

The Baptist Examiner

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"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 8:29.

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Where Did The Devil Come From?

By ROY MASON
Tampa, Florida

be Satan? The modernist denial of Satan, arises out of modernist antagonism against the supernatural.

3. Satan According To Some Cults, Like the Christian Scientists, Is Thought Of As A Mere Creation Of "Mortal Mind"

Denying the reality of sin as they do, they of course have no place for a personal Devil.

4. Satan According To Popular Cartoon And Magazine Illustration,

is a red monster with horns, hoofs and forked tail. He is reduced to a (Continued on page eight)

Satan, skeptically by saying, "Aw teacher, there ain't no devil—he's just like Santa Claus—he's Pa!" Those who insist that Satan is a myth offer no explanation for the existence of sin.

2. Satan Is Said By Some To Be An "Influence"

Modernists generally deny that the Devil is a person. They say that he is an "influence." The question immediately arises, "whose influence." Would not the one exerting such an "influence"

Satan exists just as truly as God exists. He would prefer that men not believe in his existence, or that they have a misconception concerning him. He can work better and less molested in that way, just as a Communist spy can work better if not suspected. Suppose we consider some of the false teachings concerning Satan that are current today.

1. Satan's Existence Is Utterly Denied By Some

Some would have us believe that Satan is a myth like Santa Claus. They are somewhat like the little boy who met his Sunday school teacher's teaching about

Here Is A Mis-understood Some Of The Marks Bible Demand: "Judge Not" Of The Unsaved Of Baptist Churches

By LOUIS MAPLE
Des Plaines, Illinois

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."—Matt. 7:1,2.

I. Judge Not! Is This Command Absolute?

A. Many take it to be nearly so.

SIMS IMPROVING

Bro. James H. Sims who was injured recently in an automobile crash is gradually improving in the Carmi Township Hospital, Carmi, Illinois.

His leg, which is broken in five places, has been set and from this, he is satisfactorily recovering. It will be a long time, however, before he will be able to be out of hospital. Mrs. Sims and the children have moved to Carmi and are residing at 407 Shumaker Street. The folk at the hospital have been most kind to Bro. Sims, as have his friends scattered far and near. Bro. Sims wishes to express his appreciation and thanks for the help, to both known and unknown friends, who have been such a blessing to his family in this time of tragedy.

IT IS A LIE

Two men stood at a fork in the road. They were in violent argument as to which branch of the road would get them to the next town.

Since neither could convince the other, each took the road he thought right. Imagine their surprise when they met in the next town. Both roads went to the same place, but by different routes!

This is a familiar story told by those who say that all religions are equally as good. They say that just as there are many spokes all running towards the hub of the wheel, so there are many ways of getting to Heaven—all equally as good.

It sounds good, but the simple fact is

IT'S A LIE!

There are some things that are not so even if the whole world would vote for it. If everyone were to vote that all people could live to be 100 years old, that would not prevent people from dying.

We may think it is very democratic and tolerant to say that all (Continued on page eight)

B. Where would this lead—to what great length:

A man stabs your child to death; you would like to have him sentenced to the electric chair, but he says, "judge not." You have "judged" that he did wrong, but he rebukes you by saying "judge not." You take him to the police anyway. They see that he gets before a court of law; the jury finds that they can make no recommendation because they are not to "judge." The judge must resign because if he cannot "judge" the merits of the case then there is nothing for him to do. His job demands that he "judge" cases every day.

Your pastor preaches on justification by faith in Christ as the only plan of salvation but is rebuked by a Pentecostal for judging their plan of salvation by works plus faith as a false plan.

The next Sunday your pastor is preaching on baptism. He teaches that the only Scriptural baptism is that by immersion of a saved man on the authority of a New Testament church. At the close of the service several Protestants rush forward to accuse him of "judging" their baptism as invalid.

Soon your pastor has little to preach on without judging someone. He mentions drinking—the drunkard says, "judge not." He mentions stealing—the thief says, "judge not."

Now take another case: You like the hat that another lady in your church wears. You go to her and say, "That is a nice looking (Continued on page five)

1. What did Christ mean when He said on the cross, "It is finished?"

He meant that he had finished all that God sent Him to do; that the price of our redemption was paid; that the work of reconciliation was done. His work was done. To us He has committed the word of reconciliation telling about what He has done. II Cor. 5:18-21. Our work isn't done until every man has heard of Christ's finished work.

2. Please give your opinion on Baptist Sunday Schools using Cook's literature.

Better use none. Study Bible alone far better than the use of any literature.

3. Should a woman be clerk of the church?

Not if it involves any speaking in public. I do not think a church ought to choose a woman as clerk and let the men shirk that duty. But if she only wrote letters, etc., I cannot say it is forbidden. Certainly she is forbidden speaking. Silence is commanded as a positive duty.

4. "How do you know the commands were not local and intend-

ed only for the women of Corinth?"

Paul says "as in all the churches of the saints." The strongest command, though both are positive and emphasized is in Timothy, which was a pastoral epistle and not sent to any one church. But still more conclusive is the fact that the reason the Spirit gives, applies to all the descendants of Eve, to one generation as much as to another.

5. Isn't it true that the scholars differ on woman's work?

On the subject of these commands the scholarship of the world is singularly unanimous, as was to be expected in view of the very plain words and strong emphasis. From Chrysostom to Weiss, the latest scholarly commentator, Baptist, Catholic and Protestant commentators, the orthodox and the heterodox are agreed that women are commanded to be in silence in all meetings for the worship of God.

6. A lady asks if the Greek word "lalein" doesn't mean "chatter or babble," and that that was all the women were forbidden to do.

It is only necessary to repeat (Continued on page eight)

How A Refusal To Tithe Tends To Bring Poverty

(Mal. 3:8)

"We are not in the old dispensation," some reply, or, at least, think. But apart from the fact that tithes were honored before Moses, and we are linked approvingly with the Melchizedek priesthood in Gen. 14 and with righteous Abraham before he was circumcized, shall we use the deliverance from "legalism" to encourage selfishness? Impossible — if we realize grace. Freedom from law does NOT mean "lawlessness;" its ONLY spiritual setting is in connection with the Lord's laws given unto the mind, and written on the heart (Heb. 8:10). This is a startling contrast with human theories, and shows the greater devotedness which should characterize obedient saints today. Love gives up more than a minimum. We are in a law to Christ, i. e., our relation to "law," now we are no longer UNDER it, is actually closer; when we WALK WITH GOD our wishes are the laws of God enjoyed in the enabling of the Holy Spirit.

Every Scriptural reviving seems linked with giving. In Ex. 36 the people needed to be restrained from giving. Unless a child of God gives, he robs himself of joy — she robs herself of a privilege. How often we see a dullness of life because those who own the Lord's name try their own methods. When Israel held back, they soon "walked mournfully before the Lord of hosts" (Mal. 3:14). Dear fellow-believers, absence of giving, irregularly of giving (I Cor. 16:1,2), poorness of giving (II Cor. 9:6), grudging of

giving (II Cor. 9:7), are not only robbing the Lord, WHO CAN DO WITHOUT YOU; but robbing yourself, and you cannot afford not to give. You blight your joy, and wither your happiness. Worldly wisdom, selfishness, thoughtlessness, or delay in these matters can only bring spiritual (Continued on page six)

DEFENCE

This is the name of a new monthly Baptist periodical which ought to become a reading "must" of everyone who enjoys good, sound Scriptural literature. Bro. Ferrell Griswold, assisted by Bro. E. D. Strickland are the editors. There are no two finer Christian men than these two and the paper which they are publishing is most worthwhile. If you believe in salvation by grace, then this paper will be truly a rich blessing to you.

The subscription price is \$1 a year and a subscription may be had by writing Bro. Griswold, Route 14, Box 879, Birmingham 8, Alabama.

Send in your subscription and if you are not blessed by reading it, send me the bill for your "sub." I mean this.

HYPOCRISY

Our Anti-Organ Campbellite friends pretend to take great offense if you call them Campbellites. They say lots of mean things about the folk who tell the truth on them and call them by their right name. They falsely say that they are not Campbellites, and accuse others of calling them "nick-names" when they call them Campbellites. That is a sample of their hypocrisy, their Phariseism, their "holier-than-thou" attitude towards all others. They say they think it is an awful sin for other folk to call them Campbellites, because it is a "nick-name;" yet they constantly call their "Organ" brethren "Digressives" and other like names, which are "nicknames." Their "Organ" brethren are older than they are; they came out of the "Organ" wing of their denomination. If anybody is entitled to the name "Christian" among them, the "Organ" wing are the ones so entitled; for they assumed it first in more modern times; and yet instead of calling them by that name, they call them by a "nick-name" "Digressives" or some other equally offensive. Truly the "legs of the lame are not equal."

THIS IS A WORK OF FAITH AND A LABOR OF LOVE MAY WE ASK FOR YOUR PRAYERFUL SUPPORT

OUR RADIO MINISTRY
WWKO—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

The Baptist Examiner Pulpit

Why Baptism Is Not Essential To Salvation

"Knowing that first, that no prophecy of the scripture is of any private interpretation."

—II Pet. 1:20.

