

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 29, NO. 17

RUSSELL, KENTUCKY, MAY 29, 1954

WHOLE NUMBER 799

The Curse Of Indifferentism

By ROY MASON
Tampa, Florida

A good text for this subject would be Acts 18:17, "And Gallio cared for none of these things."

The truth of God and the cause of Christ is endangered more by the religious "Indifferentist" than by all of the modernists and infidels. In fact modernists could not get anywhere were it not for the support of the "Indifferentists," for they are the ones who furnish the money that enable them to operate.

Who Is A "Indifferentist?"

The "Indifferentist" is the person who makes no careful discrimination as to doctrine, or what people really stand for, or

what the implications of what they may stand for really amount to. Their philosophy is, "One church is just as good as another . . . we are all working for the same place." The person of this kind is gullible and easily deceived by anything that has a pious, religious flavor — even when that flavor is artificial.

How "Indifferentism" Works

We have known persons who were orthodox, Bible believing persons in so far as they knew the Bible. They had been members of a certain church for long

years, and their parents had been members before them. By and by the church got under modernistic leadership, until it came to tolerate a pastor who was untrue to the Scriptures. Did this orthodox, Bible believing person get out of that church? No, for traditional reasons he stuck with the organization, when the church had ceased to stand for what it originally stood for. When asked why, the answer was, "I have attended that church from childhood, and I helped to build the church building, and I am bound to it by tender memories. Why, my mother was buried from that church!" So, that person went on

(Continued on page eight)

1. A church in our town recently celebrated "Women's Day." The women took complete charge of all services. The pastor's wife did the preaching. Her topic was, "Arise Ye Women." What do you think of such a program?

I think that it is an abomination in the eyes of a thrice holy God. Paul said that a preacher should be "the husband of one wife." See I Tim. 3:2. This woman preacher may be the wife of one husband, but she would have a hard time being the husband of one wife. A woman's place in the church is one of silence. See I Tim. 2:11,12; I Cor. 14:34,35. This whole church needs a complete doctrinal renovation and if there are any saved folk there, they ought to get a pastor who stands for the Word of God.

2. "Requiem Mass" was sung recently in our church by a 60 voice chancel choir made up of singers from all churches, who were accompanied by the symphony orchestra of the city. Was this right or wrong?

Wrong for two reasons. First, unionism in the musical department of a church is just as bad as unionism in the pulpit. Since this happened many miles away, I don't know any of the members of

this choir, but if it is anything like the average choir under similar circumstances, then it was made up of a large preponderant majority of unsaved folk. God says, "So then they that are in the flesh can not please God." —Rom. 8:8.

In the second place it was wrong, for Baptists don't need any of the trappings of Rome, not even their "Requiem Mass." A church that will do so might just as well bring "Papa," the hooded sisters, the confessional, holy water, purgatory and all the rest of the "nine yards" of Romanism into its fellowship. What that church needs to do is to take back to Rome what it has borrowed. Baptists a few centuries ago were burned at the stake rather than partake of the heresies of Rome. May God give us Baptists today, who not only will sing "Faith of our Fathers," but who will stand up, and if need be, die for it.

3. On the back of our church bulletin appears this statement: "To recognize one's own personal weakness and one's complete dependence on God in all spiritual matters, is the first step toward true strength. The second lies in a person's constant seeking (Continued on page eight)"

PLAN TO ENJOY OUR THANKSGIVING BIBLE CONFERENCE

Evolution Is Non-Scientific Christians Should And Also Anti-Scriptural Build For The Future

By W. D. NOWLIN
(This Is An Old Manuscript)

Evolution is a very elastic word; one which covers a mass of ignorance and often furnishes the opportunity for the display of vast learning which the displayer does not possess.

Evolution is its own best proof of the theory of evolution, for it is forever "evolving." The position held by evolutionists of thirty years ago has been abandoned. The very abandonment of territory so stubbornly defended thirty years ago has been abandoned. The "working hypothesis" was inadequate to account for all the facts. If the theories of thirty years ago have been abandoned because they could not be defended, perchance the theories of today, because unsupported by facts, will be abandoned. So if I must be an evolutionist where must I catch on to this evolving system of evolution?

In the discussion of any subject it is vitally important to define the terms used. If evolution is defined in the original Darwinian way to mean that species originated by the natural selection of forces resident within the matter under consideration, then it

directly contradicts the Bible and must be rejected by every true Christian. If however, evolution be defined to mean simply the development of capacities and potentialities resident within the primitive types of the species, no well informed man is disposed to deny this fact. This however, is not evolution at all. This is simply progress or development. Our only protest here is the misuse of the word evolution. Evolution as used in this article means the brute ancestry theory of man. This is the theory being taught in many schools and being proclaimed from some pulpits.

Evolution, then, according to this definition, by all fair tests is:

I. Non-Scientific

The theory is not a scientific fact. Science means "systematized knowledge" or "facts demonstrated." There is not a single demonstration of the brute ancestry of man, as admitted by real scientists. Sir David Brewster, the great scientist whom the British Encyclopedia describes as a "painstaking and accurate observer of facts, rather than a theorizer," says: "We have absolute proof of the immutability of species, whether we search for (Continued on page three)"

By A. Z. Mathews
Midland, Georgia

Some years ago I read a story of a man who was compelled to go a certain way. Very soon he came to a deep ditch, or ravine and "by the hardest" he got across, and his first thought was, to go on and leave it, but upon second thought he said to himself; I had better bridge this ravine because someone else may have to come this way. By hard labor for several days, he finished the bridge and went on his way. Sev-

(Continued on page three)

OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

And Even Your Death Has Also Been Predestinated

By PASTOR FRANK B. BECK
North East Baptist Church
Millerton, N. Y.

Scripture reading, Job 7:1-11
Text, Job 7:1

I am using the text as it is rendered in the King James Version, although it is quite different in the revised editions of the English Bible.

"I do not like to hear that twaddle about predestination," says one. "That is fatalism," says another. "If I go to the zoological gardens and put my head inside the lion's mouth, and he lets the big drawbridge come down, chop! I am going to die whether it is predestinated or not," says another. "Predestination is according to the foreknowledge of God. That means that God knows ahead of time what will be, so He goes ahead and predestinates it because it's going to be anyhow," says another. "God has His predestination but man can reject God's plan and walk his own way," says another. What do you think of these different views of predestination? I do not know of anything that reveals the error of everyone of these views more than death.

1. Death is sure to every one (except to the Christians who are living when Christ returns).

(I Cor. 15: 51-52). Death is sure. "It is appointed unto men once to die . . ." (Hebrews 9:27). Whether you like it or not that is predestination!

2. Nothing is as fatalistic as death.

3. If I put my head inside the lion's mouth and it is not predestinated that I die then, then the lion's mouth will not come down, or at least will not come down hard enough to kill me. If it does it was so predestinated.

4. Predestination is according to God's foreknowledge. God knows you will die on such and such a date, therefore He predestinates you to die on that date. But who decided you would die on that date? If God didn't then who did? And whosoever did predestinate it?

5. God has His predestination that you will die on such a date, but you can exercise your own free will and refuse to die, and go on doing this indefinitely. How foolish!

"Is there not an appointed time to man upon earth . . .?" (Job 7:1). Yes, whether you believe it or not your death is predestinated.

But man does not like to hear (Continued on page three)

THANKSGIVING BIBLE CONFERENCE

Although it is nearly six months distant, it is not too early to begin to plan for the Thanksgiving Missionary Bible Conference held with the First Baptist Church of Russell, Kentucky, on Monday through Thursday noon, November 22-25.

Speakers are already being contacted and plans are being made to make this the greatest conference we ever had (D.V.). Some of our readers are making their plans so as to take their vacation at the Thanksgiving season and thus worship with us for these four days.

Already we have heard from nearly fifty folk who did not get to attend the conference of last year who say that they plan to be with us this year. We anticipate twice the congregation we had of last year and accordingly we are urging our readers to begin to plan for this meeting. Send in your reservation just as early as possible, remembering that you are welcome, wanted (Continued on page eight)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Seventeen)

I presume that most everybody knows what a riddle is. Some times they can be pretty hard to understand. At other times, they are quite obvious. I expect with most of us, though, that most any riddle still remains a riddle — an enigma that is unsolved. I know every once in a while, I will pick up the paper and read some secular riddle and it is a very rare instance that I am ever able to understand that riddle. I usually have to turn to the answer page to find out what the riddle was. Well, today we have a riddle. It is a riddle, or a parable relative to two eagles and what they do.

Let us get the story of it first—the riddle that Ezekiel gave. He said that there was a great eagle that had long wings, and that those wings were full of feathers, and that those full-feathered wings were of many diverse colors, and that that eagle was so big and so powerful and so strong, that he came unto the forest of Lebanon and took up the highest cedar tree that he could find and that he cropped off all the young twigs and he carried this cedar tree away and set it in a city. The parable or the riddle tells how that this tree was planted in a fruitful field, placed be-

side great waters, just like a willow tree—just as you would expect a willow tree to be planted along side a branch or creek or some place where there is plenty of water, so that it might grow and flourish. So this cedar tree had been planted in a fruitful field by great waters so that it might grow and flourish and prosper. Ezekiel in this parable, said that it did grow and it prospered to the extent that it became a spreading vine of low stature. That is, in comparison to the eagle that had planted it, this tree was nothing but something of low stature, and those branches of (Continued on page two)

PAYMENT DUE ON NEW PRESS

A payment of \$1,000 and interest will be due on our new press in June.

When we bought the press last November, I very frankly stated to all of our readers that we would have an obligation of \$1,000 to meet on the press in June of each year for the next four years. In other words, this press was already financed, and I merely took over the obligation as it was then standing.

Well, June will soon be here and it will be necessary that we pay \$1,000 and the interest on the note during the month.

I have gotten a great blessing out of publishing the paper, more so of recent date than ever before. The eight pages are working harder and giving me more to do than ever before, and yet, at the same time, I am enjoying it tremendously. We have had a fine response from our readers in this respect. Many have been the most favorable comments which we have received relative (Continued on page eight)

"An Exposition Of Ezekiel"

(Continued from page one)
that tree—that vine of low stature, turned toward the eagle. Then, it turned its roots toward him, shot forth her branches toward him, expecting further blessing to come from the eagle.

Now, that is one part of the parable, but, then, beloved, there comes a second eagle into the story and upon the scene. This second eagle was likewise a great eagle. He said it had great wings and that those wings had many feathers therein. When this second eagle came on the scene, this vine turned, and bent her roots toward him, and shot out her branches toward him, expecting to be blessed thereby. Then, Ezekiel asks a question for the Lord, for in the ninth verse, he says,

"Shall it prosper?"

Is this vine that was planted by one eagle, and has turned toward another eagle—is this vine going to prosper? Can you expect it to grow? Can you expect it to be blessed? Can you expect it to bear goodly fruit? Or will it wither in the furrows where it grew? Now, brethren, that is the story of the parable. That is the riddle that Ezekiel gave.

