leader in a church is the pastor. He is not merely the leader in spiritual things—

he is likewise to be the leader in the whole life and administration of a church. Deacons are to be his helpers. There should never be a chairman of a group of deacons other than the pastor. They constitute the pastor's "cabinet" so to speak. Moses had Aaron and Miriam for helpers, but they finally felt that they could take over Moses' function of leadership too, and they were rebuked for it.

The Office Of Deacon Became Permanent

(Phil. 1:1). And there are only two offices provided for in a Scriptural church—pastor (Continued on page four)

Does Pre-Mortem Funeral Prepare One For Death?

J. N. Gernhart, 75, a resident of Burlington, Colorado, after many weeks of planning, and no small amount of trouble, held his own funeral, recently.

It was the biggest public event in this eastern Colorado city's history. More than 1,000 persons gathered in the State Armory for the service.

Upon the death of his late sister, Mrs. Anna Helton, of Burlington, he resolved that he would eliminate much of the sorrow and inconvenience usually experienced by friends and families when death strikes. For this reason, he determined to hold his "funeral" before he died.

The service, held on a Sunday afternoon, was "lavish and expensive." The casket was solid copper and cost \$3600.

The funeral procession started at Gernhart's modest, well kept home at 251 Twelfth Street. Eight pallbearers led the procession, accompanied by Gernhart and four women carrying flowers. There were also thirty honorary pallbearers.

(Continued on page four)

The First Baptist Pulpit

"God's Use Of Means In Salvation"

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent. So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:14, 15, 17.

I want to show you this morning how that God uses means in carrying out His work, and some of the means which He uses in salvation.

One of my enemies sometime

ago declared that I was a Hardshell Baptist. Let me say this: While it isn't so, I'd rather be a Hardshell than to be an Arminian Missionary Baptist, and if I were a Hardshell, I would believe a lot more doctrine than an Arminian Missionary Baptist believes. So far as I am personally concerned, I don't consider it such a great insult, in view of some of the things which that particular preacher believes.

However, beloved friends, I am not a Hardshell and I want to show you why and wherein

my preaching is different to that of the Hardshell Baptists. Hardshell Baptists say that God does not use any means in order to carry out His work. They say that they are saved irrespective of any means, and that when God gets ready to save an individual, He will knock him down and save him. They say that irrespective of whether an individual has heard the Word of God, or whether he has ever studied it, or whether he has ever been taught anything about it—irrespective of all this, when (Continued on page two)

QUEEN VICTORIA'S DESIRE

Though Dean Farrar was the privileged friend of Queen Victoria, he seldom referred to this distinction. But he did so on the occasion of the first anniversary of the accession of Edward VII to the throne of England, during the service in Canterbury Cathedral, when he related that Queen Victoria, after hearing one of her chaplains preach at Windsor on the second advent of Christ, spoke to the dean about it and said: "Oh, how I wish that the Lord would come during my lifetime." "Why does your majesty feel this very earnest desire?" asked the great preacher. With her countenance illuminated by deep emotion the Queen replied: "Because I should love so to lay my crown at His feet."

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ments are made for their continuation.

"God's Use Of Means In Salvation"

(Continued from page one)
God gets ready to save a person,
He will save him regardless of
any means of salvation.

Several years ago, I attended
a Hardshell Association back up
in the mountains. Most of the
Hardshell preachers on the pro-
gram that day did the same as
the one which I am particularly
quoting. One of the preachers,
when he began his message, said
in substance, "If there is any
sinner man here today, I have
nothing for you. The Lord did
not send me to preach to sin-
ners; He merely sent me to feed
His sheep."

Now that is Hardshellism pure
and simple.

I'll give you another experi-
ence. A short time ago I went
out in Carter County to preach,
preaching that night mainly to
a group of Hardshell Baptists.
Knowing that I was going, I
asked a Hardshell preacher
friend of mine to go along. On
the way there, he brought up
the question of God using means
in saving people. He told us
about a sermon that he had
preached, and how that all the
way through the sermon he had
condemned the use of any
means, that God saves people
irrespective of any means or
agencies. He told us how that
after he had gotten home his
mother took him to task about
it, and how that his mother de-
nied the thing that he had
preached.

Beloved, what this brother
said is characteristic of 90 per
cent or more of the Hardshell
Baptists, for practically every
Hardshell Baptist denies that
God uses any agency or any
means in the salvation of in-
dividuals.

This morning I want to show
you at least four means that God
uses in bring men to Himself.