I thank the Lord for this text. It tells us how to understand and explain the Scriptures. It tells us that Scripture must be interpreted in the light of Scripture. No text can be taken out of its setting and away from its context. No text is to be interpreted by itself but in the light of all the rest of the Bible. That is how every Doctrine is to be dealt with.

Particularly is that true with

the doctrine of baptism. There are those who believe that baptism is essential to salvation. A preacher thus believing said to me some time ago, "Why, brother, if our blessed Master had not been baptized He would have gone to Hell surely." In the light of this statement, since Christ of necessity (so this preacher said) must be baptized, then, of course, every person in this world must be baptized in order to be saved. Any man with one eye and half sense ought to know better.

We believe that baptism is essential, but it is not essential to life.

My hands and my feet are essential for that for which they were appointed. A bird's wings are essential, but not to life. A horse's hoofs are essential, but not to life; so, with baptism; it is essential for that for which it was appointed of the Lord, but it is not essential for salvation.

There are some reasons why baptism is not essential to salvation.

I
The plan of salvation in all the Bible is one plan—faith in the (Continued on page seven)

Until religion becomes a passion, it is only a habit.

THE BAPTIST EXAMINER

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\$ A-MONTH-CLUB \$

This club was remembered by three of our friends this past week, as follows:

Mr. and Mrs. W. E. Melton, Fairfax, S. C., \$1.00.

Mrs. Frank Parrish, Carrsville, Va., \$1.00.

Mrs. P. W. Marks, Rosedale, W. Va., \$2.00.

We thank God for our supporters who seek to alleviate our shop indebtedness with regular contributions.



"IN GOD WE TRUST, OR DO WE?"

This is the title of a splendid book we printed recently for Bro. W. B. Hast of Oklahoma City, Oklahoma, which will be reviewed at an early date in this paper. This book surely portrays the drift of the day and as a warning should be read by all. I only wish that a copy of it might be sent to each Senator and Congressman in Washington.

This splendid book sells for 50c postpaid and should be ordered directly from the author, whose address is found in his advertisement on page five.



"While America Sleeps"

This is a reprint of an article in Oct. 16, 1954 issue. Re-read it in that edition, and then order a good supply of them to sow your community down. It will come nearer waking up sleeping Baptists, who are seemingly unconscious as to the dangers of Catholicism, than any booklet we can recommend to you.

At the same time, it will be an eye-opener for the Catholics. If you want a Baptist revival in your community, then order 100 and prayerfully distribute them. There is no cost for any of our tracts, but of course you know that we can not keep them in print and pay postage in mailing them, apart from the help of our friends.



BOUND VOLUMES

Frankly, we only have a few copies (maybe a dozen) of the bound volumes of THE BAPTIST EXAMINER for the year of 1954. These contain every issue of the year, bound in a nice cloth covered binding, and they sell for \$5.00.

As stated, we only have a few copies and when they are gone, there can be no more. We have had to turn down many orders for the 1953 bound volumes, since these are all gone, and it won't be long before those of 1954 will be all sold too.

Some have asked if they might furnish their own papers and have us bind them. We'll be glad to do so. The cost is \$4.00 a volume. Send us your papers and we will be happy to have them bound in your behalf.

THE BAPTIST EXAMINER

PAGE TWO

FEBRUARY 5, 1955

The Exalted Position Of Each Believer In The Lord Jesus Christ

The ungodly, when justified by grace, has nothing to do with Adam's state BEFORE THE FALL, but occupies the position of Jesus AFTER THE RESURRECTION.—Kuyper.

Well said. Good news is that to guilty man. The differences are many and vital:

1. Adam was under probation; the believer is not. "Christ was tested, tried and sifted; He was even tested by the consuming fire of God's wrath." His death ended His probation under law; His resurrection was God's vindication of His righteousness. His obedience, death and resurrection are imputed to the believer. In Him we died and rose again. He stood the test for us and we are therefore not under probation but "complete in Him."

2. Adam was under law; the believer is not "under law but under grace." "Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4.

3. Adam was under the covenant of works; the believer is "dead to that wherein he was sold." (Rom. 7:1-6) and united to Christ.

4. Adam stood on his own merit; the believer is "accepted in the Beloved." "By one offering He (Christ) hath perfected forever them that are sanctified." All believers are perfect in standing forever because they stand in the merit of Christ.

5. Adam could fall into con- (Continued on page four)

Thank You, Beloved

Recently, we made mention within these columns that there were certain issues of last year that we needed, and asked our readers, if possible, to share with us any surplus papers they might have.

From far and near these particular copies have been sent to us, and to each one who did so, we extend our sincere thanks. In all probability, each one has received a letter of thanks, but if anyone has been overlooked, we especially hereby express our appreciation.



"THE SECURITY OF THE SAVED"

This is the title of another of our tracts, which we have recently re-printed. It has gone through several editions and considerably over 100,000 of them have been printed. It is approximately the same size as "Wake Up America," and is chock full of the Word of God.

If the Campmeeting, Holy Rollers, Methodists and the balance of the falling-from-grace crowd are giving you trouble, then this tract is the one you need. It has the punch of the atomic bomb against all heretics.



A SYSTEMATIC STUDY OF BIBLE DOCTRINE

This is the title of the 500 page book by T. P. Simmons, which we are advertising on page 4, and which we are now in the process of re-printing.

It was originally printed in 1936. We re-printed it in 1948, and we are again engaged in this most pleasant task at present. In addition, it has been translated in Brazil by Eld. Harold Morris.

Your editor has read this book many times in the course of printing it, and unreservedly recommends it to all our readers. Both preachers and laymen will be greatly benefitted from the reading and study of it.

The cost of bringing out this new edition is tremendous—ac-

JESUS IS TRANSFIGURED

I. The Relation Of A Prayer Meeting To The Transfiguration. Vs. 23.

The Transfiguration took place, near Caesarea-Philippi, at night, about seven months before His crucifixion. Jesus took the three disciples, Peter, James and John into a lonely spot for an all-night prayer meeting. There He was transfigured (this was no vision nor dream) before His disciples.

Thus the Transfiguration and a prayer retreat are vitally connected. Just as this blessing came to those who spent the night in prayer, so God has many like blessings for those who have time for Him in prayer. The reason we don't have more Transfiguration experiences is that we don't have more all-night sessions with God in prayer. I saw a book some time ago, entitled, "God's Minute." We used to sing, "Sweet Hour Of Prayer," but now it is, "God's Minute." It is no wonder that experiences similar to the Transfiguration are not often had in our lives today.

II. The Purpose Of The Transfiguration. Vs. 27

The word "see" is the key to unlock this verse and those that follow. The Transfiguration was that some of the disciples might see the Son of Man coming in His Kingdom. In other words, it was a pattern or sample of the glory of our Lord when He returns in His millennial kingdom. It gave those disciples a picture of the glory of the millennial kingdom.

These disciples thus got a glimpse of Christ in His resurrection glory. Cf. II Pet. 1:16-18. It is thus that Jesus now appears in Heaven. Cf. Acts 9:3-5. This is how the redeemed of the Lord shall see Him in the Millennium and forever. Cf. Rev. 21:23,24.

III. The Immortal Life.

Moses and Elijah are witnesses to such. Moses had lived approximately 1400 years before and Elijah about 700. The fact of their return to this earth and their conversation with Jesus proves that there is a life beyond this life.

How we thank God for our hope of immortality. Cf. Job 14:14; II Tim. 1:9,10.

Two classes of saints met with Jesus in the person of Moses and Elijah. Moses had died and come back. Elijah was translated without death.

These two, in their varied experiences, represent the two classes of saints that will have a part in Christ's Millennial kingdom. Like Moses, all the dead will be raised. Cf. I Thess. 4:13-18; I Cor. 15:54. Like Elijah, every living Christian will be instantly transfigured when Jesus comes. Cf. I Cor. 15:51,52.

IV. Law And Prophets Converge In Jesus.

Moses represented the law, while Elijah represented the Prophets. The finger that wrote the law, and the finger that wrote the prophets are both pointed to Jesus.

There is absolutely no conflict between the Old and the New Testaments. It all centers about Jesus. In the Old Testament, both law and prophets present Christ as the one who is to come, while in the New Testament, He is presented as having come to fulfill the law and the prophets.

V. What The Conversation Was About. Vs. 31.

The word "decease" refers to Jesus' death. This then was the subject of their conversation. Both Moses and Elijah had by inspiration, written of His death. Now they came down to talk with Him about it. This shows us that the death of Jesus was the interest and talk of Heaven. The talk and song of the Millennial kingdom will be that of the death of Jesus. Cf. Rev. 15:3.

The death of Jesus ought to be the theme of our songs, our conversation, and our preaching today. There is nothing that will fill and thrill the soul like that of meditating on the death of the Lord Jesus.

VI. Our Bodies, When Glorified.

Jesus' countenance was altered, while Moses and Elijah had bodies, whereby they could appear and disappear at their own volition.

This is doubtlessly a prophecy as to the kind of bodies all Christians will have when raised and glorified. Cf. I Cor. 15:49; Rom. 8:30; Phil. 3:20,21; I John 3:2.

When Jesus arose, He had a glorified body. He could pass through closed doors. One minute, He could be in one place, and the next, He could be miles away. We will have bodies just like Jesus, then.