II

Now, let us get its meaning. You will admit with me, beloved, that it is an interesting parable, whether you understand it or not. It may be that you don't see a single thing in the parable, as yet, and it may be, as yet, still an enigma and still unsolved so far as you are concerned, but, you will still admit, it is interesting. Now, let us see what is its meaning. You will find that its meaning is just as interesting and just as intriguing as the riddle itself. The first great eagle that was spoken of, beloved, was Nebuchadnezzar.

I think it might be well that I turn to at least three other passages of Scripture and show to you that Nebuchadnezzar is spoken of as an eagle in at least three other places in the Bible.

"For thus saith the Lord: Behold, he shall fly as an EAGLE, and shall spread his wings over Moab."—Jer. 48:40.

Let me read you a second passage:

"Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah."—Jer. 49:22.

Now, let us notice a third passage.

"The first was like a lion, and had eagle's wings."—Dan. 7:4.

Now, without taking time to give you a detailed exegesis of the seventh chapter of Daniel, let me remind you that this one of whom Daniel speaks, being described as a lion with eagle's wings—that represented the world-wide empire of Babylon with Nebuchadnezzar as the king over Babylon. So you see from these three passages of Scripture taken from Jeremiah and Daniel that Nebuchadnezzar is spoken of as a great eagle, just like he is spoken of here in the Book of Ezekiel.

It says, beloved, that this eagle was long-winged, full of feathers of diverse colors, which meant, beloved, that Nebuchadnezzar had a kingdom that was spread out,

that was extended over people of diverse colors and nationalities. When it says that his wings were full of diverse colors, it means, beloved, that Nebuchadnezzar's kingdom was made up of people of all colors and all types, from various nationalities.

It says that Nebuchadnezzar removed this branch of the cedar of Lebanon. Now, the cedar of Lebanon was a symbol of the royal house of David, and the particular individual that is spoken of here, was the man that was the last king when Nebuchadnezzar overran the city of Jerusalem and carried the people captive, namely, Zedekiah. It says that he set up this branch, prefiguring Zedekiah as king and that he blessed him. By putting him in a fertile field, he gave to Zedekiah every material blessing that Zedekiah might hope for, and that under the dominion of Nebuchadnezzar, Zedekiah, spoken of as this branch of Lebanon, grew and prospered, and became a vine of low stature, having been planted, protected, nourished, cared for, and blessed day by day under the hands of Nebuchadnezzar. The parable doesn't stop there.

It says that there came another eagle on the scene. I am going to read you presently from the book of II Corinthians and the book of II Kings and show you that this other eagle was the king of Egypt. He came on the scene. We have a little "two-timing," to use a slang expression, entering in to this story, for Zedekiah who had been set up as king under Nebuchadnezzar, who had been blessed under Nebuchadnezzar, and who had grown and prospered under Nebuchadnezzar, turns toward Egypt to foment a rebellion against Nebuchadnezzar, his ruler. The Word of God tells us how he sent out his roots toward Pharaoh, the king of Egypt. He also turned his branches toward him, hoping that he would be blessed by him. In other words, the parable or the riddle is to tell us how that though Nebuchadnezzar blessed Zedekiah, and though Zedekiah received numerous and innumerable blessings at the hand of Nebuchadnezzar to the extent

that Zedekiah and his kingdom became a great kingdom—even though that was true, disloyalty prompting Zedekiah with treachery running in his heart, forgetful of his covenant that he had made with Nebuchadnezzar, he turned toward Egypt, hoping to throw off the yoke of Nebuchadnezzar, and to establish himself as a separate, independent, king.

III

Now, that is the meaning of the parable. Now, let us get the application. Brethren, if you don't wear some corns on the pew that you are sitting in this morning before I get through with this application, I will be mightily surprised.

Let us turn and read it as history in the Book of II Chronicles.

"Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead. Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. And when the year was expired, King Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also REBELLED AGAINST THE KING NEBUCHADNEZZAR, who had made him swear by God: but he stiffened his neck, and hardened his

Not Your Own

By FRANCES RIDLEY HAVERGAL

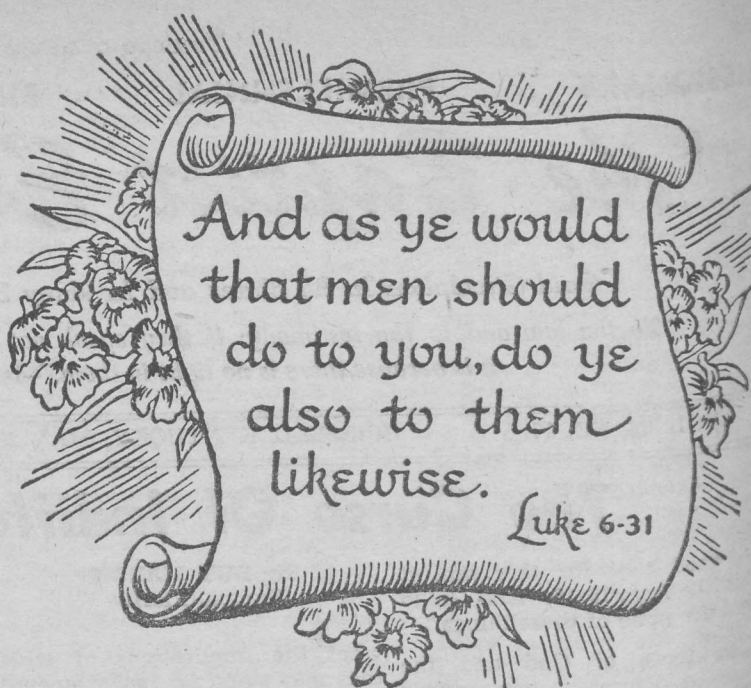
"Not your own!" but His ye are,
Who hath paid a price untold
For your life, exceeding far
All earth's store of gems and gold.
With the precious blood of Christ,
Ransom treasure all unpriced,
Full redemption is procured,
Full salvation is assured.

"Not your own!" but His by right,
His peculiar treasure now,
Fair and precious in His sight,
Purchased jewels for His brow;
He will keep what thus He sought,
Safely guard the dearly bought,
Cherish that which He did choose,
Always love and never lose.

"Not your own!" but His, the King,
His, the Lord of earth and sky,
His, to whom archangels bring
Homage deep and praises bestow,
Or the proudest titles show?
Can such dignity be known
As the glorious name "His own"?

"Not your own!" To Him ye owe
All your life and all your love;
Live, that ye His praise may show,
Who is yet all praise above.
Every day and every hour,
Every gift and every power,
Consecrate to Him alone,
Who hath claimed you for His own.

Teach us, Master, how to give,
All we have and are to Thee;
Grant us, Saviour, while we live
Wholly, only, Thine to be;
Henceforth be our calling high
Thee to serve and glorify;
Ours no longer, but Thine own,
Thine forever, Thine alone!



heart from turning unto the Lord God of Israel."

—II Chron. 36. 6-13.

Well, let us read it in the Book of II Kings.

"And the king of Babylon made Mataniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."

—II Kings 24:17-20.

"And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon, came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah: and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away."—II Kings 25:1-11.

Now brethren, let us get from this an application that ought to bless your souls.

Here is a man by the name of Zedekiah who was given his chance—who was given his opportunity, and who was blessed at the hands of Nebuchadnezzar probably as no other puppet king was ever blessed by Nebuchadnezzar. History's pages are replete as to how Nebuchadnezzar heaped favor after favor upon Zede-

kiah. He did it, beloved, after that Nebuchadnezzar had exacted an oath from Zedekiah. The oath that he exacted from Zedekiah was an oath whereby that Zedekiah swore to be faithful to Nebuchadnezzar—faithful to him to the extent that he swore by the name of God. Nebuchadnezzar was a heathen king. Here's this man, Zedekiah, who was supposed to be a loyal Jew, and was supposed to know God, who swore by the name of his God that he would be loyal to this heathen king. This heathen king believed him because he brought God into the covenant. For awhile he was loyal, but after he had been loyal for about nine years, the Word of God tells us how he turned in infidelity against Nebuchadnezzar and sought to establish relations with Pharaoh of Egypt whereby he would be able to break off the fidelity that he had sworn unto Nebuchadnezzar. And he did it, beloved, rebelling against Nebuchadnezzar, even though he had sworn with an oath, by the God of Heaven, that he would be true unto Nebuchadnezzar. Now, brethren, I wonder this morning if there has ever been any experience like that in your life. And I wonder, beloved, friends, if there has ever been a time in your life when you have played the part of an oath-breaking treacherous dealing, Zedekiah. Will you go back with me, to that hour when the Lord Jesus Christ became precious to your soul? You can recall how blessed it was in that hour to know that you knew the Lord. Can't you close your eyes this morning and just go back down memory's lane to that day, that hour, and that place where Jesus Christ became precious to your soul, and when the Son of God became Lord of your life, as well as the Saviour of your soul. On that day, you could sing,

"Happy day, happy day,
When Jesus washed my sins away."

Or if it took place in the hours of darkness, you could sing,

Happy night, happy night,
When Jesus washed my black heart white.
He taught me how to sing and shout,
And be a Christian out and out.
Happy night, happy night,
When Jesus washed my black heart white."

Don't tell me this morning that such an experience as that came to you and you have forgotten it. Don't tell me that you have had such an experience as that with the Lord Jesus Christ and it has become dim within your memory. Don't for one moment's time tell me that the Lord Jesus Christ became your Saviour, your Lord, your God, and that you have forgotten the time, the place, the manner, and the joy that became yours thereby. No, no, beloved, you don't forget that experience. Some things you can forget, but, brethren, you can't forget how Jesus Christ became your Saviour. No child of God here this morning will ever come to the place (Continued on page seven)

Predestination

(Continued from page one)

that word **predestination**. However it is a Bible word, and a Bible doctrine, and if we are going to faithfully preach "all the counsel of God" (Acts 20: 27) we are going to preach it as it is needed, and as God leads.

It is a Bible word. What is this I read? "For whom He did foreknow, He also did **predestinate** to be conformed to the image of His Son, that He might be the first-born among many brethren; moreover whom He did **predestinate**," there it is again, "them He also called . . . justified . . . and glorified" (Rom. 8:29-30). You do not like that? And what is this I read in Ephesians 1:5 and 11? "Having **predestinated** us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (v. 5); "In whom also we have obtained an inheritance, being **predestinated** according to the purpose of Him who worketh all things after the counsel of His own will" (v. 11). You do not like that?

It is also a Bible doctrine. All things are predestinated by the Almighty, for it is written: "For of Him, and through Him, and to Him are all things: to whom be glory for ever" (Romans 11:36).

This includes the time and the place of one's birth. Why were you born in the United States, and not in Africa? Why were you born in the 20th Century instead of the 4th Century? What did you have to do with the choice? Acts 17:26 gives you the answer. God "hath determined the times before appointed, and the bounds of their habitation," that is, of the nations. God determined before both the times, and the territory of the nations, which means He must also determine the same of the individuals who go to make up those nations. God does it. That is predestination.

God not only predestinates the time and place of one's birth, but also the **circumstances of one's life**. Our times are in God's hand (Psalm 31:15). "The Lord maketh poor, and maketh rich; He bringeth low and lifteth up" (I Samuel 2:7). God does it.

