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BAPTISTIC

The Church, By Bob L. Ross—

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1080

The Bible On Women's Speaking

By The Late T. T. EATON

The Revised Version reads:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

"And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

"What? came the word of God out from you? or came it unto you only?"

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—I Cor. 14:34-37.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

"Let the woman learn in silence with all subjection.

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

"For Adam was first formed, then Eve.

"And Adam was not deceived, but the woman being deceived was in the transgression."—I Tim. 2:8, 11-14.

Thus reads the King James Version.

"Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as the law also says. And if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in the church. What? did the word of God come from you? or came it unto you alone? If anyone thinks himself a prophet, or spiritual, let him acknowledge the things which I write unto you are the Lord's commandments."—I Corinthians 14:34-37.

"I desire therefore that the men pray in every place, lifting up (Continued on page 6, column 1)

Doctrine Of Atonement

ELDER EDDIE GARRETT
New Testament Baptist Mission
Hamilton, Ohio

In theological circles there are two major theories as to the atonement of Christ. One view says that Christ died for the sins of all men alike, and the other says that Christ died only for the sins of His elect. There is as much difference between these two views as there is between day and night and dark. I want to consider several aspects of Christ's death on the cross and see if it is universal or particular.

Christ Died a RANSOM

In order fully to understand the aspect of Christ's death we must understand the word itself. We read, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt.

20:28). The Greek word used here for "ransom" is *lutron*, and it means to loose. The American *Everyday Dictionary* gives the following definition to the English word "ransom": "1. the redemption of a prisoner, kidnaped person, etc., for a price. 2. the sum paid or demanded. 3. to redeem from captivity, bondage, detention, etc., by paying a price demanded."

Having seen the Greek and English meaning for the word ransom we now have a foundation to view this aspect of Christ's death.

First, I want to consider what the ransom price was. Believers are said to have been bought with a price (1 Cor. 6:20). This price (Continued on page 4, Col. 3)

"Ecclesia" In Matthew 16:18

[This article was published in the *Western Recorder* years ago when T. T. Eaton was editor].

"Editor of the *Western Recorder*:

"Will you not give, briefly and clearly, your reason for believing that the word *ecclesia*, in Matthew 16:18 means the local assembly?"

"Fraternally,

"A Constant Reader."

Most readily. We have seven reasons, but here we will take space for only three, either of which we believe to be decisive.

First. It is conceded that, according to the usage of classic (Continued on page 8, column 4)

Satan's Counterfeits, No. 23—

The Devil's Counterfeit For Repentance From Sin

ELDER ROY MASON
Tampa, Florida

The Bible unmistakably teaches "Repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21). Repentance signifies a change of mind, a change of attitude toward God, toward sin, toward Christ. Chronologically repentance comes before saving faith, for we read of certain ones that "they repented not that they might believe." Actually repentance and saving faith go together. They are like the two faces on a coin. No one is ever saved until he repents of his sin, for there must

be a "turning FROM" before there can be a "turning UNTO." The person who is satisfied with his sinful life, and who feels no need of salvation, will certainly not turn to Christ.

Repentance is not a meritorious act, nor is faith. Both repentance and faith are gifts of God. Proof of this is found in the following Scriptures: (Acts 5:31; 11:18; Ephesians 2:8). "It is the goodness of God that leadeth thee to repentance."

The Devil's Substitutes

1. "Doing Penance" is Substituted for Repentance. The Roman Catholic Bible, the Douay Version, translates the term which means repent, so as to make it read, "do penance." But there is a world of difference between (Continued on page 8, column 3)

The Baptist Examiner Pulpit

Which One?

An Irishman and an old maid were being married. When the preacher had finished the ceremony, he said, "I pronounce you one."

The Irishman quickly replied, "Which one?"

WHICH ONE is the question concerning Christian Union. Shall we unite on the platform of democracy or autocracy? Shall we obey God or man? Shall we take the Holy Scriptures as our guide, or shall we follow the formal creeds of man? Shall we take the position of the Baptists or the Romanists? There are but two great principles involved in the (Continued on page 4, Column 2)

"STUMBLING ALONG"

Sermon Preached by John R. Gilpin; Mechanically Recorded for Publication

"For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?"—Psalm 56:13.

I think you will agree with me that there is a tremendous relationship between an individual's heart and his feet. You have doubtlessly heard the old saying concerning some one that "he has a brave heart, but his feet won't stand." Well, beloved, I am satisfied that there is a very, very

definite relationship between an individual's heart and his feet.