VII. The Blessedness Of The Millennial Kingdom. Vs. 33.

Simon Peter said, "It is good for us to be here." When our Lord sets up His Millennial kingdom, with Satan removed, the Anti-Christ destroyed, and with God's will being perfectly done, indeed, we will say, "It is good for us to be here."

In contrast, it is not "good" now for us to worship only, and leave demoniacs uncured in the plain. The fact that Jesus descended from the mountain shows that it was not good to leave un-

usually over \$4000.00. We need your help to do so. Won't you please send in an advance order help us in the printing of this (\$4.00) for the book, which money will greatly assist us. With each advance order we'll give free a year's subscription to this paper.

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Surely you will pray for us. This is a great book, and a great missionary venture on our part. We feel that what we are doing is a real investment for the Truth, and we invite you to have a part with us in the matter.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, FEBRUARY 13, 1955

LUKE 9:28-36

cured demoniacs without His attention and compassion.

May we ever remember that our business now is to keep busy preaching the Gospel, that soul-sick sinners may be brought to Jesus. When they came down from the mount they found a father having trouble with his boy—the problem of sin. As we worship, may we ever leave the mount of vision and like Jesus go out to the plains of service.

VIII. Jesus Christ Is God's Son. Vs. 35. Cf. Mt. 3:17.

No stronger proof of the divinity of Jesus is to be found than this. The Father declared that Jesus was His Son. The modernists deny the divinity of God's Son, while the Father affirms it. Somebody is lying, and we know it isn't God the Father. In fact, anyone who denies that Jesus is God's Son, lies concerning Him.

Many are the Scriptures which tell us that Jesus is God, such as:

The statement of the Old Testament. Isa. 9:6.

In the Word of God, Jesus is given the same place as Jehovah. Cf. Col. 1:16; John 5:23.

The declarations that He and the Father are one. Cf. John 10:30; John 10:38; John 12:45.

The fact that each Gospel declares Him to be the Son of God. Cf. Mt. 1:18-23; Mark 1:1; Luke 1:30-35; John 8:14.

He, Himself, stated that He was the Son of God. Cf. John 17:5. He was either God's Son or a liar.

The demons ascribed divinity to Him. Cf. James 2:19; Mt. 8:29; Mark 1:24; Mark 5:7.

I am positive, He was divine because "of the life He lived. He lived a life of sinlessness, unselfish service, sacrifice, and love. Should God come and dwell in this world today, we could have no higher conception of His conduct than that exhibited by Jesus when here.

IX. God And His Son. Vs. 35.

The Father said, "I am well pleased." Cf. Mt. 17:5. God was well pleased with His Son, which shows us that Jesus was the object of Divine complacency.

If the Father were thus pleased, why shouldn't all of Adam's descendants be pleased today? To be sure, God's elect are highly pleased with Him, while the non-elect are angry with Him. Cf. Psa. 2:2,3. I'd hate to think that I was opposed to Him in whom God the Father found His chiefest pleasure.

The Father says that we are to hear Him. ("Hear ye Him"). Even amid the Babel of the day, we are to listen to Him. We should by-pass the ravings of the Modernists, the shouts of the world, and the clamor of the populace to hear only Jesus. If our ears were attuned to Him, and Him only, there would be a lot of changes in our lives, both in what we would do, and wouldn't do.

When we listen to Him, we have no room for infant baptism, alien immersion, open communion, universal churchism, unionism, feminism, Arminianism, lodgism, nor worldliness. "Hear ye Him," is our Father's command. Are we obeying it?

X. Disciples Were Afraid. Vs. 34.

As I said in commenting on the lesson of January 2, the nearer men come to God, the more sinful they realize themselves to be. Cf. Isa. 6:5; Rev. 1:17. In the light of this experience of the disciples, then the Holy Roller's boast of sinlessness doesn't argue his nearness to Christ, but rather his distance from Him.

If God whips a Holy Holler, that proves that he sins. If God doesn't whip him, then that proves that he is a spiritual bastard—a spiritual illegitimate—that he has never been born again. Cf. Heb. 12:6-8.

XI. Jesus Only. Vs. 36.

After this experience passed, Jesus only remained. So in this world's history, oblivion wraps the past and the future. Everything else vanishes. Jesus only abides.

This is a prophecy that in the Millennium, Jesus will occupy a position of pre-eminency—high above all else. Cf. Isa. 2:17; Phil. 2:9-11.

Matthew uses the expression, "Jesus only." Cf. Mt. 17:8. This should be the theme of all our preaching. The world doesn't need moral essays nor psychological attempts at man's betterment. The world needs "Jesus only."

XII. Transfiguration's Prophecy. Vs. 32.

The Transfiguration was at the close of night. The Millennium will come at the close of this long night of sin and darkness, through which the earth has passed for nearly 6000 years.

When they came down from the mount, Jesus cast out a Devil (vs. 42). The first thing that Jesus will do when He returns to this earth and sets up His Millennial kingdom will be to cast out the Devil and fasten him in the Bottomless Pit for 1000 years. Cf. Rev. 20:3.

A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH

By ELD. C. W. SAWYER
McCamey, Texas

"Male and female created He them."

—Gen. 1:27; Gen. 2:18,21-25; Mark 10:6.

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

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

The Woman:

"Male and female created He them."

They are not identical in being, but were created in the wisdom of God for different spheres in life; each to be a compliment to the other; however neither one can abandon his own sphere for the other's, in any sense, without great loss to both. Each in his place, together, make a complete whole.

(I Cor. 11:8-12). The average woman seems to be ignorant of the fact that things may be equal without being identical; different as to both kind and nature; but equal in value and honor, and can have equal though not identical privileges. "I would have you know that the head of every man is Christ; and the head of every woman is man;" "he is the image and glory of God; but the woman is the glory of the man;" "For the woman is of the man, even so is the man also by the woman; but all things are of God."—I Cor. 11:3,7,12. Man and woman cannot be identical as to their nature and sphere of life, but can with equal strength of character and with equal mental ability fill with equal fidelity their God appointed places in life. A "she-man" or a "he-woman" is a monstrosity; "an abomination" (stench) unto God. (Deut. 22:5).

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

TOO, she was, is, and ever will be different as to her nature to discern—"Eve being deceived was

in the transgression" (Adam was not deceived. I Tim. 2:14). Her holiest and highest achievement among right thinking men and before God (if she would save her life, not soul) is "in child-bearing" (I Tim. 2:15): her own and man's depraved wisdom and lust to the contrary notwithstanding.

What Of Her Place In Salvation?

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

What Of Her Place In The Church?

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

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

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

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

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

Christ's Commands: "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."—I Cor. 14:37. The only logical and Scriptural conclusion one can possibly come to, is, that if a man is a God-called teacher of His Word, he should admit its truths, instead of fighting them; would "contend for the faith," instead of opposing those who would uphold the authority of God's Word.

Surely these are the "last days" and our greatest dangers are not on the battle fronts overseas (as serious as they are), but the battle front at home (in our churches), where professing Christians have turned from "sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from

THE TRUTH, and shall turn unto fables." The man-made teachings concerning women that have been substituted for the plain teachings of God's Word; that puts women in places in the churches contrary to His Word, are purely "fables" that are to prevail in the "last days." The attitude of most of our churches, and preachers, and the women themselves to this question, is ONE of the marks of the great "falling away."

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

Her true relationship to her husband shadows forth the true place and attitude of the churches to their Lord and HEAD (Eph. 5:23-33).

What Of Her Work?

Some of the things she is to do: She votes in the Church.—Acts 1:26.

Joins in congregational singing.—Eph. 5:19.

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

Dress modestly.—I Tim. 2:9,10; I Peter 3:1-5; Cf. I John 2:15. Like the convict's clothing, our clothing is an emblem of our sin and rebellion against God's law and is a mark of shame (Rev. 3:18). Today men and women glory in the very emblem that marks their shame—clothes.—Gen. 3:21; Phil. 3:19.

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

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

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

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

Some of the things she is not to do:

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

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

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

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

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

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

These are God's enjoinders and are just as obligatory in the absence of the preacher who stands for God's Word as when he

is present; after all, IT IS GOD'S WORD, not man's; it is to God we must give an account, and He is always present. To watch church members at this point is a revelation as to their conception of God, Himself.

Some Objections Answered:

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

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

The Mysteries Of Life

On our pilgrim journey,
From this to Heaven's Land;
Many things confront us,
That we can't understand.

There are many, many mysteries,
Around us day and night;
But we are walking daily,
"By faith and not by sight."

Sometimes the way is dark,
The tempest very high;
But, we should then remember,
That Christ is very nigh.

So, let us trust in Jesus,
And on His promises rest;
And know whate'er befall us,
'Tis always for the best.

Then, when our journey's ended,
And we have reached that Land;
We'll know the meaning of our tears,
And then we'll understand.

—Composed by Elder A. Z. Matthews, and
dedicated to Elder John R. Gilpin.

of discussion, doesn't make good nonsense.

I Tim. 2:8-15 (Note I Tim. 3:14, 15); To add "prayer" as in verse eight to verse nine is another plain interpolation and manifest the fact that those who do so, at least, are very careless thinkers. Verse eight tells men the manner of their praying and the "like manner" of verse nine tells women the "manner" of doing what God tells them to do. The manner in both cases is with "holy (clean) hands, without wrath and doubting," but the things they are to do are not the same. And you might as well turn it around and put dresses and child-bearing in the eighth verse, as to take prayer from the eighth verse and put it in verse nine.