God also predestinates our **salvation**. Oh, you do not like that! Then you do not like John 6:37 where the Saviour says: "All that the Father giveth Me shall come to Me . . ." Every one of them will come. There is no doubt about it. That is predestination. Nor do you like Acts 13:48 where it is written: ". . . And as many," no more, no less, and every one of them; "as many as were ordained to eternal life believed." That is predestination.

Likewise your death is predestinated by God. Man's "days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass" (Job 14:5). Yet I have heard many silly arguments against God's predestination, but death is a pin-prick that bursts these balloons full of gas. I have heard it said: **God will not force anyone against his will**, but does God force anyone to die? Am I to think that the Almighty comes to man and says: **It is time for you to die, if you are willing**? No, He does not. He takes man whether he is willing or not, oftentimes against his will. I have been told that God cannot do anything unless man lets Him. Am I to believe that concerning death? God wants me to die, but I will not let Him take me, I do not choose to die. I suppose then that Methuselah refused to let God take him for some 969 years! (Genesis 5:27), and father Enoch never gave in, so that the Lord had to take him to Heaven without dying! (Genesis 5:24). But see Eccl. 8:8.

Be assured that your death is predestinated of God.

The place of your death is predestinated, for God works "all things after the counsel of His own will" (Eph. 1:11). That includes where you shall die.

The period of time in which your death shall occur is predestinated of God. There is "a time to die" (Eccl. 3:2). It is only

"if the Lord will we shall live" and do this or that (James 4:15). When will your time come? "Your time is **always** ready," as far as you are concerned (John 7:6).

The procedure of your death is predestinated. How will you die? You do not know. Christ told Peter how he would die, and when. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not. This spake He (Christ, that is) signifying by what death he (Peter) should glorify God. . . ." (John 21:18-19). Christ told Peter, but He has not told you.

There is no getting away from it, your death is predestinated of God, as are all things.

This is most comforting to the saved person. His language is: "Even so, Father, for so it seemed good in Thy sight" (Matt. 11:26). Down in ole' Virginny we used to sing a song: "When He calls my name I will answer, when He calls my name I will hear, when He calls my name I will answer, I'll be somewhere a listenin' for my name." Father may call one or all of us home tonight, glory, glory to His name! "I may go home today, glad day, glad day, and I would see my Friend, sorrows and troubles would end. . . ." I am glad that the eternal Christ has the keys of **death** dangling from His pierced side (Revelation 1:18).

But the thought that your death is predestinated of God is terrifying to the unsaved person! You are going to leave your body and this world in death, **where, when, how**, you do not know. Perhaps before today runs its course you will be gone—WHERE?

Tonight you can be saved, and saved forever, if you will repent of your sin and come to Jesus Christ. Tomorrow may be everlastingly too late. What will you do? Here again are the Divine directions as to how to be saved and know it.

1. "Repent and be converted that your sins may be blotted out" (Acts 3:19). Change your mind and turn to Christ!

2. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

3. I quote the words of Christ, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

The first two you can do here and now once for all, by God's power (John 1:12-13). The last will take care of your life, a "daily" proposition. God cause you to begin now!

4. Having repented of sin, and believing that Christ saves you by His blood, confess Jesus Christ before men, for "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). Have you done this? Will you do it **right now**?

5. Confess Jesus Christ Scripturally by being baptized. Remember that raising your hand in a Gospel meeting, walking up to the front of the church in an evangelistic meeting **cannot** take the place of confessing Christ by being "buried with Christ in baptism" (Col. 2:12). "Repent and be baptized. . ." (Acts 2:38).

"Is there not an appointed time to man upon earth?" (Job 7:1). That time may be up before another Lord's Day. God help us to get right with Him **now**. Amen.

Bridge Building

(Continued from page one)

eral years afterwards, his son had to go the same way, and when he came to the place he found it bridged—easy to cross. The moral of this story is, "making it easy for those who follow."

My reader if you will consider for a few minutes this story, you will readily see that there is material enough for several articles like the one I'm writing.

PRAYER AT EVENTIDE

For hasty word and secret sin
For needful task undone,
We pray Thy full forgiveness, Lord,
At setting sun.

The day to us has beauty brought,
Thy smile has blessed our way,
Now as the evening hours come,
For rest we pray.

Keep us beneath Thy wings tonight
Where peace alone is found,
For in Thy love we rest secure
Thy arms around.

And when tomorrow's duties call,
With joy or sorrow sown,
May we in full surrender seek
Thy will alone. Amen.

This story can be applied to a dozen-plus ways. I could point out to you several different characters in the Bible who have built bridges along the way that they traveled. I will name just a few: Moses, Joshua, Abraham, David, and many, many others. My heart is overwhelmed when I think, and try to enumerate the many bridges that He, Jesus, built while walking this earth as a man. Not only did He build many bridges, but **HE IS THE BRIDGE THAT CONNECTS THIS EARTH TO HEAVEN**. For He said, "I am the way, the Truth and the life, no man cometh to the Father but by me."—John 3:6.

I admit with bowed head that the general tendency of man is: "Just so I get by I do not care how hard it is for the other fellow." This my friends, was hatched out of hell and the devil is the father of it. That attitude is as far as the East is from the West from the Christ Spirit. This attitude is the cause of every war that we have ever had; in fact it is the indirect cause of all the trouble we have ever had and will be the cause of all that we will ever have.

Cain who killed his brother, Abel, when ask by the Lord, "Where is thy brother?" raised a question that has never been answered except by Christ Jesus, or rather when Cain said, "Am I my brother's keeper?" Jesus answered this question, when He went to the cross and died, "The just for the unjust."

In the past history of man, there have been many more bridge destroyers than builders. This is deplorable beyond words to express. Yes, it is enough to make the angels weep.

For a hundred years or more our fathers and mothers, and Christian workers, sacrificed, spent money, prayed, wept to get a prohibition amendment to the Constitution of the U. S. A. — build a bridge across that slimy rotten chasm of drunkenness, and ruined homes! I almost shudder when I think of the fact that one of the planks in Mr. Roosevelt's platform when He ran the first time for President, was to destroy this bridge—tear it away. I think the devil turned his back when this was done, and too, I think that those who were instrumental in destroying this bridge, "Out-deviled the devil."

I pray that our officials at Washington, not only those, but every official from the President on down to constables, make every effort to build some bridges along the highway of life, and refrain from destroying the least one. And I beg that every reader of this article, who is a Christian, endeavor to build some bridges across some unregenerate person's pathway that will make it easier for him to receive Jesus Christ as his personal Saviour. Amen.

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day. — Martin Luther.

Evolution

(Continued on page three)

it in historic or geologic times." We find a present-day scholar in referring to this theory of evolution saying, "All the more recent facts of scientific investigation seem to be squarely against it. Such, for instance, as to laws of heredity, and the recent discovery of geological strata squarely inverted with respect to the commonly accepted order of formation."

It is not only a fact that the theory is not scientific, but the method of research is not scientific. The scientific method of investigation is "from the known to the unknown." The brute ancestry theory of man reverses this order.

It is also an accepted scientific fact that "from nothing nothing comes." A stream can rise no higher than its source. A brute, however much developed, is still a brute. The difference between a "razor-back" hog which weighs forty pounds at four years of age and a Duroc Jersey which weighs one thousand pounds at one year of age, is just a difference of **MORE HOG**.

The thing for Christian teachers to do is to make it clear as the noonday sun that the theory of evolution is both non-biblical and non-scientific. Put the so-called scientists on the defensive. They realize that their theory is limping under this twofold handicap. Whenever they remove those slight difficulties they will be on the highway to success.

II. Anti-Scriptural

No man whose mind works logically can accept both the brute ancestry of man and the Bible account of man's creation. If one is true the other is false. This theory of evolution is that everything that now is was brought forth—not "after its own kind"—but from a different kind, while the Bible declares that everything shall bring forth "after his kind." Now, which statement is true? They can't both be true, for one of the first principles in logic is that a thing cannot both be and not be at the same time.

Since men spake as they were moved by the Holy Spirit, it follows that they spoke the truth free from error; and the Scriptures authenticate themselves in fulfilled prophecy and in human experience.

Evolution is not only destructive to the Bible doctrine of creation, but invalidates the Bible doctrine of regeneration. According to this theory the new birth is simply a growth out of the old life, not the impartation of a new life. This does not harmonize with the Bible and human experience. But evolution has no place for regeneration, because it has no place for the fall of man. Man's fall was upward, not downward. There is no place for sin in this theory. Whatever flaws or defects are found in man are only the unsloughed remnants of the brute

The Bible Written By, About, For, And To Make Baptists

By H. BOYCE TAYLOR

There is a great deal of loose and foolish talk these days by ignorant and uninformed people. To read their writings and hear them talk, you would think that the Bible, instead of being written to guide us into all the truth, was written to teach everything in general and nothing in particular. The idea of Unitarians is that every sect in Christendom can find support for its vagaries in the Bible or that the Bible is silent on all distinctive doctrines and every man is left to his own whims and fancies as to what he believes. Such is not the case. The Son of God said: "Thy Word is truth." The Bible is God's compendium of truth. No man is left to his own choice as to what he believes or what church he joins. So particular was the Son of God as to what church God's children join, that He said: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men" (Matt. 15:7-8). That means that, if a man says it doesn't make any difference what you believe just so you are sincere, the Lord Jesus says he is a hypocrite and that his worship is vain, heartless and only lip-service. That means that if a man says one church is as good

(Continued on page five)

which man has not quite outgrown. Man will in time evolve out of his imperfections as he frees himself from his brute heredity. It follows then, that sin is only a lack of development. This theory, however, is out of harmony with the Word which says, "Sin is the transgression of law." "The soul that sinneth it shall die." "Behold the Lamb of God, that taketh away the sin of the world"

III. Destructive To Spirituality

In the first place the theory has no place for the spiritual. How can a brute, however much he may be developed, minus a spiritual nature develop spirituality?

In the second place no man who has held this soul-destroying doctrine of the brute ancestry of man has ever been a great spiritual power. No one can be found holding this doctrine who magnifies sin and its ruin, redemption through the blood and exaltation through sacrifice. The effort of the evolutionist is to minimize God and Deify man. The theory, if accepted, destroys faith in God as the Creator; it junks the Bible as the infallible and inerrant Word of God; it undermines faith in the doctrine of immortality; it destroys the spirit of devotion; it reduces Christ to the level of a man, and a brute-man at that; it banishes the spirit of brotherhood and ushers in the spirit of brutality.

"This theory," says Bro. A. C. Dixon, "gave Germany her dictus that 'might is right,' to Nietzsche his 'super man,' and to the Kaiser his 'super-nation' with the scientific right to destroy all weak and unfit nations, and build itself up on the wreck. There is only one thing worse than atheistic evolution which makes God responsible for this infernal method of doing things."

In closing I would say evolution fails to be scientific; it fails to be scriptural; it fails to develop the noblest qualities of life — spiritual devotion and sacrificial service. It exalts man and ignores his Creator.

WHY WOMEN ARE TO KEEP SILENCE IN THE CHURCHES

By J. W. PORTER
(Now Up Above)

"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."

"What! Came the word of God out from you? Or came it unto you only?"

"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."

"But if a man be ignorant, let him be ignorant."

—I Cor. 14:34-28.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting... Let the women learn in silence with all subjection."