I am sure that that was what David had in mind when he wrote this Scripture. He had been delivered from spiritual death. He had been saved, but he was having trouble with his feet. He was having trouble in getting his feet to correspond with his heart. In other words, the problem that was confronting David was his own walk in the Lord Jesus Christ. He knew he had

been said, for he said, "For thou hast delivered my soul from death." That was definite and positive proof that he had had an experience with the Lord, but at the same time he was having trouble getting his feet to correspond with his heart. So David's prayer is that the Lord will deliver his feet from falling, in order that he might be able to walk before God in the light of the living.

(Continued on page 2, column 3)

Evolution's Folly

Professor Wolfgang Kochler of Berlin tells Columbia University how the great apes resemble man. They vary in intelligence as men do, but have better memories than men. They know enough to break a branch from a tree to reach out for a fruit beyond the reach of their hands.

Professor Koehler annoys those who are sure that Darwin didn't know what he was talking about.

How would the learned professor explain intelligence of insects far surpassing that of any ape?

How does the mud wasp perform a surgical operation on a (Continued on page 8, Col. 5)

SEE HOW BIG YOUR DOLLARS CAN GET ON



SEE PAGE EIGHT

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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The Church

(Continued from page one)

able origin in the Mennonites or Dutch Baptists. These arose, as you know, after Martin Luther. The forefathers emigrated into England in the time of Henry the VIII, and of Queen Elizabeth. However, the first church known as the Baptist church seems to have been built in London in 1606. The year 1547 is about the earliest date set by reliable historians for the existence of a Baptist denomination. As a sect they can not go back to a more remote date than that. It is not sound history or good reasoning to try to connect them with an earlier sect or heresy; though you may find some similarity between their teachings and the teachings of the ancient Waldenses, or sects and controversies even earlier.

The professor of church history in the Gettysburg Lutheran Theological Seminary, wrote: "Baptists were originated by some Swiss, about 1523."

H. M. Scott, professor of church history in the Congregational Theological Seminary, in Chicago, wrote: "It arose in Zwickan, Saxony, A. D. 1520, under the Zwickan prophets, Storch and others."

A. C. Lewis, professor of church history in the Presbyterian Theological Seminary in Chicago, wrote: "I regret not being able to give you the categorical answers you seem to anticipate. . . . The questions as put, do not admit of short and categorical answers. . . . The first Baptist church was not formed or organized, but evolved out of Anabaptist antecedents."

Professor L. L. Paine, of the Congregational Theological Seminary, of Bangor, Maine, wrote: "When Luther began his reformation there were so-called Anabaptists. But the Baptist denomination is later. The origin of the English Baptists is very obscure. They appear in the reign of Elizabeth, persecuted."

Professor John Clarke Ridpath, Methodist, of Du Paw University, evasively answered: "The answers of your questions turns upon the definition of the word Baptist. . . . There is, therefore, a sense in which we should say that there was a Baptist church in the age of Luther. There is another sense in which we should have to deny the proposition. . . . I should not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

The president of the Campbellite College, at Bethany, Va., wrote: "The Baptists appeared first in Switzerland. Who founded the first Baptist church that ever existed, cannot be determined. There were no Baptist churches before the beginning of the sixteenth century though immersion was practiced from the beginning."

A. P. Cobb, pastor of the First Campbellite Church, in Springfield, Ill., wrote, "Was there a Baptist Church when Luther began his Reformation? Yes. In Switzerland, 1523. Large churches fully organized in 1525-30 in South Germany. Who originated the first Baptist church? I cannot tell."

The pastor of the First Campbellite Church, Ann Arbor, Mich., wrote: "Was there a Baptist Church when Luther began his Reformation? The Baptists had large churches fully organized between 1520-30 in Switzerland. They were persecuted by both Zwingli and the Romanists. Who originated the first Baptist Church that ever existed? I do not know."

The professor of church history in the Campbellite College, at Irvington, Ind., endorsed the following quotation — which he enclosed with his letter—from the *Journal and Messenger*, of Cincinnati: "Baptists believe that the churches founded by the Apostles were essentially Baptist. That they believed and practiced what Baptist churches believe and practice today. They also believe that persons holding these essential doctrines were found all along down through the centuries, from the days of the apostles until now. But they do not fix upon any particular time when the first Baptist church of modern times came into existence. They find that such churches existed in Switzerland in the early part of the sixteenth century—the days of Zwingli and Luther. They find that about the same time such churches were to be found in Holland and the Low Countries; and that soon after they were to be found in England. They find that as early as 1640-44 they were existing in various parts of our own country, and that their founders for the most part came from England or Wales. Not to speak of Roger Williams, it is found that Hanserd Knollys founded a little Baptist church in New Hampshire; that a similar church was founded in New Jersey, another in Pennsylvania and others in the Southern States, in the seventeenth century. No one church in this country can be called the mother church of Baptists."

(Continued on page seven)

"Stumbling Along"

(Continued from page one)

ALL OF US ARE SPIRITUALLY DEAD.