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

The brother above made the same fatal blunder that all those

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

Acts 21:9—Phillip's daughters; It is asserted that these daughters had to speak in the churches, but God's Word didn't say so, and why (Continued on page four)

Questions For Discussion Of Sunday School Lesson

1. If we prayed more, could we expect greater experiences with Jesus, such as Transfiguration?
2. How does this lesson teach us that there is a life beyond this life?
3. What was the chief topic of conversation on the Mount of Transfiguration?
4. What kind of bodies will we have when glorified with the Lord?
5. It is going to be good for us to be in the Millennial kingdom, but is it good for us to only worship now, forgetful of those who need Jesus?
6. How does this lesson prove that Jesus is God's Son?

7. How many proofs can you give to show that Jesus was God's Son in the flesh?
8. If the Father were pleased with Jesus, should not all Adam's descendants be pleased today?
9. If we were to hear only Jesus, what would we have to reject by way of false teachings?
10. How does this Scripture make the Holy Rollers uneasy in their boast of sinlessness?
11. Who will have the position of pre-eminency in the Millennium—and who should have it today?
12. When He sets up His Millennial kingdom, what will Jesus do with the Devil?

The Altar, Mercy Seat And The Mourner's Bench

By DAVID BURRIS
Oakdale, Tennessee

Frequently we hear the above terms carelessly used. They are presented as if they were synonymous terms, and worthy of a place in the worship of God. If by reading this article, you have a desire to search the Scriptures for yourself, the purpose for which we write will be well served. The opinions of men count for little, unless such opinions be founded on the Eternal Word of God. Honesty demands truth; heresy, seeks tradition. Please read: Eph. 5:6; Matt. 15:6; Mark 7:8-13. Certainly, poisonous traditions are not allowable in the Spiritual worship of God.

The Altar

The word "altar" in the original language means "killing place." This altar was made of wood overlaid with brass; seven and one-half feet square and four and one-half feet high (Ex. 38:1). The purpose of this altar was to provide a place to offer up burnt offerings to the Lord (Ex. 40:29). The place of the altar was before the door of the Tabernacle (Ex. 40:6). If in these modern times there is to be a priesthood offering up burnt offerings before the door of the place of worship, does not the meaning and mission of



Women

(Continued from page three)
suppose that God would contradict Himself. It is a very significant fact that Agabus, a prophet, came down from Judea to instruct Paul, in their own home (vv. 10, 11); why didn't the prophetesses do it?

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

Acts 2:17-21; This passage is used especially by those whose main leadership is women. They cry it to the mountain top to try to cover up their running roughshod over God's plain commands. Does it conflict with other Scriptures? Where were the women on that particular day when the preaching service started? And the preacher was a MAN. Before Peter started to preach, the strange things of God's mighty doings was carried to all Jerusalem: "born-again" women, as well as men, can witness and are commanded to witness the Gospel wherever they go (note John 4:23,29,39,42), except in the mixed assemblies. Again, this was only the beginning of the fulfillment of Joel 2:28-32, for the Spirit was to come upon ALL FLESH and until this day it hasn't done it, but it will be accomplished completely when our Lord comes back.—Isa. 11:1-9; 65:24.

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

Jesus Christ become of non-effect? Will not the little town of Bethlehem lose its sweetness, and become a little place where a bad woman bore an illegitimate son, who deceived shepherds, and wise men? Will not (Continued on page five)

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

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

Some women give for their excuse for violating the commands of the Lord, that when the spirit gets hold of them they cannot help speaking out. WHAT KIND OF A SPIRIT? I John 4:1,2. It it was the true Spirit from God, He says in His Word (I Cor. 14:32), "the spirits of the prophets are subject to the prophets."

Another brother writing to a church concerning this scribe's teaching the Bible on the Woman question says, "Makes no difference if he is called a Baptist just tell him the Campbellites have been trying to teach Baptists that idea for 100 years and have failed." What a pity! that this brother and others respect the Bible because a Campbellite happens to hit on a truth; only one reason for it, selfishness and prejudice. Too, this brother, had better inform himself on Baptist history, for true Baptists believed and taught this truth for 1800 years before ever there was a Campbellite.

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

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

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

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

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Outside The Camp With Jesus

By C. H. SPURGEON

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:11-13.

You see there the multitude are leading Him forth from the temple. He is not allowed to worship with them. The ceremonial of the Jewish religion denies Him any participation in its pomp; the priests condemn Him never again to tread the hallowed floors, never again to look upon the consecrated altars in the place of His people's worship. He is exiled from their friendship, too. No man dare call Him friend now, or whisper a word of comfort to Him. Nay more; He is banished from their society, as if he were a leper whose breath would be infectious, whose presence would scatter plague. They force Him without the walls, and are not satisfied till they have rid themselves of His obnoxious presence. For Him they have no tolerance; Barabbas may go free; the thief and the murderer may be spared; but for Christ there is no word, but "Away with such a fellow from the earth! It is not fit that He should live." Jesus is therefore hunted out of the city, beyond the gate, with the will and force of His own nation, but He journeys not against His own will; even as the lamb goeth as willingly to the shambles as to the meadow, so doth Christ cheerfully take up His cross and go without the camp. See, brethren, here is a picture of what we may expect from men if we are faithful to our Master. It is not likely that we

shall be able to worship with their worship. They prefer a ceremonial pompous and gaudy; the swell of music, the glitter of costly garments, the parade of learning all these must minister grandeur to the world's religion, and thus shut out the simple followers of the Lamb. The high places of earth's worship and honour are not for us. If we be true to our Master we shall soon lose the friendship of the world. The sinful find our conversation distasteful; in our pursuits the carnal have no interest; things dear to us are dross to worldlings, while things precious to them are contemptible to us. There have been times, and the days may come again, when faithfulness of Christ has entailed exclusion from what is called "society." Even now to a large extent the true Christian is like a pariah, lower than the lowest caste, in the judgment of some. The world has in former days counted it God's service to kill the saints. We are to reckon upon all this, and should the worst befall us, it is to be no strange thing to us. These are the silken days, and religion fights not so stern a battle. I will not say it is because we are unfaithful to our Master that the world is more kind to us, but I HALF SUSPECT IT IS, AND IT IS VERY POSSIBLE THAT IF WE WERE MORE THOROUGHLY CHRISTIANS THE WORLD WOULD MORE HEARTILY DETEST US, AND IF WE WOULD CLEAVE MORE CLOSELY TO CHRIST WE MIGHT EXPECT TO RECEIVE MORE SLANDER, MORE ABUSE, LESS TOLERANCE, AND LESS FAVOUR FROM MEN. You young believers, who have lately followed Christ, should father and mother forsake you, remember you were bidden to reckon upon it; should

brothers and sisters deride, you must put this down as part of the cost of being a Christian. Godly working-men, should your employers or your fellow-workers frown upon you; wives, should your husbands threaten to cast you out, remember, without the camp was Jesus' place, and without the camp is yours. Oh! ye Christian men, who dream of trimming your sails to the wind, who seek to win the world's favour, I do beseech you cease from a course so perilous. We are in the world, but we must never be of it; we are not to be secluded like monks in the cloister, but we are to be separated like Jews among Gentiles; men, but not of men; helping, aiding, befriending, teaching, comforting, instructing, but not sinning either to escape a frown or to win a smile. THE MORE MANIFESTLY THERE SHALL BE A GREAT GULF BETWEEN THE CHURCH AND THE WORLD, THE BETTER SHALL IT BE FOR BOTH; THE BETTER FOR THE WORLD, FOR IT SHALL BE THEREBY WARNED; THE BETTER FOR THE CHURCH, FOR IT SHALL BE THEREBY PRESERVED. Go ye, then, like the Master, expecting to be abused, to wear an ill-name, and to earn reproach; go ye, like Him, without the camp.



Believer's Position

(Continued from page two)
damnation because under law; the believer has passed from death into life, has everlasting life and "shall not come into condemnation." He is free from the law of condemnation. "Who shall lay anything to the charge of God's elect. It is God that justifieth. Who is (Continued on page six)

The Altar

(Continued from page four)

the angels of Heaven become involved in the spread of false religious propaganda? If there be further need for that which points to the coming of the Saviour the first time, then the cross, the empty tomb and Christians of every generation since Jesus, are without the real gospel message. Please read: Heb. 9:9; Heb. 10:1-12.

The Mercy Seat

The phrase "mercy-seat" in the language of Bible days means "covering" or "propitiation," this typifies Christ Jesus. This fixture was not used as a seat at all save for the cherubim and was at times called 'ark' (Ex. 25:17-22). Please read Ex. 25:10-16. This ark or large chest was placed in the most holy place (Ex. 26:34). Only one person (the high priest) and he only once a year, and the same one only once in a life-time, ever entered this place. It was a duty like unto this that the father of John the Baptist was performing when struck speechless. When Christ Jesus came in the world and was dying on the cross, the veil of the Temple was rent from top to bottom (Matt. 27:51). Not a living human being has ever seen the ark since the death of Jesus—and there is not any need for this mercy-seat since every soul has access to God the Father through Jesus Christ the Son. No mediator is permissible. (John 14:6). Don't you think it could be difficult for some of those modern preachers to replace the 'mercy-seat'? Where could they get the manna in the pot of gold? Where would they place Aaron's rod and where the ark (chest) of old. The destruction of this thing was for a purpose, and that was to indicate to you and to every seeker of truth, that there must be no go-between you and the Lord. Christ Jesus is the door and no man cometh to the Father but by Him (John 10:9-10). Please read: Rom. 1:16; I Cor. 13:3-4 and Acts 16:30. Read the above Scriptures as we have listed them and you will find the power of the gospel (Rom. 1:16) and what the gospel is (I Cor. 15:1-4) and how it worked (Acts 16:1-31).