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

"And Adam was first formed; then Eve."

"And Adam was not deceived, but the woman being deceived was in transgression."

—I Tim. 2:8,11-14.

I do not defer to any man in my unfeigned admiration for woman-kind, or in my estimate of her wonderful worth and work. Yea, it is on account of this exalted idea of her splendid sphere and mighty mission that I am anxious that her activities should be along scriptural lines. Not only am I in favor of woman's work in the churches, but in every church which I have served there has been a noble band of goodly women in whose work I have rejoiced, yea, and will rejoice. And just here it may not be amiss to note the determined effort of some misguided men to make it appear that those who oppose women speaking in the churches are enemies to the work that is being done by our women. This is not only begging the question, but is a species of political trickery unworthy of a Christian.

The only question is, What does the Bible teach on the subject? It is not even a question of what would be the result if we should enforce the commands of Scripture in this connection. Obviously, it is our business to comply with God's commands, and God's business to take care of the results.

The Scriptures relating to this question are so positive and so plain that the wonder is that there have ever been any doubts as to their meaning. Indeed, their meaning has been so manifest that there is not a single commentary that does not interpret these passages as forbidding the public speaking of women in the churches. The first question that very naturally presents itself is one concerning the correctness of the text. Some years since, Bro. T. T. Eaton consulted the various versions of the Bible, giving the different translations of these Scriptures. From these we take several and add another:

The Revised Version—

"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 law also says. And if they wish to learn anything, let them ask their own husbands at home: for it is a shame for a woman to speak in the church. What? did the word of God come from you? or came it unto you alone? If any one thinks himself a prophet, or spiritual, let him acknowledge the things which I write unto you are the Lord's commandments. I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing... Let the women learn in silence with all subjection. But I permit not the woman to teach, nor to have authority over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived is fallen into transgression."

Here is the American Bible Union Version—

THE BAPTIST EXAMINER

PAGE FOUR

MAY 29, 1954

"Let your women keep silence in the churches; for it is not permitted to them to speak, but they are to be in subjection, as the law also says. And if they wish to learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church. Did the word of God come from you? or came it unto you alone? If any one thinks himself a prophet, or spiritual, let him acknowledge the things I write unto you are the Lord's commandments."

The Douay Version (Roman Catholic, from the Latin Vulgate) says—

"Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church. I will therefore that men pray in every place, lifting up pure hands without anger and contention... Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man: but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived: but the woman being seduced was in the transgression."

Wickliffe's Version (from the Vulgate) says—

"Women in churches be still, for it is not suffered them to speak, but to be subject as the law saith, but if they would anything learn, at home ask their husbands, for it is a foul thing for a woman to speak in the church."—I Cor. 14:34,35. "A woman learn in silence with all subjection. But I suffer not a woman to teach, neither to have lordship on the husband, but to be in silence, for Adam was first formed, and afterward Eve, and Adam was not deceived; but the woman was deceived in breaking the law."—I Tim. 2:11-14.

Wakefield says—

"Let women be silent in your assemblies: for they are not permitted to speak, but must be in subjection as the law also commandeth. And, if they wish to learn anything, let them ask their husbands at home; as it is dishonorable for a woman to speak in a congregation. What? did the word of God come forth from you? or hath it reached you only? If any one have the character of a teacher, or of a spiritual person, he will acknowledge that what I am writing to you are the commandments of the Lord; but whose doth not acknowledge this, let him be unknown as a spiritual person."

John Wesley's Version puts it thus—

"Let your women be silent in the churches; for it is not permitted them to speak, but to be in subjection, as the law also saith. And if they desire to learn anything, let them ask their husbands at home; for it is indecent for a woman to speak in the assembly."

Tyndal's Version, on these passages, reads thus—

"Let your wives keep silence in the congregation. For it is not permitted unto them to speak, but let them be under obedience as saith the law. If they will learn anything, let them ask their husbands at home. For it is a shame for women to speak in the congregation."

"Let the woman learn in silence, with all subjection. I suffer not a woman to teach, neither to have authority over a man; but for to be in silence. For Adam was first formed, and then Eve. Also Adam was not deceived, but the woman was deceived and was in transgression."

Crammer's Version is as follows—

"Let your women keep silence in the congregation. For it is not permitted unto them to speak; but to be under obedience, as saith the law. If they will learn anything, let them ask their husbands at home. For it is a shame for women to speak in the congregation."

Next to the Bible, it is quite natural that we should look to the world's greatest biblical scholars for light on the sacred text. This is even the more natural, in this instance, in which the world's greatest scholars are all agreed. It may be well for us just here to give heed to what the world's greatest commentaries have to say on this subject—

Bro. Hodge says—

"In the Old Testament it has been predicted that 'your sons and your daughters shall prophesy,' a prediction which the Apostle Peter quotes as verified on the day of Pentecost, Acts 2:17, and in Acts 21:9, mention is made of four daughters of Philip who prophesied. The Apostle himself seems to take for granted, in 11:5, that women might receive and exercise the gift of prophecy. It is therefore only the public exercise of the gift that is prohibited."

The Patrick, Lowth, etc., Commentary says—

"Let your women keep silence in the churches, for it is not permitted unto them to speak (by way of teaching or prophesying, but only by joining with the church in prayer and psalmody), but they are commanded to be under obedience, as also saith the law... In Corinth the women not only prophesied in the church, but they did it with the head uncovered. Cor. 11:5; the latter indecency he corrects there, and the first here, see I Tim. 2:12."—Corn. on I Cor. 14:34.

Godet, on I Cor. 14:34—

"The saints, disturbed in churches, locally speaking, yet form only one great spiritual whole: the Corinthians should not isolate themselves from the community of saints by adopting customs rejected by all the rest of the body, such as the speaking of women in the assemblies. And as the attitude of authority over the man is contrary to that of obedience which was imposed on the woman during the present economy, he draws the conclusion that the speaking of the woman in public is in contradiction to the posi-

tion assigned to her by the divine will expressed in the law. It is easy to see why the apostle substitutes the general idea; the subject, which relates to the whole life of women, for that of not speaking in the assemblies; it is because the silence of women in worship is only an application of the general subordination which is imposed on them in relation to man."

Ellicott, on I Tim. 2:12—

"Every form of public address or teaching is clearly forbidden as at variance with woman's proper duties and destination."

"This, according to his view, would conflict with modesty and with woman's rightful position, and would lead to many evils. It is an evasion to discriminate between women speaking in church meetings and women addressing general congregations. The apostle's objection was to the public character of the act, and when he is speaking of the 'meetings of the church' in this very chapter, he is referring to gatherings to which unbelievers had access."

Dean Stanley, on I Cor. 14:34, says—

"One particular instance of confusion growing out of the neglect of order in the control of the gifts, was the speaking of women in the assemblies. This custom, like that of appearing unveiled (11:3-16), he condemns on the ground that he forbade it in all assemblies of Christians. The speaking of women was also expressly forbidden in the synagogues."

"The prohibition to women to speak in public is explicit, stringent, absolute, universal, and fortified by appeals to the law of revelation, and the law of nature. The apostle reiterates it in various forms, as if to prevent the possibility of being misunderstood."—Webster & Wilkerson.

"Let your women keep silent, etc. This rule is positive, explicit, and universal. There is no ambiguity in the expressions; and there can be no difference of opinion, meaning. The same evidently is that in all those things which he specified, the women were to keep silence, they were to take no part... It was contrary to all decency and propriety that they should appear in that manner in public. He here argues against the practice on every ground; forbids it altogether, and shows in every consideration it was to be regarded as improper for them even so much as to ask a question in time of public service."—Barnes.

"To reconcile these verses with the Scripture referred to (I Cor. 11:2-16), it seems most natural to suppose that some of the Corinthian women were used to speaking publicly, when not under any immediate or extraordinary impulse of the Holy Spirit; and perhaps they interrupted the other speakers by inquiries and objections, according to the disputatious spirit which prevailed. The apostle therefore laid it down as a general rule (to which the foregoing case was the only exception), that women must not be allowed to speak in the public congregation, or to assume the office of teachers, or disputants: for this by no means consisted with that subjection to their husbands, which the law of God inculcated."—Thomas Scott.

"33b, 34. These go together. For whereas verse 33b would add no force to the calm assertion of verse 33a, it introduces suitably, by making it valid for all churches everywhere, the strong and strongly confirmed injunction of verse 34. Similar references to other churches in 4:17; 7:17; 11:16. Of the saints: reminds us that church members stand in a special relation to God. In the churches: general assemblies of men and women. Compare 1 Tim. 2:11-12. Consequently, this verse is not inconsistent with 11:5, where women are tacitly permitted to 'pray' and 'prophesy,' but limits these exercises to more private meetings consisting chiefly or wholly of women. Notice the coincidence of 11:5. The women who are ready to speak in public would be also ready to lay aside their distinctive female head dress."—Beet.

"The deviation of the Corinthians from the right exercise of the Charismata was further shown in permitting women who were possessed of the gifts (for such alone can be intended to speak in public. This is reproved by the apostle, appealing likewise to the word of God, Gen. 3:16). Women were to be submissive to their husbands in all things, and to learn, but not to teach... The speaking with tongues on the contrary he rarely permits, and commands under all circumstances, the observance of decency (antithesis of the unseemliness of women's speaking in the assembly, verse 35), and order (in opposition to the irregular speaking all at once, verse 27 seq.). To exhibit more clearly the dependence of the woman on the man, the apostle adds an argument from the second chapter of Genesis. The fact that woman was formed out of the rib of man and was destined to be his helper is employed by Paul for this purpose. This argument would appear singular in these days, but evidently only because we have not accustomed ourselves to take the Holy Scriptures, especially the Old Testament, so literally. Paul, however, proceeds upon the unqualified divinity of the Old Testament, and the more this is generally recognized, the more admissible shall we learn to regard such proofs."—Olshausen's Commentary.

"Appendix to the regulative section regarding the gifts of the Spirit (verses 26-33), directed against the public speaking of women... Therefore it is preferable to connect the clause with what follows, as is done by Caietanus and most modern expositors: as in all church assemblies of the saints, your women ought to be as Paul's view, the speaking in the assemblies, inasmuch as the latter appears to him as an act of compelling independence, Gen. 3:16... Paul is decided against all undue exaltation and assumption on the part of women in religious things, and it has been the occasion of much evil in the church."—Meyer's Commentary.

John Calvin, on I Cor. 14:34, speaking of women's addressing mixed assemblies, says—

"It is therefore an argument from things inconsistent. If the woman is under subjection, she is, consequently, prohibited from authority to teach in public." And again: "Paul's reasoning, however, is similar: that authority to teach is not suitable to the station that a woman occupies, because if she teaches she presides over all the men, while it becomes her to be under subjection."

The Bible Commentary (by the bishops and clergy of the Church of England) says, on I Tim. 2:

11—

"Let the women learn in silence, etc. In public worship the men only are to teach as well as to pray. The Apostle had given the same injunction to the Corinthians, and had intimated that it was the universal regulation in all the churches of the saints." I Cor. 14:33-36. This is from Prof. Wall.