David had been spiritually dead. However, when he wrote this he was spiritually alive, but he had been spiritually dead, for he said, "Thou hast delivered my soul from death." He had been dead, but now he was alive.

What was true of David is true of me, and it is true of each of you who are saved. You were once dead, but when you were saved, you were made alive. The Word of God tells us that this is our experience. Listen:

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

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from DEAD WORKS to serve the living God?"—Hebrews 9:14.



SEE PAGE EIGHT

In the book of Ephesians Paul says that those Ephesian Christians were originally dead in trespasses and sins, and when he writes to the Hebrew Christians he reminds them that God had to purge their conscience from dead works, before they could serve the living God. I tell you, beloved, every work that an individual has before he is saved is nothing but a dead work, for the individual himself is spiritually dead.

I have often said that if you were to bring a casket into this church building and were to have a corpse inside that casket, that corpse would not be one bit more dead physically than the man is spiritually who is separated from the Lord Jesus Christ. In fact, that corpse is physically dead to this world and every unsaved man is just as spiritually dead to God as that corpse is physically to the world.

I'll go further and say that that corpse could get out of the casket, and could lay aside the shroud and burial clothes, and close the casket lid, and walk out of this building unaided and unassisted more easily than an unsaved man could rise to newness of life in Christ Jesus, and save himself, apart from the operation of the Spirit of Almighty God. That is just how dead every unsaved man is.

That's what David refers to. He refers to his condition originally, for he says, "Thou hast delivered my soul from death." Beloved, if you are saved, yours is the identical precise experience. You have been delivered. Your soul has been delivered from spiritual death, or separation from the life of God.

We read:

"And I saw the DEAD, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things

USED BOOKS

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"I Should Like to Know"

1. Is footwashing a church ordinance?

No. Footwashing has not one single essential of a church ordinance.

(1) It was not commanded to be observed by any church.

(2) There is no example of any New Testament church ever observing it as an ordinance.

(3) It was observed in a private home as a mark of hospitality. In I Tim. 5:10, "washing the saint's feet," together with bringing up children, relieving the afflicted and other Christian duties, is laid down as a test of whether a widow, if over 60 years old, ought to be put on the charity list of a church. By this washing of the feet of saints is put right next to lodging strangers, showing it was a home duty and not a church duty.

(4) There is nothing about footwashing that is akin to either of the ordinances of a New Testament church. Baptism symbolizes the burial and resurrection of our Lord and the believer's own death to sin and resurrection to walk in newness of life. The Lord's Supper symbolizes the broken body and shed blood of the Master.

(5) Footwashing hasn't a single thing connected with it, that makes any observer of it think of Jesus our Lord. That is what a church ordinance is for, namely, to exalt and magnify the death, burial and resurrection of Jesus. Footwashing may and no doubt does magnify the humility, genuine or mock, of some man or woman; but there is not one thing in any footwashing to exalt the Lord Jesus.

(6) Again, there is nothing in footwashing that testifies to the gospel of the finished work of our Lord. If footwashing bears any testimony at all, it testifies to

the Catholic idea of penance or to the Campbellite idea that some bodily act has to do with salvation. Both of those acts are false and a perversion of the gospel.

(7) The Bible idea of footwashing was a daily act, performed in the home. The idea of all who practice footwashing as a church ordinance once a year is all for show, to be seen of the crowds who gather to witness. The Master severely condemns in the Sermon on the Mount all such religious shows.

(8) The whole idea in those who observe footwashing as an ordinance is wrong. They do it as a meritorious act that benefits neither themselves nor anyone else. When Jesus and His disciples did, their feet were dirty and needed washing. There is no obedience nor anything akin to obedience to the Master's command, except when dirty feet that needed washing are washed so that the worshippers can be comfortable during the long time of their worship. That was what our Lord commanded, and it was not a command to a church, but to a lot of individual believers, to do for each other whatever was for the comfort or ease of their brethren in worship.

2. Explain Rom. 16:1.

Paul here enjoins the stronger brethren in a church not to be selfish, but to help their weaker brethren to bear their burdens, any kind of burdens. This includes any kind of infirmities—physical, social, spiritual, family, mental, or satanic.

3. Who is our neighbor?

The man who needs our help, regardless of color, state, station, standing, nationality, blood, name, character or condition.

4. Were Enoch and Elijah the same man?
No.

which were written in the books, according to their works."—Revelation 20:12.

You will notice here that it speaks of the unsaved as the dead, and it says that the dead are judged out of those things that were written in the books according to their works. If you will read it carefully, you will see that it is talking about unsaved people coming to the judgment bar of God, and it refers to them as being dead.

I tell you, beloved, that is exactly the spiritual status of every individual outside the Lord Jesus Christ. He is spiritually dead. To be sure, he is alive mentally, he is a live emotionally, and he is alive physically, but as to his relationship to God he is spiritually dead. Would to God that I could burn it into the souls of men and women around this world that they have no life without the Lord Jesus.