The Mourner's Bench

A mourner's bench is a modern invention of men and is not once mentioned in the Holy Bible. It was never discovered before 1794 and is about 1700 years too young to be the New Testament way of instructing sinners to be saved. A minister of the gospel who can not preach the gospel in an instructive way, should study to show himself ashamed. The Bible command "Preach the word," II Tim 4:2. "How shall they hear without a preacher?" Rom. 10:14. Unconverted people get into the church as a result of the begging and

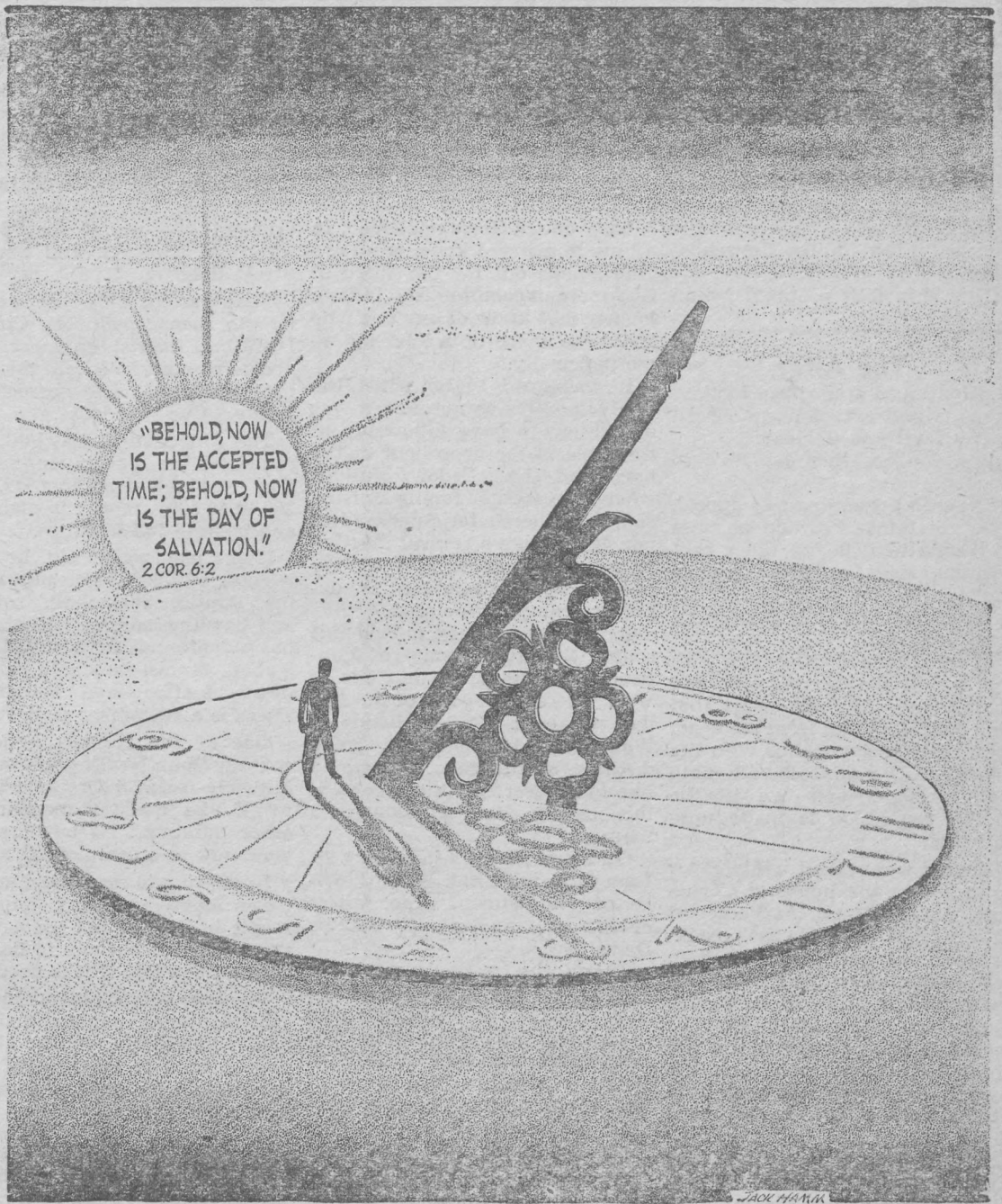
pulling and fleshly emotions around this invention of men called by various names. The writer knows of a case where a man was at the 'altar' and three nervous shouting women were offering help—he personally overheard this advice; one woman holding to one arm was saying (and screaming) "Hold on, brother, hold on;" the other instructor was holding to the other arm and screaming "Give up, brother, give up"—just at this time a third woman came and pushed against this man's back and screamed "Pray through, brother, pray through." All this time the preacher was running up and down here and there urging at the top of his voice "Come to the altar, or you will go to Hell." This preacher did not preach the gospel of Jesus Christ when in the pulpit, neither did any of the instructors that I heard utter one word of Scripture. The whole idea as it seemed to me, was to put on a big show and a lot of noise. This is not the Bible way of leading people to faith in Jesus Christ. This showman religion is of the same brand Satan offered Jesus (Luke 4:9). When people were saved in Jesus' time they were in their right mind and sitting at His feet—John 3:8; Mark 5:15. Baptists worked and won souls to Christ for nearly 1700 years before this brand of unscriptural holy-rollerism found its way among them, or any one else.

It is out of harmony with the Bible and the practices of New Testament days. You will not find where Jesus Christ ever told a lost sinner to pray through. You will not find where Jesus Christ ever called for a sinner to come to the front to be prayed for that he might be saved. The above is true of all the apostles, and of the seventy—in fact of every New Testament preacher. It is not recorded where Jesus Christ or any New Testament preacher ever prayed for the salvation of a particular lost sinner in the presence of that sinner. They did not gather around a lost sinner and pray for his salvation. Such a thing would have been a contradiction to salvation through faith in Jesus, and would have been salvation through prayer. Read Eph. 2:8-10.

Is thy heart right, as my heart with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; (II Kings 10:15). The offering of the hand as an outward profession of faith is Scriptural. The hand-shake with the minister is nothing more than a public profession of what has already come to pass in the soul, and places that person in a position to be baptized and enter fully into the work of the Lord. The offering of the hand is one person joining himself to others of like heart (soul).

Bro. E. Y. Mullins, one time president of the Baptist World Alliance, and for some time president of the Southern Baptist Convention; and to the day of his death president of the Southern

"...WHILE IT IS DAY; THE NIGHT COMETH..." JOHN 9:4



Baptist Theological Seminary, suggested this kind of an invitation:

"Are you willing to forsake sin and put your whole trust in Christ for salvation? While we sing a hymn I invite you to come and give me your hand as an outward profession of faith in Christ, say in your heart, I do now forsake (Continued on page six)

"Judge Not"

(Continued from page one)
hat." She replies, "judge not." Then again, at dinner your husband like the meal and says, "This is a delicious meal you prepared." You must reply, of course, "judge not."

C. In what sense does Matt. 7 refer, if not in an absolute sense? Negative:

It does not forbid official judgments in courts.

It does not forbid favorable judging—for men are not likely to err in judging too favorably.

It does not forbid righteous judgment where we have the means of rightly judging—where the facts are clear and the circumstances plain and beyond doubt. This we will consider more fully.

Positive:
The command to "judge not" as found in Matt. 7 refers to the common and universal practice of nearly everyone to pass unfounded, unjust, unkind, harsh judgments. It is a warning against judging others unjustly.

II. Righteous Judgment Commanded

A. John 7:24, "Judge not according to the appearance, BUT JUDGE RIGHTEOUS JUDGMENT."

First of all we have here a command not to judge unjustly, as most judgments will be if we judge from merely the appearance.

Secondly we have here a command to judge righteous judgment; a command to know the facts, to know all the circumstances, and then to make a just, impartial and righteous judgment.

B. I Thess. 5:21, "Prove all things; hold fast that which is good."

Judge and discriminate all things. Then hold fast to that which is judged to be good. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:14).

C. Paul judged a man's life, character and even his salvation. Acts 13:9,10. "Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

D. Christ judged the Scribes and Pharisees as hypocrites six times in one chapter. Matt. 23:13, 14, 15, 23, 25, 27 — "Woe unto you scribes and Pharisees, hypocrites."

E. True preachers are commanded to "reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2). This necessitates right judgment.