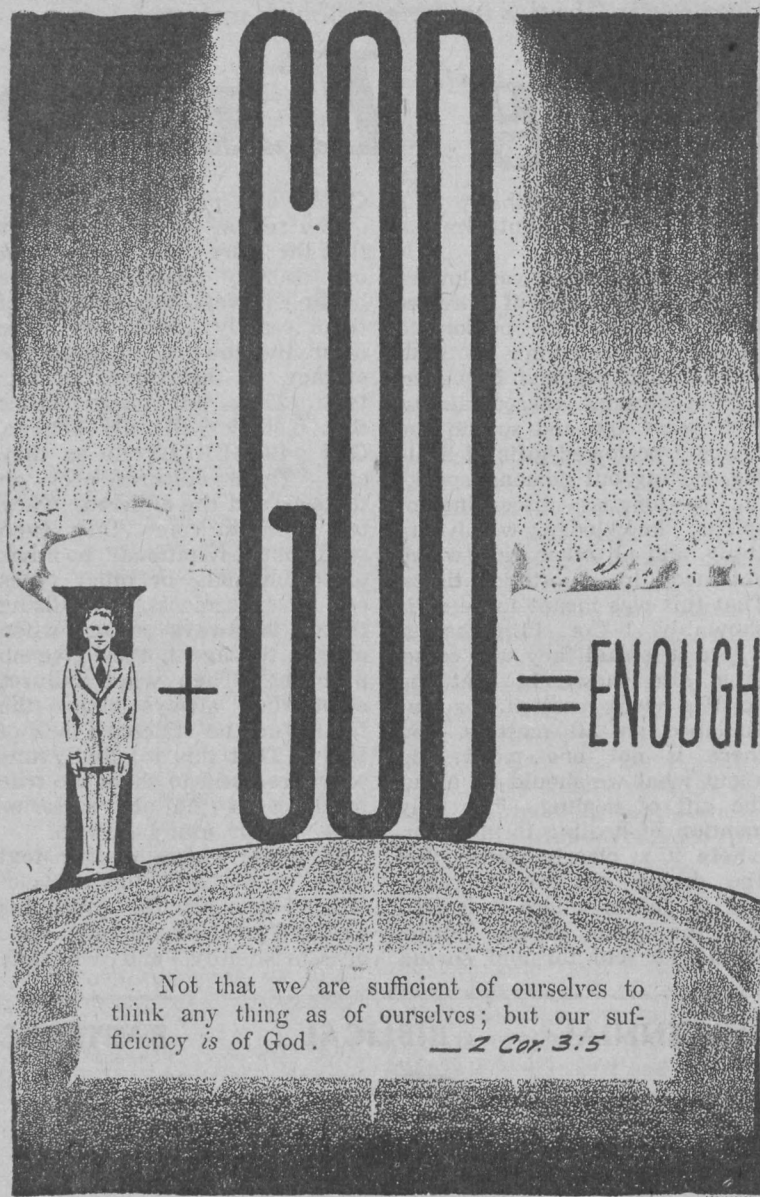
I

GOD CALLS MEN TO RE- PENTANCE BY HIS OWN GOODNESS.

"Or despisest thou the riches
of his goodness and forbearance
and longsuffering; not knowing
that the goodness of God lead-
eth thee to repentance?"

—Rom. 2:4.

Several years ago when I first
became pastor in Russell, there
was an old gentleman from
Hinton, W. Va., living here,
whose name I no longer recall.
He was developing the Belle-
fonte Cemetery in Flatwoods,
and it was thus that I became
acquainted with him. He was a
Presbyterian by denominational
preference, and since there was
no Presbyterian Church here in
town and finding that I believed
in the doctrine of election, which
the Presbyterians also hold in
part, he came here to worship



with us quite often. I remember
one week when his wife was
visiting here with him in his
bachelor quarters that I called
on the two of them and talked
with them at length about their
spiritual experience. In the
course of the conversation he
told me that they had had an
unusual experience in regard to
their salvation. He said that
when they were first married
that they had absolutely nothing
with which to start their
married life, but that in the
course of time God just opened
the windows of Heaven and
poured out blessing after bless-
ing upon them. He said that it
was amazing how that in a
year's time he had been able to
make so much and how well
they had gotten along material-
ly. He said, "Brother Gilpin, one
day as we were seated in our
own home, talking about how
good God had been to us, I
looked over at my wife and said,
'God has been so good to us in
a material way that I just feel
like we ought to be saved.'" He
said, "Do you know that my
wife looked back at me and said
to me, 'I was thinking the same
thing right then.'" He went
ahead to tell me how that they
called in a Presbyterian preach-
er, and how he read to them
the Word of God and they were
saved. He said the thing that
brought attention to their need
of salvation and brought them
to conviction, which resulted in
their conversion, was the good-
ness of God—how that God had
poured out His goodness upon
them.