The Popular Commentary (edited by Bro. Philip Schaff) says, on I Cor. 14:33-36—

"And that further question comes in most suitably where we find it (ch. xiv), under the head of how those extraordinary spiritual gifts, which were of local sanctity, but rather to emphasize the fact that the rule laid down was binding in the more private meetings of disciples as well as in the public gathering of the ecclesia."

On I Cor. 14:34-36, and I Tim. 2:8-12, Bro. John A. Broadus says—

"Now it does not need to be urged that these two passages from the Apostle Paul do definitely and strongly forbid that women shall speak in mixed public assemblies. No one can afford to question that such is the most obvious meaning of the apostle's commands."—Ought Women to Speak, etc., p. 4.

Conybeare and Dawson, in their Life and Epistles of St. Paul, on I Cor. 16:33-36—

"The women must not officiate publicly in the congregation." In I Tim. 2:9-15, they say: "The Apostle's meaning is that women are to be kept in the path of safety, not by taking upon themselves the office of the man (by taking a public part in the assemblies of the church, etc.), but by the performance of the peculiar functions which God has assigned to their sex."

Lange's Commentary, on I Tim. 2:9-15, this part being written by Bro. Van Oosterzee, says:

"As the apostle thus reverts to public prayers just commanded, he now states more exactly when, how and through whom these should be conducted, and with this he adds his special counsel to the women as well as the men. The latter, in express distinction from the women, are alone to direct public prayers. It thus appears that, in the assembly of believers, this duty was not given exclusively to the presiding officer, but was performed without limitation by the members of the church. The apostle does not object to this, but only orders that the women shall abstain entirely from it, which, perhaps, in more recent times, they had not always done."

To this list from our Southern Zion may be added such names as Fuller, Tackett, Boyce, Broadus, Carroll, Hawthorne and Eaton. If these Baptist worthies have all lived and died in such painful, if not sinful, ignorance of the Scriptures, we may well ask if there is any truth held by Baptists that may be considered a closed question. For nearly two thousand years, Baptists have been practically united on this question. It is worthy of note that only since the launching of the suffragette movement has there been any division of sentiment among us on this question. This movement, whatever may be its merits, has had a tendency to discount Scrip-

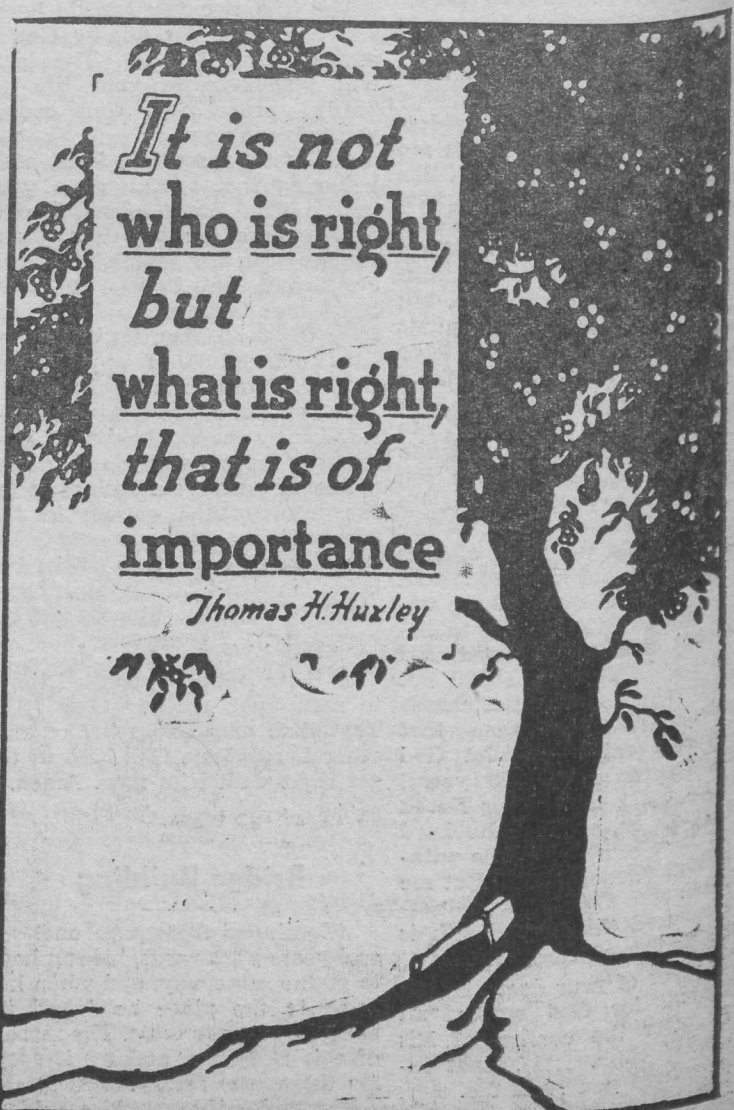
tural authority. To such an extent is this true that the noted leaders in this movement have, with remarkably few exceptions, been known as neutrals or belligerents in their attitude to the New Testament. In fact, not a few of them publicly repudiate the teachings of Paul concerning women.

Unfortunately, those who claim that Paul did not mean to forbid women's speaking in the churches fail to tell what he really did mean. They deny that he meant what the consensus of the world's scholarship claims that he meant, yet they persistently refuse to tell us what he did intend to teach. An attempted exegesis by some of those who claim that Paul did not mean what he said, or did not say what he meant, would certainly be refreshing, and perhaps amusing.

Since the objections to the plain teaching of Paul are few and well defined, it may be well to consider them just here.

The first, and possibly the most common, objection to Paul's teaching, especially among advanced women is "that he was a disgruntled old bachelor, and hence prejudiced against women." Were it not for the fact that this claim is so often made, and seemingly with all seriousness, it would seem useless to refute it. 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 be inspired. If Paul's prejudices constrained him to misrepresent the will of God in one instance, why not in many, yea, in every instance? According to this contention, Paul's writings are inspired in spots, and anyone who objects to any part of his teaching is permitted to determine the spots. It is impossible, therefore, for one holding this objection to believe in the inspiration of the Scriptures. From the stand-point of the Christian, this objection automatically and axiomatically works its own destruction.

Another very common objection is that Paul's instructions in this regard were given only to the church at Corinth, and only to this church on account of the peculiar conditions existing. This objection is clearly and emphatically answered in the text. In verse 34, the language is, "Let your women keep silence in the" (Continued on page five)



Women

(Continued from page four)

"churches." The plural form "churches," and not church, is used. The reasons assigned in his letter to Timothy, "For Adam was first formed and then Eve; and Adam was not deceived, but the woman being deceived was in the transgression," obviously pertains to all women. The prohibition, like the reasons given for it, beyond doubt, makes his injunction of universal application. In this connection, Paul further says:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." This, unequivocally, implies that those who will not acknowledge the things Paul wrote as commandments of the Lord are not "spiritual." One of the things that Paul wrote was, "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." It will be observed that Paul affirms that what he commanded the churches concerning women was according to the law and the Gospel. It will be observed, therefore, that the command "to keep silence in the churches," has, if possible, behind it even more authority than the command to be baptized, since baptism was not enjoined by the law. The claim, then, that Paul's words were applicable only to the church at Corinth, is not only grotesquely gratuitous, but consistently contrary to the rule "in all the churches," and the teaching of the law and the Gospel.

Bro. Broadus well says:

"Why will not Baptist people see the inconsistency of vehemently asserting the necessity of conforming to the New Testament in regard to church membership and the ordinances, while they coolly disregard express prohibitions in respect to another matter? Will our honored brethren and sisters please open their eyes, take their latitude and longitude, and see, which way they are drifting? Ah, but, some will say, 'this is a great movement, and it is going to grow. We let the Methodists get all the benefit of it? Grant for the sake of argument that it seems expedient, and will give denominational power. We let the Methodists get all the benefit of infant baptism, of Arminian theology, of centralized organization, because we think these things are contrary to the New Testament. If Baptists are going to abandon the New Testament teachings for the sake of falling in with what they regard as a popular movement, the very reason for their existence has ceased.'

Still another objection is 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. Alas, poor Paul! how lamentable his lack of perspicuity!

Let us note for a moment the meaning of the word "women," as used by Paul in this regard. The word translated "women" is *gunaike* (gunaike) and according to Thayer, means "a woman of any age, whether a virgin or married, or a widow."

We know of no greater authority than Thayer, nor do we know of anyone who knows Greek that will be disposed to deny his definition. It is worthy of notice that some of the best MSS. omit "your" in verse 34. This fact, if possible, further weakens the case of those who would limit the meaning of the word to "wives." Paul's appeal to the law and his statement that Adam was first formed, and that the woman was

first in the transgression demand that the injunction be applied to all women and not restricted to wives. There are many places in the Scriptures where the word cannot mean wives. Translators, commentators and lexicographers are united as to the meaning of this word.

The effort to limit the meaning of the word to married women is not only unscriptural, but contrary to common sense. If any woman should speak in mixed assemblies, good taste would suggest that it should preferably be the married woman. Modesty, which is more than becoming in all women, is especially commendable in the unmarried woman. There is neither Scripture nor reason in limiting the prohibition to married women. As a matter of fact, those who try to maintain this distinction have never been known to object to a married woman's speaking in church. In the last analysis, the argument is made to discredit Paul and to hush the mouths of those who are earnestly contending for the faith once for all delivered to the saints. In this regard, Bro. Eaton sounded the following timely warning:

"It may be well to bear in mind how women's public speaking has been connected with various recent heresies. Spiritualism was started by women—the Misses Fox. Theosophy was started by a woman—Madam Blavatsky. The so-called Christian Science was founded by Mrs. Eddy. Modern Perfectionism began with a woman's public speaking. The only safety for women and their only true progress lie in strict conformity to Bible teaching. This is not degrading women, it is honoring them. Their work in the world is no less important than men's, and is no less honored of man and of God. God knows what is best for women as for men, and for us to assume that what He has told us in His Word is not suited to these advanced times, and therefore we must act differently, is blasphemous. It is the same as saying that God does not understand the world, and therefore has made a mistake in the principles He has given us for our guidance. It is not so great blasphemy to say there is no God, as to say there is a foolish God who does not understand what He is about in governing the world."

Another, and an unusually foolish objection is that because some women can speak well, therefore they should speak.

In its last analysis, the argument amounts to this—because a man is a successful gambler, therefore he should gamble; because God has given one the power to kill another, therefore he should exercise his gifts to murder. It goes without saying that God has given us the power to do many things that He has commanded us not to do. What right have we to disobey God, because we can disobey Him in a felicitous manner? A mere statement of this objection should be sufficient for its refutation.

Yet another objection to Paul's teaching is that it is not applicable to our age. 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, Christians of today should, of all people, be most miserable. This contention adapts God's words to the age, and not the age of the Bible. The Bible is truth for all people, and all time, or it is not inspired, and therefore not the Word of God. And just here, comes much of our trouble in this connection. There is a determined effort upon the part of the enemies of the Cross, to discredit the Bible as being inconsistent with our Twentieth

Century civilization. It is tragically true that much of our boasted civilization is contrary to the express teaching of the Bible. Probably it has not occurred to the satellites of our civilization to meet the demands of the Bible rather than repudiate 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 Scripture, it is then and there that it gives conclusive evidence of its own corruption. The Bible is supposed to establish a standard for the age, and not the age for the Bible.