In commenting upon the passage in Matt. 7, the great Southern Baptist scholar, John A. Broadus, said, "The application often made of this saying, by persons who do not wish their ruinous heresies or flagrant crimes to be condemned, is thus seen to be unwarranted. The reference is to the sadly common practice of officiously and presumptuously undertaking to pass judgment upon others, a judgment so often unfounded, unjust, or unkind."

III. Judgment Of Motives And According To Appearance Forbidden.

A. We must be extremely careful about judging "motives."

Paul the apostle, had Timothy circumcised and some then thought that Paul believed that circumcision was necessary to salvation. They very seriously misjudged Paul's motive. It was far from that.

Suppose a member of your church does not tithe his income. You could judge his motive and condemn him by thinking that he

just didn't believe the Bible teaching, or that he was plain covetous, or that he had no faith to trust the Lord to supply all his needs, etc. Now any of those judgments are good possibilities but you just can't know for sure. So to be Scriptural yourselves you must not judge his motives, **THOUGH YOU MUST JUDGE HIS LACK OF TITHING AS A SIN. YOU MUST JUDGE THE SIN BUT YOU CANNOT JUDGE THE MOTIVE FOR THAT SIN.**

Suppose a member of your church is addicted to smoking. We cannot judge the reason why such a person continues this habit, but we can judge the habit. The reason he continues to smoke is beyond us to judge, but the fact that he smokes we know to be bad.

B. We must also be extremely careful about judging according to the appearance. Sainly Hannah was praying and old Eli the priest thought that she was drunken. "And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee." I Sam. 1:12-14. Eli judged according to the appearance and erred greatly. This kind of judging is condemned by Christ.

IV. God Will Judge Even The Motives.

Though we cannot judge one another's motives, yet God can and will, for He looks upon the heart. Paul urges us, "For if we would judge ourselves, we should not be judged." (I Cor. 11:31).

If you are not yet saved, look to Christ before that great judgment day when all your sins will be laid bare and you will be judged for everything you have done and for the good you have not done.

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"Peter At Bat, James On Deck, And John In The Hole"

The Editor's Labors And Plans For The Future

On January 9, your editor enjoyed immensely a visit with the Pleasant View Baptist Church of Clay County, W. Va.

This church is pastored by an

The Altar

(Continued from page five)

my sins and accept Jesus Christ as my Lord and Saviour."

Bro. Mullins then had this to say:

"Now in presenting this appeal, I do not think it would be wise to couple with it any other proposition, such as being prayed for."

We read in the Holy Scriptures, Rom. 10:9-10:

"That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart (soul) man believeth unto righteousness; and with the mouth confession is made unto salvation."

People were saved while Peter preached in the house of Cornelius (Acts 10:34-44). At Pentecost they were saved while the preacher preached (Acts 2:37-38). Paul was converted on the road to Damascus (Acts 9:18). In telling his experience (Acts 26:16) that he was not only converted on the road, but called to preach the gospel. Zacchaeus was converted at the word of Christ, and came down out of the tree receiving Christ joyfully (Luke 19:1-9). The Eunuch was converted riding along the highway listening to Phillip preach Jesus from Isa. 53. This New Testament God-called preacher began at the same Scripture (Isa. 53:7-8) and preached Jesus Christ to this man, so he believed (Acts 8:34-38). The Philippian jailer was converted in the jail-house (Acts 16:30-34). You will note that Paul and Silas spake unto them the word of the Lord (Acts 16:32). It is not worth the effort to heap up other proof of how the New Testament preachers acted and preached if this be rejected; so we beg that you consider what God says in His Holy Word.

Believer's Position

(Continued from page four)

he that condemneth?"

6. Where sin abounded (i. e., in dragging Adam and his posterity down into a state of guilt and condemnation and wrath) grace did much more abound." If the believer were simply put back in a state of rectitude as Adam was then Paul would have said: "Where sin abounded, grace abounded." But he did not say that, He said: "Where sin bounded grace did much more abound." Where does the "much more" come in? Just here. When grace, redeems and justifies the ungodly, it does not put him back where Adam was. Grace, through Jesus Christ, having satisfied the law takes the redeemed, justified, sanctified sinner out from under the law; puts him above Adam and above angels, for they were all under law, on an equality with the Only-begotten Son of God as an heir of God and a joint heir with Jesus Christ. The "much more" wherein grace super-abounds is in taking the sinner from where sin had dragged him and putting him above where Adam could or would ever have been if he had never fallen. The difference between Adam and Christ is the "much more" that grace does for the ungodly when it justifies him by faith apart from works.

THE BAPTIST EXAMINER

PAGE SIX

FEBRUARY 5, 1955

old friend, Elder C. W. Shafer who is truly one of God's noblemen. In all my ministry, I know of no one who stands out for the Word of God more uncompromisingly than he, nor do I know of any one who has been more of a blessing to me personally.

It was good to be with Bro. Shafer and his church and it was a real joy to have fellowship at the table at the noon hour at the home of Bro. Dillon Mullins, where three other families of the church gathered for Sunday dinner. It was like a revival meeting to talk with these folk in the home and the time for my departure came all too soon.

It was surely a joy to find this sound, Scriptural group of Baptists tucked away in the hills of West Virginia. In view of the fact that we have lots of friends in West Virginia, who live in going distance of the church, I would like to suggest that they seek out this church and worship with them.

On the weekend of January 29, I am to be with Eld. Willard Willis of Middletown, Ohio, whose church is located at 620 Catalpa Drive.

Then, the second week of February, I am to be in Chicago with Bro. George W. Nichols who is pastor of the Faith Baptist Mission which is located at 1919 W. Belmont Street. I will be with Bro. Nichols from Thursday evening, February 10 through the following Sunday.

A number of other schedules are being worked out by way of extensive trips which are being planned in behalf of our paper. One of these will take us into west Kentucky, another into Virginia and Tennessee, a third one into Florida, a fourth one into Colorado, and a fifth one into New Jersey.

While these trips are being planned definitely, still others are in the embryonic stage. We hope to make a trip into Louisiana, and another one into Arkansas not too far hence in the future.

It goes, without saying, that we would be most happy to meet with any of our friends in these communities which we propose to visit.

Thus, in view of our radio broadcasts on Sunday and the editing of this paper, you can see that we are planning to keep quite busy in the future.

We solicit your invitation if you are interested in the mission of this paper. It will cost you nothing but our entertainment while we are with you, and any free will offering which you wish to give us, as the Lord may lead you.

Tithing

(Continued from page one) bankruptcy. "There is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). Hence, many spiritual diseases, and much coldness. You will not accept the Lord's loving invitation, and prove Him now herewith?—Mal. 3:10—Heward.

Unsaved Baptists

(Continued from page one) ed. They are in the same condition that the Pharisees were in the days of the Lord Jesus. They are lost. Hell will be their eternal home.

It is easy now for me to tell you what they ought to do. They ought to be converted. To be converted means to first of all own and acknowledge your condition as a sinner before God and then to accept by simple faith Jesus Christ as your all and in all. It was on the cross that He died to make

The sports-minded Long Run Association of Baptists has bid for a lease on the abandoned Nichols Hospital facilities and hopes to create a year-round recreational center there.

The association offered to pay \$612 a year to the Federal Government for use of the 12-acre layout at Manslick and Seventh Street Road.

That was the only bid received by the Army Engineers. Col. W. D. Milne, district engineer, will decide whether to accept the Baptist proposal. The association wants a five-year lease.

The Rev. Ben F. Mitchell, secretary of the association, said it may cost the denomination \$1,200 to \$1,500 a month to maintain and operate the facilities.

If the plan works out, he said, Nichols will be the headquarters for Baptist basketball, softball and bowling leagues. Nichols also has playgrounds for baseball, volleyball, tennis, handball, shuffleboard, football and badminton. There is a swimming pool, too.

One of the Nichols buildings contains four bowling alleys. Mr. Mitchell said the association would like to add 12 more in two other buildings. Its bowling leagues now use commercial alleys.

In offering to rent the plant, the Government said any improvements to it must not prevent the restoration of Nichols to hospital status when and if it is needed.

Whoever gets the lease must obtain insurance, pay for maintenance and utilities, and be able to turn it back to the Federal Government in its original condition within 30 days.

(The above story appeared in the Louisville Times. A layman's reply follows):

MODERN BAPTISTS ARE SPORTS-MINDED INSTEAD OF "SOULS-MINDED"

I noticed in the minutes of the Long Run association of Baptists that they had purchased a 50-acre field near Louisville for an athletic field, and I presume they are planning to go ahead with that super-duper gym costing \$1,500,000.00 they wrote about in the local paper about two years ago.

I saw in the Louisville papers date Dec. 15 a news story under the caption "BAPTISTS WANT NICHOLS FOR SPORTS USE," stating that the Long Run association had placed a bid with the Government for leasing the 12 acres and facilities of Nichols Hospital for five years. The article stated that the Rev. Ben F. Mitchell, associational secretary, said the costs would probably be about \$1,500.00 a month, or a total of \$18,000.00 a year. The story stated that Mr. Mitchell said they planned to make this the Baptist headquarters for basketball, softball and bowling leagues. Nichols also has playgrounds for baseball, volleyball, handball, football, tennis, shuffleboard and badminton.