Beloved, I believe that the
goodness of God ought to lead
every lost man in the world to
a saving knowledge of Jesus
Christ. When we remember all
the good things that God does
for us, certainly His goodness
alone is sufficient to bring every
lost man to the foot of Calvary.
When you remember that there
is nothing that you have but
what has come as a gift from
God—the air you breathe, the
water you drink, the food you

eat, the sunshine you enjoy—
every material blessing that you
have, has come as a gift from
Almighty God.

I say to you then, beloved
friends, these material blessings
—God's goodness to you and me
—ought to be a means of bring-
ing every lost man face to face
with the Lord Jesus Christ.

II

GOD USES EVEN DEATH TO BRING MEN TO REPENT- ANCE.

Sometimes when men spurn
God's goodness, God deals with
them in severity, and when an
individual will not receive Him
on the basis of His better deal-
ings with him, God must then
deal with him in a more severe
manner. God sometimes uses
even death to bring to pass the
salvation of His own elect.

We have Scriptural proof of
this in the Word of God.

When Lazarus was raised from
the dead by the express com-
mand of the Lord Jesus Christ
and had been loosed from the
grave clothes, we read:

"Then many of the Jews
which came to Mary, and had
seen the things which Jesus did,
believed on him."

—John 11:45.

These Jews, having seen a
dead man raised to life at the
command of Jesus, believed. In
other words, the death of Laza-
rus was the means that God used
in the salvation of these peo-
ple.

Listen again:

"But the chief priests con-
sulted that they might put La-
zarus also to death; Because that
by reason of him many of the
Jews went away, and believed
on Jesus."—John 12:10,11.

That miracle on the part of
Jesus in behalf of Lazarus was
the means of causing many of
the Jews to believe on the Son
of God.

God deals with people today
just exactly like He did back
there. Sometimes when men
will not heed the blessings of

God and will not believe on
Jesus Christ because of the
blessings that He gives, it is
then that Jesus deals with them
in sterner measures. It is then
that the Son of God reaches
down and takes a loved one
perhaps, and through the death
of that loved one, God's elect
are brought face to face with
God and like in the case of La-
zarus, believe on the Lord Jesus
Christ.

I can remember very defini-
tely at the close of World War
I, a woman who had been very,
very rebellious and hard-heart-
ed toward God. One of her sons
went to war and was killed and
this mother became more re-
bellious than ever. Even as a
lad, I can remember how that
she never went to church and
was never concerned about
spiritual things. When this boy
was killed in battle, she became
more and more bitter against
the things of God. She had
three other sons and without
taking time to delineate the de-
tails of this lengthy story, one
by one those three children
died. When the second and the
third ones died, she became
more and more rebellious, but
when the fourth and last one
died and had been buried, that
woman's heart softened and she
became pliable to the Gospel of
Jesus Christ and was saved.

Beloved, this is just a repeti-
tion, with different details, of
the experience in the days of
Lazarus, how that as a result of
his death, many of the Jews be-
lieved on the Lord Jesus Christ.

Several years ago I clipped
this poem from a newspaper in
another city, which had evident-
ly been contributed by some
young people that had lost a
child:

"Only a baby's grave
A foot or two at the most
Of tear-dewed, sod.
And only a loving God knows
what
This little grave has cost.

Only a baby's life
Swift as a perfumed kiss
So swift it goes,
But our Heavenly Father knows
We are nearer to Him for
this."

Sometimes, beloved, God uses
the means of death to bring His
elect to repentance.

Fifteen years ago I followed
a little casketed form out to the
Belfonte Cemetery at Flatwoods
on a snowy November after-
noon. The mother of the child
was in the hospital, and the fa-
ther, the undertaker, a friend of
the father, and I were all that
were present. As we lowered
that little confined body down
into the grave, that father turned
to me and said, "Tell me,
Brother Gilpin, will I ever see
my darling baby again?" As
we paused there by that open
grave, I read to that man the
truth of God's Word how that
Jesus died to pay for the sins
of His elect. God had given that
little grave a voice, and that
grave was speaking to the hard
heart of a father. There beside
that half-filled mound, that fa-
ther received Jesus Christ as
his Saviour.