As has been well said, "The advocates of this fad are simply following 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." As Bro. Eaton once remarked: "The advanced woman will never be satisfied until she can become the father of the family."

It is not a matter of surprise that a great majority of the leaders in this movement to disregard the teaching of the Bible are both childless and Christless. As a rule, they have not been known as home-makers or church members.

It is insistently urged that Paul's language cannot mean what it clearly appears to mean, because if so, it would conflict with other Scriptures. The particular case of supposed conflict that is offered in evidence by those who are determined to disregard Paul's prohibition is that of women's prophesying on the day of Pentecost. Concerning this, it is hardly necessary to say that Paul's teaching cannot conflict with other Bible teaching. To so assert, 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, nor in mixed assemblies. It will be recalled that a portion, at least, of Peter's sermon is recorded, 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 to assemblies. As a matter of fact, but comparatively few of the prophecies of the Bible were delivered to public assemblies. The fact, then, that one prophesied does not imply that he or she prophesied in the presence of either a public or mixed assembly. Paul said that "Holy men of God spake as they were moved by the Holy Ghost," but he did not say this of the women, because public speaking was not their mission. At best, those who affirm the speaking of women before a mixed assembly can only urge an unwarranted inference which conflicts with an unequivocal command. It is identically the argument that is offered by the advocates of infant baptism, and Baptists, of all people, should be the last to offer such an argument.

It is true that there is an instance in the New Testament of a woman's speaking in public. This is found in Rev. 2:20: "Notwithstanding I have a few things 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. It will be observed that both the fact of teaching and the character of the teaching is condemned. This was condemned in the church at Thyatira, as in "all the churches."

Now, then, the prohibition against women's speaking in the churches is as plain and explicit as it is possible to make it. Indeed, we defy anyone to make a statement forbidding women's speaking in the churches in language that can be more easily understood than that used by Paul in this regard. We confidently venture the assertion that no one will make the attempt;

and if not, why not?

It is somewhat remarkable that not one of those who deny the age-long interpretation of Paul's words will even attempt to give us an exegesis of these passages. The truth is, they cannot and dare not, and are therefore forced to content themselves with a simple negation without a particle of proof. If Paul did not mean what he said, in the name of common sense and common fairness, why do they not tell us what he did mean? We kindly challenge them to the test.

Paul not only gives the command in language that is well-nigh impossible to misunderstand, but goes further and specifically states the reasons upon which the command is based, as follows:

1. Priority in creation; or as Paul puts it—"For Adam was first formed, then Eve." I Tim. 2:13. By creation, man has the precedence, and is the Scriptural head of the home, masculine women, feminine gentlemen, and a few excellent brethren to the contrary notwithstanding. It is a matter of small moment, who may, or may not like it, this is God's appointment, and we cannot deny it without repudiating the Scriptures.

It is just as true that woman is forbidden to usurp spiritual authority over man in the churches. Leadership in the churches has been given to man, and cannot be scripturally relinquished. To reverse the God-ordained order will mean the ultimate destruction of our homes and churches.

2. The second reason assigned is, "Adam was not deceived, but the woman being deceived was in the transgression." I Tim. 2:14. It is not gallantry, as sometimes suggested, that ignores this Scripture, but ordinary infidelity. The only possible question that can raise is one concerning the truthfulness of the account of Creation as given in Genesis. We regret to state that many of those who are striving to descripturalize and de-womanize, laugh to scorn the history of Creation as given in the Book of Genesis.

3. A third reason is found in the law given at the time of the fall as contained in Gen. 3:16: "The determination of thy will shall be unto thy husband, and he shall rule over thee."

These reasons were given by Paul as the ground of prohibition for women's speaking in the churches, and we can only invalidate his prohibition by invalidating his reasons; and this can be done only by denying his authority and impeaching his character. Such a task can hardly be coveted by the Christian.

Not only does Paul give a command, and the reasons for the command, but further urges obedience to the command by telling them that "If any man think himself to be a prophet, or spiritual, let him acknowledge the things I write unto you are the commandments of the Lord."—I Cor. 14:37. There is probably no command in all the Bible that is more clearly stated, more strongly sustained with unanswerable argument, and the observance of which is more insistently urged, than the one that the "women keep silence in the churches."

In the past, "Thus saith the Lord," has been to Baptists an end of all controversy, and it is a sad comment on our generation that it is not true of today. Baptists are, essentially, strict constructionists, and the moment they begin to seek authority by inference and implication, they will forever forfeit their age-long contention. May the God of all Grace help us to be true and steadfast in these perilous times. To this end, let us give heed to His words:

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book."—Rev. 22:18,19.

The Baptist Book

(Continued from page three)

as another, that he isn't obeying Christ at all but is a man-pleasing time-server, who if saved at all he will be saved so as by fire, and all his works burned up (I Cor. 3:10-15). The Master never got off any such gush and sentiment. The Psalmist said: "I will worship toward Thy holy temple and praise Thy name for Thy loving kindness and for Thy truth; for Thou hast magnified Thy Word above all Thy name" (Ps. 138:2). God thus exalts the truth of His Word above His own name, or the name of His Son or the name of His blessed Spirit. God sets unlimited store by the truth of His Word. Nothing is higher or holier than the truth. Satan in the garden of Eden began his work with Adam and Eve by insinuating a doubt in their minds and getting them to put a question mark about God's truth. He is still at the same old tricks. When he gets men and women to say it does not make any difference what you believe or what church you join, just so you are sincere, it is equivalent to saying that believing a lie will do you as much good as believing the truth. The Bible says: "Let God be true and every man a liar" (Rom. 3:4). Nobility of character is determined by just one thing, namely, by a man's attitude to the Word of God. "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it ye as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (I Thess. 2:13). Next to the rejection of the Lord Jesus the worst curse that God can pronounce against a man is to turn him over to Satan with all deceivableness, "because he received not the love of the truth."

It makes a great deal of difference what you believe and what church you join. John the Beloved, in both his second and third epistles, which were addressed, one to a layman and the other to an elect lady, commends them and their children for walking in the truth and loving the truth. And the most terrible excommunication, which John was capable of writing, he wrote against the modernists of his day, who put so-called new truth above "what is written" and against Diotrephes, who with malicious words, prated against the truth. The Bible is God's textbook on truth—all truth, pertaining to life and godliness. There are no contradictions in it. It is the truth without any admixture of error because it is the Book of Him, who is the "way, the truth and the life." Because the Bible is God's Book, it is the Baptist book. The first Baptist church began during the personal ministry of the Lord Jesus here on earth. The New Testament begins with the work of His fore-runner in getting a people ready for Him to build His church. The fore-runner said that Christ must increase and He must decrease. John soon passed from the stage of action and Jesus and His churches from then on until the end of the Book are the theme of this book. These facts prove beyond cavil or gain-saying that the New Testament is the Baptist Book.

1. It Was Written By Baptists

The Holy Spirit chose just eight men to write. Matthew, Mark, James and Jude wrote one book each. Luke and Peter wrote two each. John wrote five and Paul wrote fourteen. All of them were Baptists. Matthew, John, James, Peter and Jude were all baptized by John the Baptist in the river Jordan. Mark, Luke and Paul were baptized by others, who got their baptism from John. We know then that every book in the New Testament was written by a

(Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

MAY 29, 1954

THE ANTI-CHRIST

How can He control the world? What is the mark of the beast? What part do dope and drink play in the end of time? These and other questions answered in my book, "The Seal of God and the Mark of the Beast."

Postpaid, Anywhere 60 cents

C. O. BAKER

2810 Denver Boulevard

Pueblo, Colorado

The Baptist Book

(Continued from page five)
Baptist. If there were no other reason but that for saying the New Testament is a Baptist book, the fact it was written by Baptists, since it talks about Christ and His churches, would prove that it is the Baptist book.

2. It Was Written About Baptists

The New Testament was not only written by Baptists, but it was written about Baptists. It tells of the baptism of Jesus and the twelve apostles and multitudes of others by the first Baptist preacher. It tells of the organization by Jesus of the first Baptist church. It tells about the rapid spread of the Baptists and their doctrines and principles throughout the first century. It tells of their mission work throughout all Southern Europe, Western Asia and Northern Africa. This Baptist book tells about the persecution of Baptists for a generation or two after the ascension of the Lord Jesus. Like Baptists today these New Testament Baptists were a free people and had many contentions and discussions of their differences. This Baptist book tells about them and about the democracy of these Baptists of the long ago in settling their differences.

The letters from the writers of this Baptist book to Baptist churches and individuals are full of expositions of Baptist doctrines and of discussions of the problems and duties of the Baptist church members. There isn't a book in print today that discusses as many of the doctrinal and practical problems of discipline, missions, worldliness, the ministry, the Lord's Supper, speaking with tongues, the disorderliness of women speaking in the churches, church finances and a host of other things Baptist churches are wrestling with today, as Paul's two letters to the church in Corinth. The New Testament was written by Baptists and about Baptists and for Baptists and it will settle all their problems, if they will only read and obey it.

3. It Was Written For Baptists Of All Ages

The Lord Jesus promised perpetuity to Baptist churches. He plainly said the gates of hell should not prevail against the institution, which He called "My church." His world-wide commission as recorded in Matt. 28:18-20 promised that He would be with His churches unto the end of this age. In Eph. 3:20-21 He promised that God would be glorified in the church by Christ Jesus in every generation world without end. This Baptist book was written to encourage Baptist churches in times of backsliding or persecution, that there would be Baptist churches in every generation until He comes again.

Our enemies testify that our Lord has kept His promise and that Baptists can be traced through the centuries by a trail of blood.

John Bocher, of Kent, Anne Askew, and hundreds of other Baptists were murdered for their principles in the sixteenth century before the Smyth affair. The following edict was put forth by the Council of St. Gall, March 26, 1530: "All who adhere to or favor the false sect of the Baptists, and who attend hedge meetings, shall suffer the most severe punishments. Baptist leaders, their followers and protectors, shall be drowned without mercy." (Bullinger, Reformations - geschichte, II., 287: "A History of the Baptists," by J. T. Christian.)

In 1819 the king of the Netherlands appointed Bro. Ypeij, Professor of Theology in Groningen University, and J. J. Dermont, his chaplain, to write the history of the Dutch Reformed Church. The Baptists kept getting in their way when they made a statement concerning them, closing in these

words: "We have now seen that the Baptists, who were formerly called 'Anabaptists,' and in later time Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages." Did these men tell the truth? They were not Baptists.

Alexander Campbell, in 1851, when he had been an ordained minister for forty years, and fifteen years before his death said: "There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted though they have had it in their power." ("Christian Baptism," page 409.)

The New Testament was not only written by Baptists and about Baptists and for Baptists, thereby giving overwhelming testimony that it is the Baptist book; but there is one other proof that is stronger than any of these.

4. It Was Written To Make Baptists

The last commission of the Son of God before His ascension to His Father's right hand said: "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." That commission was given to His church. It could not have been given to individuals, because perpetuity was promised unto the end of the age. The only thing that was to continue unto the end of the age was His church as an institution. To that institution He gave this worldwide commission. His first command was to make disciples or Christians by preaching the gospel to every creature in all nations. Then He commanded His church, which was a Missionary Baptist church, to make Baptists out of all Christians, by baptizing them in the name of the Father, Son and Holy Spirit.