This proves beyond doubt that Mitchell and the "executive" committee of the "executive" board are really "on the ball" when it comes to worldly amusement and sports. They don't seem to be overlooking anything, even TV Sports news. Yes, sir, "mod-

atone ment for sin—for your sin. In Him you must trust, not in your church membership, not in your baptism, not in your clean life, but I say it with emphasis:

You Must Receive Him.

He only can save. Having been converted it is now your duty to come before the church a candidate for baptism. Not for a second baptism. When these unconverted Baptist church members were dipped it was not for baptism, for baptism is a symbol of the work done in the heart of the believer, therefore, no work of grace having been done the dipping was only a dipping and not a baptism.—Ashland Ave. Baptist.

ern" Baptists are really coming to the front these days. And when they have developed that 50-acre playground on Hurst Bourne Road and have erected that \$1,500,000 gym they planned about two years ago, they will be leaders in the field of "sports." Yes, sir, the Baptist church has "come a long way" since John the Baptist "shut out" the Pharisees on the banks of the Jordan.

I feel sorry for the Apostles and early Christians because they were denied the joys and fellowship one has when playing the following balls: base, volley, basket, foot and tennis, shuffleboard and badminton. They must have meant "badminton" played with shuttlecocks on a court and not "badminton" the claret mixed with sweetened soda water. I never played either one and I wouldn't know. Now of course the Baptists don't believe in "tradition" but accept the Bible as supreme authority, so I wonder where they get their authority for majoring in sports. Not from the Bible and not from tradition, unless they've uncovered some manuscript and kept it a secret.

Let's try to see some of the early Christians on the ball field. Can you imagine what position they would play on a baseball diamond. I can see Peter on the mound, James behind the bat, John on first base, Matthew on second, Luke on third, Jude playing short stop with Paul, Phillip and Timothy in the field.

Now if these early Christians had only Mitchell and the other far-seeing likeminded "executives" of the Long Run "executive" (that word really has no place in Baptist organizations) board to lead them in the field of sports the world would have been different today.

The only place I can find where they played a part in any game was that game of "martyrdom" that Nero directed when he sewed them in the skins of freshly killed animals and turned the lions on them in the Roman arena to be torn to pieces while

the pagans looked on and applauded.

No these early Christians had no time for play. They "put childish things" and gave Christ and the gospel. The Christians were "on the ball" but not the kind of "balls" "modern Baptists are" about. They were "on the ball" for Christ carrying out His ing orders—the Great Commission; and He didn't say "and play," either.

While these Long Run "executives" are planning their sports program, some of the small churches and missions are trying desperately to reconstruct their buildings, add more obtain baptistries, etc., "modern Baptists are" number of their pastors are ing from \$10 to \$30 a week es and trying to support families and complete the dies. Hundreds of underprivileged children about the congested in Louisville need to be in school and many need clothing these "executives" have handed more money than know what to do with, who consider the needs I have tioned?

The Baptists boast that the New Testament church the Bible is our final authority that we need no man's rules. The writer is not a gian—not even a scholar; can read a little, and search the New Testament where our leaders get the thority to waste this money time in worldly amusement not find it. I challenge the "executives" to write a column and tell us ordinary believing Baptists where New Testament they get the thority to led the Church program of this kind. I v how much time the Rev. Mitchell and his fellow "tives" have spent on their about this.

V. J. McNABB,
Baptist Layman,
3822 River Park
Louisville, Kent

THE CROSS UPON WHICH THE CHURCH CRUCIFYING OUR LORD JESUS CHRIST TO

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Baptism

(Continued from page one)

death of Jesus Christ.
"He that believeth not shall be damned."—Mark 16:16.
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.
"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.
"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.
"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."—Gal. 2:16.
"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

II

The model case of Abraham likewise shows that baptism is not essential to salvation.
Abraham is the one model God uses in the Bible by which He illustrates salvation. In this model case, Abraham is saved apart from baptism.
"What shall we say then that Abraham, our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. . . . And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."—Rom. 4:1-7, 22-24.

III

The only direct question as to how one may be saved is given in Acts 16:30.
"What must I do to be saved?" The answer is found in the next verse.
"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.
In this instance there is no baptism. The Philippian jailer was not baptized until later as we read in verse 33:
"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway."—Acts 16:33.

IV

The Bible declares that we are

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saved by the Gospel.

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

Baptism is no part of the Gospel.

"For Christ sent me not to baptize, but to preach the gospel."—I Cor. 1:17.

Then, by all the laws of logic, baptism is not essential to salvation.

V

In the book of Romans, baptism is described as a burial.

"Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

We bury a man because he is dead and not in order to kill him. We do not bury a live sinner in baptism. We wait until the Spirit of God kills him to sin.

VI

The apostle Paul declares that we are not saved by works of righteousness.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

However, Jesus said that baptism was a work of righteousness.

"And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."—Mt. 3:15.

In the light of this syllogism, how then could one believe in salvation by baptism.

VII

When Paul wrote to the church at Corinth, he thanked God for the fact that he had baptized very few.

"I thank God that I baptized none of you, but Crispus and Gaius."—I Cor. 1:14.

If baptism were essential for salvation then Paul thanked God that he refused to perform one of the things that were necessary whereby sinners might be saved. Surely no one in sound mind could believe this in the light of the missionary and evangelistic zeal of the apostle!

VIII

In Ephesians we read that every saved person is the workmanship of Christ.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

This could not be true, though, if baptism were essential to salvation for under those conditions we would be the workmanship of baptism rather than of Christ.

IX

If baptism is essential to salvation, then all the Old Testament fathers are lost since none of them were baptized.

However, the Scriptures declare that many of them are saved. Read the list of worthies who are spoken of as redeemed in the eleventh chapter of Hebrews.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Mt. 8:11.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

X

During our Saviour's personal ministry, all sins were remitted without baptism.

"When Jesus saw their faith, he said unto the sick of the palsy, Son thy sins be forgiven thee."—Mark 2:5.

"Thou gavest me no kiss; but this woman since the time I came

PENETRATING VOICE THUNDERING THROUGH THE THE CENTURIES



in hath not ceased to kiss my feet, my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, thy sins are forgiven. And they that sat at meat with Him began to say within themselves, who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee, go in peace."—Luke 7:45-50.

"And Jesus said unto him, receive thy sight, thy faith hath saved thee."—Luke 18:42.

If sins were remitted then apart from baptism, there is no reason to believe that there is a change in the plan of salvation today.

XI

If baptism is essential to salvation, then Jesus Christ never saved anyone, since He never baptized anyone.

"Though Jesus Himself baptized not, but his disciples."—John 4:2.

XII

If baptism is necessary for salvation, then salvation is a matter of works: works on the part of both the preacher and the believer, yet over and over again God forbids works in the realm of salvation.

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

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

XIII

When Paul was converted and sent out by the Lord as a missionary a special commission was given him.

This special mission shows that Baptism was not essential for salvation.

"But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts 26:16-18.

XIV

The general commission which was given to the churches by Jesus Christ, shows that there are three steps for each church to follow:

First, make disciples; second, baptize disciples; third, teach disciples.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."—Mt. 28:18-20.

Every recorded instance of baptism in the New Testament follows the order which Jesus Christ gave in this commission.

Then let twentieth century preachers who would dare to change the commission and the order thereto, beware lest they send souls to a first century hell.

XV

It is the testimony of the prophets that believing secures the remission of sins.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts 10:43.

XVI

At least one man in the days of Jesus went to Heaven without

baptism—the thief on the cross.

"And one of the malefactors, which were hanged nailed on him, saying, if thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23:39-43.

If He saved one then without baptism, surely He can save all today without baptism.

XVII

In I John 1:7, we read:

"And the blood of Jesus Christ his Son cleanseth us from all sin."

If the blood of Jesus Christ cleanses us from all sin, then there are no sins left for baptism to cleanse us from. Therefore, baptism is not essential to salvation.

XVIII

The Jews were saved in Egypt on the night of the Passover.

Compare Exodus 12. Three days later they were baptized in the Red Sea.

"And were all baptized unto Moses in the cloud and in the sea."—I Cor. 10:2.

This clearly illustrates the difference between salvation and baptism so that instead of baptism being essential to salvation, the converse is true, salvation is essential to Scriptural baptism.

XIX

It was the practice of the early church to baptize only believers.

"Can any man forbid water, that these should not be baptized, which have received the Holy Spirit?"—Acts 10:48.

THE BAPTIST EXAMINER

PAGE SEVEN

FEBRUARY 5, 1955

Satan

(Continued from page one)
sort of joke, and many try to laugh him off.

How Did Satan Originate?

Skeptics imagine they have a great argument against the Christian doctrine of God, when they ask, "Who made the Devil?" God made him of course, but He DID NOT make him a Devil. Satan fell from his high estate by voluntary transgression. The Bible does not tell us a great deal about Satan before his fall. Human curiosity is not gratified. But we do have two fragmentary accounts of Satan's fall in Eze. 28:12-18 and Isa. 14:12-17. From these brief passages we gather that Satan was originally "Lucifer" — day star or star of the morning — a gloriously beautiful being, holding high position. Through pride he transgressed and fell.

There is no way of disbelieving in the Devil without throwing away the Bible, for the Bible certainly teaches his existence. Added to this, human experience argues powerfully for his existence. Every one of us are conscious of an invisible power that inclines us to evil.