III

GOD USES HIS PREACH- ERS TO BRING MEN TO SAL- VATION.

"How then shall they call on
him in whom they have not be-
lieved? and how shall they be-
lieve in him of whom they have
not heard? and how shall they
hear without a preacher?"

—Rom. 10:14.

"For after that in the wisdom
of God the world by wisdom
knew not God, it pleased God
by the foolishness of preaching
to save them that believe."

—I Cor. 1:21.
It doesn't say that God uses
foolish preaching. God knows
that there is plenty of that that
goes on. I am persuaded to be-
lieve that there is more fool-
ish preaching than Scriptural
preaching. All the preaching
that magnifies and exalts man is
foolish preaching. It doesn't say
that God uses foolish preaching,
but it says that by the foolish-
ness of preaching men are sav-
ed.

Do you realize that the only
religion in all the world that
uses preaching is Christianity?
Catholicism doesn't use preach-
ing; Hinduism doesn't use
preaching; Confucianism doesn't
use preaching; Mohammedian-
ism doesn't use preaching. There
isn't another religion in all the
world that uses preaching as a
means of salvation except Chris-
tianity. And the Lord Himself
said that it is by the foolishness
of preaching that He saves sin-
ners.

Several years ago I attended
the State Baptist Convention
that was held at Cynthiana, Ky.,
and there was quite a little con-
troversy that year that center-
ed around the state board. In
the course of the convention,
one of the brethren said that
he believed God could blot out
of existence the state board and
still get along without it. He
said that he believed God could
blot all Kentucky Baptists
out of existence and get along
without them. He went further
to say that he believed God
could blot out the whole South-
ern Baptist Convention and get
along just as well without them
as He could with them. I am not
defending the state board in any
wise at all, but I am saying that
God can't get along without His
preachers, because He has or-
dained that the Word of God is
to be preached by His preachers.

"The impotent man answered
him, Sir, I HAVE NO MAN,
when the water is troubled, to
put me into the pool: but while
I am coming, another steppeth
down before me."—John 5:7.

"And he said, How can I
EXCEPT SOME MAN sho-
guide me? And he desired Phi-
that he would come up and sit
with him."—Acts 8:31.

I tell you, beloved, God uses
preachers as a means of pre-
senting the Word of God that
the elect of God may be saved.

I had an unusual experience
during my first pastorate. A
man came to church one Sunday
night with the avowed purpose
of giving me a whipping. I had
said something about the Ku
Klux Klan and he didn't like it.
He was bitterly angry with me
and he told one of the deacons
that he was going to give me a
whipping when the services
were over. The deacon invited
him to attend the services and
it being a cold evening in Janu-
ary, he came into the church
building and sat down. After
the services were over I went
back to the door to shake hands,
as I usually do, and not know-
ing this man's plans concerning
me, I shook hands with him. He
told me that he would like to
talk to me and when I inform-
ed him that I was leaving im-
mediately to go back to college,
he told me that he would see
me on the following Sunday
night. The next Sunday night
he had a flat tire and got to the
services late. That night his lit-
tle girl was saved. The next
Sunday night his little boy was
saved. The next Sunday night
he was saved. About six months
later the deacon came to me and
said, "Brother Gilpin, do you
know how close you came to
getting whipped?" That was the
first I knew about it, and I drew
a sigh of relief that the Lord
(Continued on page three)

"God's Use Of Means In Salvation"

(Continued from page two)

Here is another experience that happened right here in this church: I'll never forget the night that a man who sat three seats from the front of the church made a profession of faith. After the services were over that night, he followed me into the study and pulled a brick out of his pocket. He had come here to the house of God with the expectancy of hitting me in the head, but God broke his heart before he could crash my head.

I tell you, beloved, God uses preachers to preach His Word that men might be saved.

IV

GOD USES HIS WORD AS A MEANS IN SALVATION.

In addition to these other ways, God uses His Word. In the six thousand years of earth's history there has never been one man saved apart from the hearing of the Word of God. God doesn't save people apart from hearing His Word.

"So then faith cometh by hearing, and HEARING BY THE WORD OF GOD."—Rom. 10:17.

"But these are written, that ye might believe that Jesus is Christ, the Son of God; and that believing ye might have life through his name."

—John 20:31.