He, who has all authority in Heaven and in earth commanded His church to make disciples or Christians of all nations by preaching the gospel to them and then make Baptists out of all Christians by giving them Baptist baptism. The command of the Lord Jesus is as plain and as imperative to make Baptists as it is to make Christians. Those are our needful for the Christian life.

orders until He comes back. First make them Christians and then make them Baptists. According to the order of Him, who has all authority in Heaven and on earth, it is as much our business to make Baptists as it is to make disciples. If the Lord Jesus by His orders can make His will clear and plain, it is His will that every Christian on this earth be a Baptist. Not by force is this to be done but by teaching. And just as they are not to be made disciples by force but by teaching, so they are to be made Baptists exactly the same way, namely, by teaching all Christians the all things He has commanded. The same Bible that will make Christians, will make Baptists if faithfully taught. Baptists will have two big accounts to settle at the judgment bar of the Lord Jesus. The first one will be for not going our lengths to make Christians by giving the world the gospel of grace. The second will be for not doing our best to make Baptists out of all Christians. The orders of Jesus include both. The Book is very plain about the plan of salvation. It is equally plain about church membership. The New Testament will make Christians if read and believed. The same New Testament will make Baptists if read and obeyed. It is just as plain and clear on the second as on the first. Salvation first, then obedience in baptism and church membership. "The Lord added to the church daily the saved." That is the order of the Lord Jesus and these New Testament Baptists obeyed their orders. The orders haven't changed. They still read that way. First make them disciples: then make them Baptists. Every disciple or Christian ought to be a Baptist. Why aren't they? Because Baptists have sold out for pay and popularity. They try to make disciples: but they don't try to make Baptists. They are afraid they will be called narrow or be unpopular or the collection will fall down. How much better is that crowd than Judas? Selling out the Lord for dirty silver. Who is doing that? All Union evangelists are. All compromising pastors, who dismiss any of their services are. All the "mixed multitude," who because of inter-marriage with other denominations want the soft pedal put on doctrine are. Who else? Every Baptist school in the Southland is selling out for pay and patronage. A Baptist school, which is not trying to make Baptists out of its students is recreant to its Master's orders and untrue to a sacred trust. The business of every Baptist school in the land is first to make Christians and then to make Baptists out of all of their students, who are Christians. Why should Baptists put any money into any school, whose chief business, is not first to make Christians and then to make Baptists out of all of their students? Jesus never told us to do anything, that He did not first set an example. He made and baptized disciples (John 4:1). Then He taught them all things

That is the business of Baptists everywhere: make disciples, make Baptists, make Missionary Baptists. That ought to be the business of Baptist churches, Baptist Sunday Schools, Baptist schools and everything else that is Baptist. Jesus was a teacher as well as a preacher. He confined His teaching to opening His young preachers and missionaries the Scriptures. That ought to be the mission of every Baptist school. He left us an example, that we should follow in His steps. Three years or three and one-half of teaching the Scriptures, not only made home and foreign missionaries out of all His preacher boys; but it so saturated the very atmosphere of that first Baptist church with the spirit of missions, that when persecution arose, all the men and women in that church went everywhere "gossiping about Jesus" (A. 8:1-3). If the Baptist schools of this Southland gave a four years' course in the study of the Bible, all their students would go back home to set this whole land afire on Missions, just like they did in New Testament days. Churches, schools and every other agency of the Baptists: make Missionary Baptists. If they are not run for that purpose they ought to die: the sooner the better for this wicked world. The New Testament was written to make Christians: to make Baptists: to make Missionary Baptists. Time and space would fail me to cite the many examples of those, who have been made Baptists by the New Testament. Judson and Rice on different ships, going out as Congregationalist missionaries, were made Baptists by studying their Greek Testaments, to meet Marshman and Ward, two English Baptist missionaries already on the field.

A Methodist presiding elder in the "Pennerile" district of Kentucky held a meeting between Owensboro and Central City. A very prominent business man was converted, but did not join the church. A few weeks afterwards the presiding elder saw one of the stewards on the train between Owensboro and Central City and asked him about his convert. A Baptist deacon was sitting just behind the elder and the steward. They either did not notice or did not care, who heard them. The steward's answer to the elder was that the new convert was reading his Bible. The significant comment of the elder, with a shrug of the shoulder, was: "Well, we had as well say goodbye to him. He will go to the Baptists." How any man expects to meet the Lord Jesus, except with great embarrassment who knows the truth about baptism and church membership and will not obey it, is more than I can understand. J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian, when you married me. As an honest Presbyterian I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preached and baptized it. So she consented. J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and his wife arose and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose. Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula and baptize Bro. Jeter's baby, Bro. it

The Limitless Opportunity

There are limits to the opportunities and possibilities of all methods of work save one. The only limitless opportunity is prayer. He who has learned to pray knows no limitations of geography; he can cross oceans and mountains. He knows no limitations of poverty; any needed blessing is his. He overcomes limitations of weakness; his strength is made the strength of ten, and single-handed he puts a thousand to flight.

Prayer has sent out missionaries and supported them. Prayer has built mission stations and equipped hospitals. Prayer has opened closed doors and given entrance into the hearts of men.

The only limit placed on what may be accomplished through prayer is the limit of our faith. "According to thy faith be it unto thee" is not an obsolete measure of the early church, but the measure and the limitation of what we now accomplish through prayer.

What God Has Said Of Prayer

"All things whatsoever ye ask in prayer, believing, ye shall receive."—Matt. 21:22.

"Whatsoever ye shall ask in my name, that will I do."—John 14:13.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven."—Matt. 18:19.

"If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not."—James 1:5.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."—Luke 11:9.

"Before they will call, I will answer; and while they are speaking, I will hear."—Isa. 65:24.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?"—Matt. 7:11.

"Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession."—Psa. 2:8.

"Pray ye therefore the Lord of the harvest, that he send forth laborers into His harvest."—Luke 10:2.

"If my people, which are called by thy name, shall pray, then will I hear from heaven."—II Chron. 7:14.

"Pray without ceasing."—I Thess. 5:17.

What Men Have Said Of Prayer

Whoever prays most, helps most.—William Goodell.

Expect great things from God.—William Carey.

(Continued on page eight)

Jeter said something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church for years and I have never tried to proselyte her to my faith. But as a Baptist, I believe that we ought to be able to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my wife's. Before you to take my child, I want you to take your Bible and read out of the Book your authority for what you are about to do." The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism were not in the Bible, she had never been baptized, for infant baptism was all she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism. The Bible was written to make Baptists and it will do the work in every regenerate heart if they will only read it and obey it.

DAILY STRENGTH

Frances Ridley Havergal

"As thy day thy strength shall be!"
This should be enough for thee;
He who knows thy frame will spare
Burdens more than thou canst bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet in Him thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of His love;
Or with fervid heat oppressed,
In His shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.

"And there shall come forth a rod out of the stem of Jesus, and a branch shall grow out of his roots."—Isa. 11:1.

Read the rest of it and you will find that it is talking about the Lord Jesus Christ. Oh, hear me this morning, beloved, the Lord isn't through with the Jewish race yet. He is going to take that dry tree and make it alive. He is going to take that tree that has been cast down—that tree that is spoken of here as being very low and He is going to lift it up quite high.

V

Now, brethren, the story does not stop there. The Lord says He is going to do some planting. Nebuchadnezzar planted this first branch. It grew up, became a treacherous branch. Zedekiah treacherously double-dealt with Nebuchadnezzar, but listen, the Lord said that He was going to plant a branch and that branch was going to reign and prosper. Listen to the twenty-second verse:

Brother, when I think about
worldliness in my life, in your
life, I am wondering if we haven't

He goes on to tell us very pointedly that what Zedekiah did, didn't prosper. I have read to you from both II Kings and II Chronicles, the sequel to this story, how Nebuchadnezzar came to Jerusalem, not to make a covenant and not to make peace, but he came this time and took Zedekiah back with him. He passed judgment upon him. He allowed his daughters to go free, but took his sons and killed them and the last thing that Zedekiah ever saw—

—Heb. 10:25. v
Brother, God tells us that we l

"I Should Like To Know"

(Continued from page one)
of strength from the Lord — in fervent prayer, in diligent use of God's Word and the Lord's Supper."

What does this last statement mean, if it does not teach heresy?

You are right, it does teach heresy—the worst kind of heresy. It teaches that grace is secured through partaking of the Lord's Supper. Rome teaches this entirely. True Baptists deny it entirely. All Protestants are scattered somewhere between the position of Baptists and that of Catholics. The Bible teaches that the Lord's Supper is a memorial. Read I Cor. 11:24. Any Baptist who says that we get strength from the supper ought to go all the way, and join the crowd from Rome. He has certainly taken a mighty big step in that direction.

4. Where can I get a copy of the sermon: "Sinners In The Hands Of An Angry God?"

Write Elder I. W. Rogers, Mayfield, Kentucky, as he keeps a supply of these on hand for sale.

5. How can I study Revelation, intelligently?

Just like you can study any of the balance of God's Word intelligently—by constant reading of it, and by prayer over it, that God will reveal its truths to you. If you want to read some book concerning it, then I would suggest B. H. Carroll's expository notes on the first chapter of Revelation. These are excellent, whereas his comment on the rest of it is abhorrent, for all the rest of his notes are post-millennial. I know of no good sound commentary on chapters two and three. All that I know anything about are either post-millennial or else try to say that these seven churches represent seven periods of church history. Any pre-millennialist who takes this position is following Scofield, and is as far from the truth in this respect as the post-millennialist. For an exposition of the balance of the book, there has never been anything written that is the equal of Seiss' three volume commentary on the book of Revelation. I reject practically all he has to say on the first three chapters, but on the rest of the book, his writings are most excellent.

6. What does "blot out" mean as recorded in Rev. 3:5?

It is a negative approach to the glorious doctrine of security. John is speaking of the "overcomers," and who are they? They are the ones who have been chosen of God in Christ Jesus before the foundation of the world, who have been saved by His grace, and who have endured because of His grace in their behalf. No man would ever endure except for the grace of God. It is God who makes us endure. Read Psal. 89:29. This verse then, in a negative manner, teaches that all the redeemed of the Lord are eternally secure and are in no danger of having their names blotted out of the book of life.

7. What is the true meaning of having the joy of your salvation? Does it mean that you have to feel shouting happy? When I hear someone speak thus, I wonder if he has something I haven't got. Please explain.

All Christians are happier at some seasons than at others. Sometimes because of sins in our lives, or because of burdens and difficulties, or because some acquaintance has wronged us, or for a thousand reasons, we are not as happy as at other times. Then again, when we go to church and read the Bible and have glorious spiritual experiences we are lifted spiritually and are more happy in the Lord.

You have salvation all the time, if you are saved. Sometimes though because of circumstances, you can't enjoy it as much as at other times. That individual who

is so happy today and whom you think maybe has something that you do not have, may be just as depressed tomorrow when you are happy, and may wonder tomorrow if you have something that he doesn't have. Try to keep on praying ground all the time, so that you can be happy and enjoy your salvation to the fullest, even when sin comes into your life, and when you have your greatest trials.