Sin Originated With The Devil

God did not create sin — it originated with the Devil. There was of course no sin before Lucifer's rebellion. How much of the universe has been contaminated by Satan and sin? We don't know. So far as we know, there may be intelligent beings on many of the planets out in space, and they may be entirely free of sin. Most people who hear any mention of other planets being inhabited, immediately ask, "Do you think that Jesus went to all those places and died?" Such a question is completely out of place; since it merely assumes the existence of sin on other planets. All we know is that Satan is active here on this earth, among men.

Satan Not A Mere "Mephistopheles" As Supposed

Many have gotten their conception of Satan from "Faust," or from Dante's "Inferno" or from Milton's "Paradise Lost," instead of from the Bible. Satan does not appear as the repellant creature he is pictured to be. Often he is "transformed into an angel of light." (II Cor. 11:14). When Satan would tempt Eve he used the most beautiful and guileful creature of Eden—the serpent. And remember that the serpent was not a "snake" at that time, but a creature that had the power of speech. The serpent became a snake when God's curse made it so.

Satan dresses sin up as to make it attractive. Liquor is put up in attractive bottles. Night clubs are places of merriment and music. The palaces of sin are often beautiful. Young people especially are often attracted by the glitter, the false gaiety and the seductiveness of sin. There are thrills connected with the things of the Devil. Dope brings its pleasure. Drink brings its exhilaration. But all of Satan's indulgences lead in the end to misery, wreckage, despair, death, and Hell.

It's A Lie

(Continued from page one)
religions may be equally as good, but there is only one who can decide how to get to Heaven. That is God. He made Heaven and has the right to invite those He wishes.

What does He say about the right road? Listen:

Jesus said, I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me. John 14:6. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For

God sent not his Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:16-18.



Baptism

(Continued from page seven)
Ghost as well as we?"

—Acts 10:47.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto things which were spoken of Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us."—Acts 16:14,15.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

—Acts 18:8.

This example of the early church then shows unmistakably that baptism is no part of salvation.

XX

If baptism is essential to salvation, then each time a believer sins he should be rebaptized.

God's people do sin.

"The thought of foolishness is sin."—Prov. 24:9.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us."—I John 18:10.

In view of this fact, then, one must be baptized daily to be assured of salvation, if baptism had ought to do with salvation. How utterly foolish!

XXI

The argument of analogy proves that baptism is not essential to salvation.

I might baptize an ink bottle hundreds of times, but the presence of water on the outside would only show how black the inside really is. Every man is as dead spiritually as any ink bottle.

"And you hath he quickened, who were dead in trespasses and sins."—Eph. 2:1.

Baptizing a dead sinner only shows by his subsequent life how black his heart really is.

XXII

By His example, Jesus separated conversion and baptism.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John."

—John 4:1.

He made disciples and afterwards baptized them. May we seek to follow His example.

XXIII

The Scriptures declare that both Jew and Gentile are saved by faith in the Lord Jesus Christ.

"Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

—Acts 11:17.

"And put no difference between us and them, purifying their hearts by faith."—Acts 15:9.

Then this leaves no room whereby baptism might have any part in salvation.

XXIV

Baptism cannot represent both a birth and a burial.

"Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

—Rom. 6:4.

This verse declares that it represents a burial; therefore, it cannot be the new birth or even the means of the new birth.

XXV

The statement of the apostle John clinches the argument once for all.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."—I John 4:7,8.

No sensible person would be willing to baptize a man before he professed to love the Lord. If he loves the Lord he is saved. Therefore; baptism is not essential to salvation. Baptism professes a change which has already taken place and pledges allegiance to the Master. It does not procure that change, but simply indicates that it has already taken place.

Years ago a new-comer from the East, settled in Texas, and called on a nearby neighbor, who was an old settler. A peculiar dipper attracted the newcomer. He asked where it came from and expressed a desire to secure one for himself. The old settler told him it was a gourd and that it grew in abundance on the rear garden fence. He gave the visitor one of the beautiful shaped ones, with the following instructions: "Cut the gourd, take out the seed, soak in water several days, and then you will have a dipper as good as mine." The new-comer took the gourd, tied a rock around it, and sank it in the little stream that flowed hard by his house. When he removed it days later from that water, instead of a useful dipper, he had a decomposed gourd. He called again on his neighbor and said, "How about this? The gourd you gave me was no good. When I took it out of the water, it was decaying and offensive and I had to throw it away." The old settler inquired as to the process he had used, and when told, he replied, "Oh, you did not follow my directions. I said to first cut the gourd and take out the seed, before you placed it in the water. Unless you do this, the water will do no good, but rather harm." So with baptism. Unless the heart has been cut out by contrition and cleansed by repentance and faith, baptism will do no good, but rather harm.

Some have a Saviour waist-deep in water; we preach one who was crucified on the cross. Therefore, we do not sing:

"There is a fountain filled with water,

Drawn from the city's main:
And sinners plunged beneath that flood,

Lose all their guilty stains."

BUT

"There is a fountain filled with blood,

Drawn from Immanuel's veins
And sinners plunged beneath that flood,

Lose all their guilty stains."

May God bless you!

I Should Like To Know

(Continued from page one)

what has been often said before that "lalein" is used in the Scriptures in reference to the speaking of God. Certainly God does more than "chatter or babble."

7. Doesn't the Greek show that women were forbidden to preach, but that they may speak, yet they must not be ordained as preachers?

It is sufficient to call attention to the fact that God's commands relate to the social meeting of the church. In Corinthians it is a prayer meeting in which all the brethren were taking part, in which the Holy Spirit said it was a shame for women to speak.

And in Timothy the Greek says "I command that in every place the males do the praying." All the modern exegetical commentators say that "in every place" does not refer to different towns, but to the more private meetings of the church held in the private houses; cottage prayer meetings so to speak. And the command which follows enjoins silence as a positive duty. If any distinction is drawn between the more formal preaching and the social

meetings in which all the brethren take part, it is especially in these meetings that women are forbidden to speak even so much as to ask a question.

8. By telling the women not to pray or prophecy with uncovered heads, does not Paul authorize them to do so if their heads are covered?

Weiss shows that this command in and of itself forbade the speaking. For the women laid aside their veils in order to speak, and to forbid the laying aside the veil practically prohibited the speaking. It is in the same epistle, but a little further on, that Paul tells them not so much as to ask a question.

9. A sister says she has been told the married women were forbidden to speak, and that the Greek word proves this.

Admit for a moment that it is to married women Paul was speaking, when he told the Corinthians, "It is a shame for women to speak in a church." Tell me, has there ever been a kindred or people or nation or tongue under the heavens which favored its girls doing what it was a shame for the married women to do?

The majority of the women were married. In telling the women to ask their husbands at home anything they wished to understand, Paul was speaking to those in whom he gave credit for some common sense. If a school teacher should say to her little girls, "Tell your mothers you must not come to school tomorrow without your overshoes," what would she think and what would she say if one child the next morning came without them on the plea, "I have no mother, my aunt takes care of me and you did not bid us tell aunts, but only mothers." A child would have sense enough to know the teacher meant mothers and all who stood in the place of mothers. And the Corinthian women would naturally understand and not make it necessary for Paul to say, let them ask their nearest male protectors, their husbands, or their fathers, or their uncles, or their brothers, or their guardians. If this passage in Corinthians was the only one, there might be some show of reason for believing that married women alone were forbidden (except that nature itself teaches us young girls must guard even more carefully against shameful things) to speak even so much as to ask a question. But the command in Timothy applies to every daughter of Eve.

But the same sister tells me someone said that although the husbands are not mentioned in Timothy it is evident only married women are meant, because no others would try to usurp authority over the men. Oh wouldn't they? Did you ever have a sweetheart aged 16 or a grand daughter aged three? But if the objector will read the context he will see it is of public worship that Paul is speaking. And because the speaker for the time being rules the audience the women must not thus usurp authority over the men present.

In Greek the word "anthropos" means a human being, and does not refer to sex. "Aneer" means male human being as its chief generic meaning, its secondary one being husband. In the same way "gunee" means woman and secondarily wife. These two words are always to be translated man and woman and not husband and wife, except when the context specifically requires that meaning, as, for example, where "andres" are told to love their wives. To say that "gunee" always means married women is as ridiculous as to say that "andres" always means husbands. Not more than one time in ten, if that many—probably no one time in fifty—ought "aneer" to be translated husband or "gunee" married woman. If only the married women were commanded to be in silence in Timothy, then only the married women were to be allowed to pray when Paul says, "I command that in every place the men, 'andres' pray, lifting up holy hands," etc.

As I have said there is no use in my trying to say anything to those who persist in putting their feelings, their impressions, etc. above "Thus saith the Lord." These really claim to be inspired and that their inspiration is superior to that of Paul. I have little patience with those who say the "Holy Spirit moves" them to disobey the Scriptures to be able to argue the question with them courteously.

10. When was grape juice first produced?

Thomas Welch discovered a method of preserving unfermented grape juice in 1869. Welch was an ardent prohibitionist and wanted to find a way of using the juice of grapes other than wine making.

This is one of the strongest proofs that wine was used in New Testament days for the Lord's Supper. It would have been impossible to have observed the Lord's Supper with grape juice except at the season when grapes were ripe. In itself, this proves that the element used of necessity had to be wine.

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