"Verily, verily, I say unto you, He that HEARETH MY WORD, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

—John 5:24.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

—II Tim. 3:15.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

—II Thess. 2:13,14.

"Whereby are given unto us exceeding great and precious promises; that BY THESE ye might be partakers of the divine nature, having escaped the corruption that is in the world

through lust."—II Pet. 1:4.

"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever."—I Pet. 1:23.

"While Peter yet spake THESE WORDS, the Holy Ghost fell on all them which heard the word."—Acts 10:44.

"Who shall tell THEE WORDS, whereby thou and all thy house shall be saved."

—Acts 11:14.

These may seem to you a number of Scriptures to prove one truth, but, beloved, that isn't half of the Scriptures that I could read you concerning this same truth. I could multiply these Scriptures again and again, showing you that God uses His Word and that nobody will ever be saved apart from the hearing of the Word of God.

When I was in Georgetown College I became acquainted with several young Methodist preachers who were attending another school nearby. We used to ride the same train as we went to various places to preach over the week end. One of these young Methodist preachers told me about a lesson that he had had in homiletics, how that the teacher had told him just how to cry and when to cry in the sermon for the best effect, and to never bring a service to a close without having a good emotional story that would stir the emotions of the people and cause them to cry, and the result would be that someone would be saved.

Brother, sister, there will never be one soul in Glory because of a tear that has been shed or because of a single emotional story that has been told.

I remember hearing Hyman Appelman say in a revival meeting at the Pollard Baptist Church in Ashland several years ago that there had been more people saved by his tears than by his sermons. After the service was over, I said, "Brother, there wasn't one word of truth in what you said."

Beloved, God has never yet seen fit to ordain that men would be saved through tears. A lot of people because of an emotional appeal join the church and become an ecclesiastical corpse affixed to that church, but God doesn't save people through tears.

I remember several years ago when I was holding a revival meeting in Raceland, we were having good crowds and good spiritual interest, but nobody had been saved. A man from

Raceland came to see me concerning the meeting. He said, "Now I have been told that you don't believe in women testifying, but it looks to me like it would be a good thing for you to forget about that. Get some of these old grandmothers to testifying and shouting and somebody will be saved." He didn't laugh, beloved. I tried not to, but we didn't do what he said. All the testimonies that can ever be made will never save one single soul. God has ordained that it is by the hearing of the Word of God that men come to a knowledge of Jesus Christ as Saviour, and the substitution of anything else will not take the place of the Word of God.

In this respect, I differ with my Hardshell Baptist friends. They say that they believe in election. So do I. I believe that everyone of God Almighty's elect will be saved, without exception. They believe it; I believe it. I also believe in predestination, and practically the entirety of the Hardshells do not. I believe that God not only elects men to salvation, but He predestines the way whereby they are to come to salvation. I believe that election is merely the choice of certain individuals to salvation, but predestination marks off the road that salvation is to take—the time, the manner and the place whereby God's elect shall be saved. God has predestined to use His goodness, death, His preachers, and His Word in the salvation of lost men to bring God's elect unto a knowledge of salvation.

CONCLUSION

Perhaps someone of His elect may be here that He has chosen before the foundation of the world, and may it please Him to use some predestined means in bringing that one to a saving knowledge of the Lord Jesus Christ. May you trust Him today, and may God add the saved to the church.

May God bless you



Faith Healing

(Continued from page one)

ening of the disciples. We can see by the context that these words were spoken in regard to the performing of miracles. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." These words are indefinite and unqualified yet we cannot take them without limitation in the light of other Scripture. The context shows that miracles were being considered here. Christ is assuring His apostles that if they prayed in faith for any supernatural gift of power in particular, that gift or power would be granted. There is no Scriptural warrant for believing that this promise held good for the personal wants of the disciples. They were men in poor circumstances, men afflicted in various ways, having trials and temptations, being men subject to like infirmities as we are. We cannot doubt that they often prayed for the removal of (or mitigation of) their personal afflictions and obstacles. Yet nowhere are we given any inkling of their being able to unqualifiedly call on the Lord and through faith have Him change things according to their desires. Paul, an accredited apostle, certainly could not. Many of Paul's prayers of faith are demonstrated to have gone unfulfilled, though every single one was answered and God's Will was shown him. Rather look at Judas, who was one of those to

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Las' pas' Sunday night pahson's ole houn' dawg fin' a cool place undah de chu'ch floah, an' while pahson preachin' 'bout Gabriel blowin' he hawn de train w'istle, an' dat ole houn' let out er loud howl, an' brudder, meetin' was ober immejiately.