8. We read in II Chron. 24:2,3 that "Joash did that which was right in the sight of the Lord," and yet it says that he had two wives. Please explain.

Joash did not live perfectly. Neither did any individual that has ever lived in this world with the exception of the Lord Jesus. In saying that he did right, God is speaking of him in a general sense, and is not taking note of every particular instance of his life. Generally speaking he did do right, although at the same time he did wrong in taking two wives. The same was true with David. The Bible says that "he was a man after God's own heart." Now, that wasn't true when he was living with Bathsheba in sin, nor was it true with respect to his many marriages, nor was it true in many of the events of his life. However, generally speaking, it was true. I might say of some individual of my acquaintance that such an one was definitely a consecrated and dedicated Christian. That doesn't mean that such an individual is perfect, but it does mean that the conduct of that person in the main indicates a definite holiness and godliness in the main events of his life. So it was with Joash. Generally speaking he did right in the sight of God.

9. Was it right for a man to have more than one wife in the Old Testament days? I notice that many of the O. T. saints did so.

It was just as wrong then as it is today, and yet God used many of them in spite of their sins, just like He uses all of us today, in spite of our sins. He would probably use us all much more effectively if it were not for our sins.

10. Is there a personal Devil?

The Lord Jesus said there was, and He ought to know. Cf. Mt. 16:23; John 6:70. John said there was. Cf. John 13:2. Peter believed in a Devil. See I Pet. 5:8. Paul warned against him. Cf. II Cor. 11:13-15.

11. Where did the Devil come from?

He was once an angel, but because of his sin he was cast out of Heaven. Read Isa. 14:12-17.

12. Where is the Devil today?

Right here within this world. He is spoken of as the prince of the power of the air. Cf. Eph. 2:2. He goes to and fro in the world. Cf. I Pet. 5:8. He also has access into Heaven. Job 1:6-7; Job 2:2.

13. What will eventually become of Satan?

He will be cast out of Heaven. See Rev. 12:9. Ultimately he will be consigned to Hell. Read Rev. 20:10.

14. If the pastor is not at the church, can the deacons proceed to observe the Lord's Supper?

I see no reason why they can not. In fact, I think that they should rather proceed with the observance of the Supper. Our Lord said, "This do."

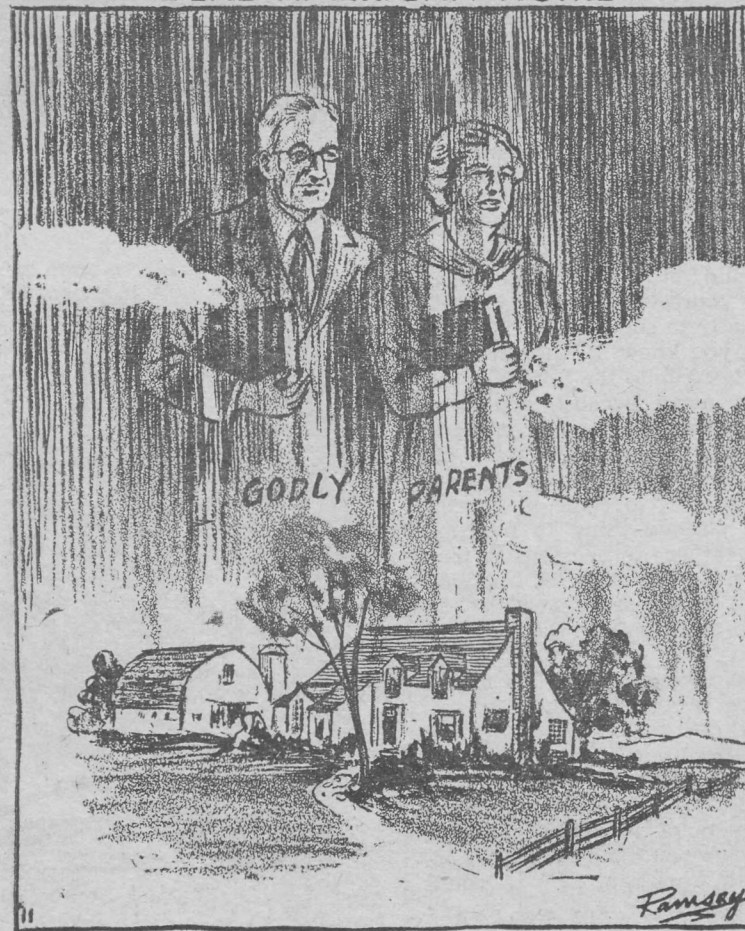
15. Where in the Bible can I find sprinkling for baptism?

You will find it in the second chapter of Jude and in the thirty-sixth chapter of Hezekiah, neither of which are in the Bible. In fact, the only place you will find it is in the brain of an heretic.

16. Is it right to teach children to pray, "Our father, which art in Heaven?"

No, nor any other form prayer. I know of no place in the Bible where we have an example or a command to teach children to pray. There may be such, but I do not know of it. The great

IDEAL AMERICAN HOME



"An Exposition Of Ezekiel"

(Continued from page seven)

At the same time, He is going to take the high tree and bring it down and He is going to take the green tree and wither its boughs. Brother, He is going to judge Gentile people and He is going to exalt the Jews. Many times in the past, I have made mention of the judgment of the nations — how that God is going to judge Gentile people—how God is yet going to exalt the Jewish race. Without entering into a lengthy discussion about it this morning, I say to you that day is yet to come. There is a time coming when God is going to deal with this Gentile race that has forever left God out of consideration, and God is going to take the Jew that has been down-trodden, who is going to turn to the Christ and he shall rise and prosper. Then God is going to bless the world through the Jew that He exalts. How does it work? and how, beloved, does it come to pass? All through the Lord Jesus Christ. He is the one that is going to judge the Gentiles in their Godlessness. He is the one that is going to exalt the Jews and send them as missionaries to the ends of the earth. I say to you this morning, beloved friends, it is all through the Lord Jesus.

Now, let me ask you a simple question as I bring this message to a close, this morning. Just where do you stand in God's sight today? Do you stand as one who made a covenant with the Lord, consciously or unconsciously, and have violated that covenant? You are not living as close to the Lord as you ought to live. You haven't done what you promised the Lord you were going to do! Is that your case? Or are you standing as a Godless, unsaved Gentile that has never yet come to know Jesus Christ? If so, you are awaiting the day when God is going to judge the world. Are you one of the children of God who is standing, looking up, waiting for the return of Jesus Christ, happy to serve Him and glad for the privilege you have to live for Him? If you are in the latter class, beloved, there is a feeling of joy that comes to your heart, as you look back over the days since you made a covenant to live for Him and walk by Him. There is a joy that comes to your heart when you think that to the best of your ability, you are trying to walk for Him, this morning, in the Lord.

danger in teaching children to pray is that often they come to think of God as their father, whereas He is the father of no one until that one is saved. Cf. John 8:44; Gal. 3:26.

If I were a godless, unsaved, Gentile, looking out and waiting for the judgment of God, I would heed this message and turn, as God gave me grace through Jesus Christ, my Saviour.

May God help those of you who are here, who are not walking as close to His side as you should—you have forgotten that covenant that you made with him, you have forgotten, that bond, that pact, into which you entered with him—may God help you this morning to resolve within your heart today that you will begin to walk a little more closely by the Lord Jesus, to renew those covenant vows in life.

May God bless you!

Indifferentism

(Continued from page one)
supporting that church, when it had become the betrayer of the Lord and His truth. Tens of thousands of people are in churches today that have gone modernistic — that have ceased to hold to the Bible. They are there because they are indifferent enough to the truth to stay with the church for sentimental or traditional reasons. But what does the Bible say to do in such case? We are given the answer in Rev. 18:4, "Come out of her my people, that ye be not partakers of her sins."

The same situation prevails concerning worldliness of life, and concerning the adoption of an unscriptural program by a church. Churches become just as worldly as the Devil could wish them to be, and they adopt a program of eating and drinking and playing. They literally "Sit down to eat and drink and rise up to play," and there are members who don't believe in that sort of thing, but they stick with the church because of the same sentimental or traditional reasons. They are indifferentist enough that their convictions are not as strong as their sentiment.

In Tampa, for years we have had numbers of persons to attend our church at least half the time — but they didn't join. They were frank to say, "I don't get a thing spiritually worthwhile at my church. I believe what you preach, and I slip off because I feel that I just have to have some spiritual food." "Why don't you put your membership in with us?" Then they begin to hem and haw about how long they had been members there — how they were bound by traditional ties, etc. How wicked! Yes, how wicked to stick with a certain organization for sentimental or traditional reasons when that organization has ceased to stand for Christ and the whole truth! If all of the church members in Tampa who really believe in the

kind of church we have, and in the kind of preaching they hear there, had the courage to join with us, what a power our church would become. But when it comes to the truth, so many are like "Wimpy" of the comic strips, who said to "Popeye" and another fellow, "Let's you and him fight." So many are willing to sic the orthodox preacher on. "Go to it—hit 'em hard!" But they don't dare to get in and put their own strength into the battle!

How It Works In Denominational Matters

The great mass of Baptist preachers in the South believe the Bible, and are opposed to modernism and infidelity — yet it is creeping into different Baptist institutions, and will eventually ruin Baptists unless halted. Baptist preachers and people by their indifferentism, are permitting the leaven to "leaven the whole lump." Indifferentism is the thing that allows the Devil to work without opposition.

Bible Conference

(Continued from page one)
and invited. Free meals and lodging will be furnished to all out of town guests.

It will be one of the greatest spiritual blessings to you if you do attend and one of the genuine regrets of your life if you fail to do so.

Payment Due

(Continued from page one)
to the eight pages.

The only way that we can keep the paper in the mails and can meet our obligation on this new press is by a special offering on the part of our friends. The note and interest will amount to approximately \$1,300. If you feel kindly toward the work of THE BAPTIST EXAMINER, and if the Lord makes it possible for you to do so, then we will most deeply appreciate an offering from you toward this specific need.

Frankly, we have had a hard time this spring making ends meet financially. I have had to put more money into the paper personally this year than ever before, and I have nothing now that I can fall back upon except our readers and our Lord.

Some of our readers might be able to contribute \$100 or more, while others of necessity will give considerably less. Regardless of what you can do, it will be thankfully received, and thus used for the enlargement of our paper.

May I ask that you recall what none of us can do alone, all of us together will be able to accomplish by way of this offering. Whether you are able to contribute or not, may I ask that you please remember us definitely in prayer.

Limitless

(Continued from page seven)
Every step in the progress of missions is distinctly traceable to prayer.—A. T. Pierson.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of the Hindu or a Chinaman is by the way of the throne of God.—Eugene Stock.

Let us advance upon our knees.—Joseph Hardy Neeima.

Communion without service is a dream; service without communion is ashes.—Robert E. Speer.

I never prayer sincerely for anything but it came at some time—no matter at how distant a day—somehow, in some shape, it came.—Judson.

Ten minutes spent in Christ's society every day; a year ten minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

—Misionary Review of the World