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whom these promises were given. Judas was one who went about performing miracles through faith that these promises would be fulfilled. Now we know that Judas desired many things for himself, even stealing from the money bag, and if these promises were universal surely Judas would have had many things for himself.

"BELIEVING, ye shall receive" and again in Mark 11:24, "BELIEVE that ye receive them." This promise with respect to miracles was conditioned upon faith. That it must have been a certain kind of faith, and that it was conditioned like all other promises in Scripture, is shown by the application that the disciples made of the promises. See Matthew 17 where the disciples had failed to heal the sorely vexed boy. They asked the Lord why, and He told them it was because of their unbelief. Now clearly it was not unbelief in Jesus as the Son of God. So in this case it must mean they had not applied the belief that they are exhorted to have in the verses of our text, the belief that they can cure by faith. It rests on another foundation. It could only be exercised by those endowed with supernatural power to work miracles, which pertains alone to Christ's appointed at the beginning of this age. This faith had to rely on these specific promises of Christ which had to do with performing miracles, for it was only through faith that they could count on His assistance. This is demonstrated in our text verse, "And these signs follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." An instance of this faith in the promise of supernatural power is seen in Acts 3 and 4

wherein Peter declares that the healings of the beggar came from faith in the name of Jesus. It was clearly the power of Christ being demonstrated through the faith of Peter in the performing of it.

Saving faith has to do with the receiving of the Gospel; it is laying hold of Christ Himself. But the faith to perform miracles can only be exercised by those to whom special promises for the working of such had been given. They had the Word of Christ that such miracles would be performed (Mark 16:17,18) and they believed His Word. That this faith is inferior altogether is clearly shown by the fact that Judas oftentimes performed miracles by this kind of faith. Paul shows how we should look upon such faith in I Cor. 13:2, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing."

It should be obvious to all of us that we cannot apply these promises to ourselves today. No minister should declare "all things whatsoever ye shall ask in prayer, believing, ye shall receive them." Many a faith-healer has claimed this promise and told it to the afflicted. Then he has watched them pick up their crutches and hobble away. He blames the failure on the little faith of the crippled, the sick, and the blind. Whereas, Scripture teaches the faith belongs in the healer and not in the afflicted. These healing men have no faith which is demonstrated by miracles, because they cannot claim these promises of our Lord. If they

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Faith Healing

(Continued from page three) were divinely given the gift of healing, then would our Lord fulfill His promise to do whatsoever they would ask, believing. So they are charlatans in that they blame the afflicted for their failure to heal. Of course, most of the modern breed of healer is the sneaking kind that will not claim any power from God. They turn right around though and invite people to come to them to be healed. Furthermore, they in their form of prayer claim the promises given in Scripture to those with the gift of healing in early times.

Of course, all this so-called faith healing is antiscritptural from the standpoint that it does not consider the Will of God, or the Word of God. We will show this to be so in a later article on "Faith-healing and Prayer." But they are further shown to be wrong by numerous acts of healing in the Inspired Word where no personal faith was present in the afflicted at all. Naaman had no faith in the Jordan river, nor in Elisha for that matter. Jesus healed the ear of the soldier (which Peter slashed) without any act of faith. No faith in the raising of the little girl, as a matter of fact it is said those present scoffed at our Lord. No faith in the son of the Centurion, or the man on the cot, or the man at the troubled waters, etc. Mark 9:18-24 shows us a case where the healed boy had no faith, and the father had none so that he told Jesus to do something IF HE COULD. Jesus imparted faith to him, but need not to have done so. And so with the disciples in their healing. Acts 5:15,16 shows people being healed by the very shadow of Peter, and states that they brought the sick from near and far and EVERY SINGLE ONE of them was healed. Would you have me believe that each one of this multitude had an unwavering, undoubting faith in God through Jesus Christ? Or isn't it true that the faith lay in Peter, and that his faith was in the promises and Word of our text verses.

Our faith-healing evangelists would soon go out of business if they would preach these Scriptural facts to their audience. The Lord will put them out of business anyway one of these days, and they will have an uncomfortable time remembering their wicked ways. As for me, even though I were afflicted I would put my faith in the Word of God as my guide. The Word tells me, "Likewise the Spirit also helpeth my infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings that cannot be uttered." If I need the intercessions of a person for the relief of my affliction, I shall choose with spiritual wisdom the Holy Spirit of God to be my intercessor in prayer.

In the preparation of this article I have leaned heavily on Bro. C. D. Cole, and on Bro. A. W. Pink, with helps from many others too numerous to mention.



Deacons

(Continued from page one) and deacons. Pastors are called of God—deacons are chosen by the church. There is no Scripture for the whole brood of straw-boss jobs to be found in the modern church Church-

es should function through committees. That is by far the most effective way to carry on a work anyhow.

What Kind Of Men Are Deacons To Be?

We learn the answer to this question by studying the characteristics of the first deacons. (Acts 6:3-6). The following things are mentioned:

1. They had honest reputations. That means, they were commonly regarded as honest men.

2. Full of the Holy Spirit. That signifies that they were spiritual men. Certainly not cussers. Certainly not worldlings.

3. Full of wisdom. Men of good judgment. A man who has no business sense or judgment is a poor man for deacon. Also the man who has no forward look—no vision, is a poor man for such a job.

4. Full of faith. Many a deacon holds back and objects to every forward move. A man of this sort is not a man of faith.

For a fuller study of qualifications for deacons consult 1 Tim. 3:8-13.

What Are Deacons For?

First consider the question negatively.

1. Not to boss the church. Some try to do this. They can suggest to the church, but that is as far as they should go.

2. Not to boss the pastor. They have no right whatsoever to have secret meetings and to ask the pastor to resign, as has often been done, and a church ought to fire any deacon who so exceed their authority.

Positively:

1. They are to take off of the preacher enough of the material burdens to enable him to carry on a spiritual ministry of "prayer and ministry of the Word."

2. "This business" it says in Acts 6:3, and herein is expressed the duties of deacons.

The Result Of The Work Of Good Deacons In The First Church

(Acts 7:6).

1. The Word of God increased. That means the apostles were freed to spread the Word and they did it in increased measure.

2. Number of disciples multiplied. More people were saved as the preachers were freed to preach more.



Funeral

(Continued from page one)

Recorded sacred music was played over a public address system. Pastor S. H. Mahaffey of Kanorado, Kansas, delivered a half-hour sermon. A tape recording was made of the proceedings, which will be played back when his actual funeral occurs. His lavish marble tombstone is all paid for and is awaiting his pleasure at nearby Goodland, Kansas.

After the service, he said: "Very fine. It would have been too bad if I had to be dead and miss all this." The copper casket has been stored away in the basement of his home, to wait for the day of his actual funeral. The reporter commented: "Now he is ready to die." But let it be understood that a pre-mortem funeral service does not prepare one for death.

What really prepares one is the personal knowledge of Jesus Christ as Savior and Lord. He is the One who "died for our sins" and rose again "for our

justification." (Romans 4:25).

After the Apostle Paul said: "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," he could say he was ready for the time of his departure. Not all can afford lavish funerals, but all can place faith in Christ.



Behold! He Comes!

(Continued from page one) is coming, and then there will be such happiness as we can scarcely even imagine!

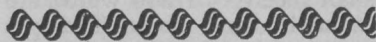


A Woman's Place

(Continued from page one)

over her. GOD did not say that the woman would not have had sorrow had she not transgressed against the law of GOD, but He said that because she did violate His law her sorrow would be multiplied. That is, she would have more sorrow as a result of her sin. Many people take the position that had the woman not sinned she would not have suffered in childbirth. What they mean is this, "that the reason that women go down into the valley of death in bringing children into the world is because that is the penalty imposed on her. Well, that is true in a sense, but God did not say that women would not have suffered physical pain in childbirth had she not violated the law of God. He only said that He would greatly "multiply her sorrow and conception." You have to have sorrow before it can be multiplied.

In the above Scriptures we notice that the man was to have the rule over the woman, but this is not always practiced, because in so many cases we see bossy wives who rule over their husbands, completely reversing the scriptural order that this should not exist. I can think of nothing more unbecoming than a woman who always bosses her husband. This, my friend, is a direct violation of the Word of God. In Paul's letter to the Ephesians, Ch. 5: 22-24, we notice that Paul said this, "Wives submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ



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is the head of the church: and He is the saviour of the body," therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

A woman is forbidden to teach a mixed assembly or to preach, I Tim. 2:12, "but I suffer not a woman to teach nor to usurp authority over the man but to be in silence." But this plain statement is being violated every day. The world is filled with women preachers. Any time a woman addresses a mixed audience she is transgressing against the Word of God, and any time that a woman stands before a mixed assembly and tries to expound the Word of God, regardless of the occasion, she is preaching, and the Word says that this is not to be. Our Baptist people of today are permitting this very erroneous practice. The only difference in what Baptists are doing and the Holy Rollers is that the Holy Rollers ordain their women preachers and the Baptists do not, for the Baptists deny that they have women preachers, but brother, when anyone undertakes to deny plain facts, they are faced with a dilemma, for you cannot deny facts. The reason I single out Baptists is because I am a Baptist, and would like to see this error corrected among our people.

I can think of nothing more unscriptural or more degrading than to see a woman get up before a mixed audience and try to teach, or better still, preach. A woman is commanded to be in silence as we notice in I Cor. 14:34-35, "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law, and if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Oh, I know that many will say that Paul only had reference to speaking in tongues in these verses, but that is not true; (however, I will admit that the subject under consideration in the twelfth chapter, the thirteenth chapter, and the fourteenth chapter of I Corinthians is spiritual gifts. Now please notice, if he only had reference to the speaking in tongues, which incidentally was the least of all the spiritual gifts and was to soon pass away with a number of other gifts, as is recorded in I Cor. 13:8, when the New Testament was completed, and we know that the only spiritual gifts we have today are Faith, Hope and Love, as is seen in I Cor. 13:13. But pray tell me why did he use this particular phrase in I Cor. 14:34, "To be under obedience as also saith the law," if he had only the speaking of tongues in mind, for there were no tongues under the law. No, no. This text harmonizes with I Tim. 2:12-13, where he said for a woman to be in silence. A woman has no right to get up in the church and make a motion or to second a motion that has been made, or to even make an announcement in the church. The above text, I Cor. 14:34, refers not only to the law of Moses, but particularly to the law that came as a result of the initial transgression in the Garden of Eden. Gen. 3:16, "And thy desire shall be to thy husband, and he shall rule over thee."

But someone will ask, "What is a woman's place in the church?" Well, Paul tells us in Titus 2:3-4-5, "The aged women likewise that they be in behaviour 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 husbands, that the word of God be not blasphemed." Now, who were they to teach? A mixed assembly? No, they were to teach the young women. So women can teach women in the church, but not a mixed audience. Women do have a place, but it is a subordinate position. They are never to usurp authority over the man. But some will ask, "What about Priscilla?" Well, she was a perfect helpmeet to her husband; she and her husband took Appollos into the privacy of their own home, and taught him the way of the Lord more perfectly, as is recorded in Acts 18, but she did not violate the Bible injunction because this was done in the home and not in the church.

Women do have a place, but it is in a subordinate position that she must serve. Someone will ask, "Can a woman be a missionary?" Certainly she can, if she remembers her place, she can witness for the Lord.

But someone will ask, "How about Phebe?" Well, we read about her in the 16th chapter of Romans, the first verse. First we must consider to whom Paul was addressing this particular epistle. We turn to the very first chapter and find out. Verse 1, "To all that be in Rome beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." Thus we see that Paul was writing to those who were in Rome, that is, the church in Rome, and when we come to the 16th chapter, we notice Paul commending Phebe to them. Paul commended her in his letter exactly as we would now in a letter of introduction with favor. Phebe was a member of the Church of Cenchrea, and now she was going to Rome on some kind of business. What business we are not told. It may have been personal business and most probably was. So we have thought that Paul sent his letter to the saints in Rome by her. This is not an unlikely supposition. The form of his introduction of her to the saints strongly suggests the idea. The word "commend" demands our attention, that is the word that Paul uses. Said he, "I commend unto you Phebe." That word in the Greek is "sushisteemi," meaning "to make to stand, set, place." It simply means to place together, to recommend to favorable attention. But Paul did not recommend her in the sense of the term used in Acts 14, 26, and 15, 40; where the word in the Greek is "paradidomi," meaning "to give over, delivered up, committed," as when the Church of Antioch committed Paul and Barnabas to the grace of God. So Paul in the 16th chapter of Romans simply introduces Phebe to the saints in Rome with favor as a trustworthy servant, having shown her faith by her works. To say that Phebe was elected by her church and sent to Rome on official church business is gratuitous and far-fetched. Now, in what capacity had she served? I believe we can arrive at a reasonable and logical answer. She no doubt worked among the widows who were widows indeed, as is brought out in I Tim. 5. Now, in conclusion, let me add that woman must always occupy a subordinate position to that of a man.