I remember, years ago, hearing a preacher say over the radio that there wasn't too much wrong with the human family, that all we need to do was just get a man in the right environment and he would be all right. He went on to say that what's wrong with man is that he is just a little bit wrong, that he's still got a spark of divinity within him, and if you could just get him in the right environment and fan that spark that it would burst forth into flame, and he would be all right.

Beloved, there never was a bigger lie told in all this world than to say that a man has a spark of divinity within him. There's not one spark of divinity about any individual. Instead, everyone is born into this world "dead in trespasses and in sins," and there will never be any life about the individual until God puts a man in relationship to the Lord Jesus Christ.

II.

DELIVERANCE IS FROM GOD.

My text not only tells what the sinner's condition is, but it tells us how the sinner can find deliverance from death, for David said, "Thou hast delivered my soul from death." Beloved, listen, no man can get out of that dead estate, and be made alive, apart from the Lord.

When I think of the individuals in the Bible who died physically but were raised back to life, I notice in every instance those individuals came back to life because of the supernatural operation of divine power upon them. For example, in the fourth chapter of II Kings we find the Shunammite's son who died. When Elisha went to visit the home, he brought the child back to life through the operation of the power of Almighty God. Now that's one individual who was dead that came back to life miraculously and supernaturally.

Notice again:

"And it came to pass, as they were burying a man, that behold they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."—II Kings 13:21.

Here we have the story of an individual that was being buried, and when the burial was taking place, the mourners looked off at a distance and spied some enemies. Without having time to bury the man they just hurriedly pushed him into the tomb of Elisha. When they did so, the

(Continued on page 3, column 1)

WANTS "HARVESTER"

Brother W. W. Stogner of 927 Epenard, Dallas 11, Texas, would like to obtain a copy of the July, 1949, issue of THE HARVESTER, edited by the late A. D. Muse. Write to him if you can help him.

A Masonic Paper Says:

"We do not believe in Hell—unless it may be some of the things we endure here on earth! . . . As for Heaven—well, none have returned to tell us of its streets paved with gold, the heavenly choir, the special seats reserved for Protestant, Catholic and Jew, yet we, like other human beings, hope for a place of eternal life, and peace, and rest . . .

"The beauty about Freemasonry is that we permit our members to translate the allegory [The Bible? Ed. C.] as they please; we are not concerned in saving souls or compelling religious belief." — **The Royal Arch Mason**, Vol. VI, No. 4, December, 1958, back cover.

"Stumbling Along"

(Continued from page 2)

Word of God says that when the dead man touched the bones of Elisha supernaturally life came back into his body, and he arose and stood up. How was he made alive? Not by himself, but by a power outside of himself.

Then in the eighth chapter of Luke you will find the story of the raising of Jairus' daughter—the little girl twelve years of age who had died. Jesus spoke and miraculously life was restored to her.

In the seventh chapter of Luke you will find that the widow's son had died and was being taken to his burial in the city of Nain. Jesus came by, and stopped, and the result was, that funeral was broken up. In fact, someone has said that the Lord Jesus Christ broke up every funeral that He ever attended, and in this case in the burial of this widow's son of Nain, He brought this young man back to life and restored him to his mother. Notice, he was brought to life supernaturally.

Then if you will read in the eleventh chapter of John, you have the story of the resurrection of Lazarus from the dead. Lazarus had been dead for four days, yet the Lord Jesus Christ supernaturally brought him back to life.

In the ninth chapter of Acts we read how a woman by the name of Dorcas had died. She had been very handy with her needle, and had helped many individuals by sewing for them, and making garments in their behalf. She died and yet the Word of God says that when the preacher stood beside her dead body, that she was supernaturally called back to life.

We have another instance in the twentieth chapter of the book of Acts. A young man fell out of the window when Paul was preaching and killed himself, falling from the third floor to the ground; yet the Word of God says that when Paul went down and

embraced him, that life came back into the young man.

If you will read every one of these instances of dead ones that were brought back to life, you will find that they did not come back to life because of anything that they did. You will find that they did not come back to life because of any power within themselves. Rather, beloved, they were brought back to life because of the divine element that enters into it—the power of God came into the dead bodies and they were made alive again. That is, they had died physically, and they were made alive physically by the power of God.

Listen, beloved, it takes the same power to make a man spiritually alive that it takes to make a man alive physically from the dead. In fact, I'll go further and say that it takes the same power to make a man alive spiritually that it took to bring the dead body of Jesus Christ out of the grave. Listen:

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."—Ephesians 1:19, 20.

You will notice that it took the power of God to bring the dead body of Jesus Christ out of the grave, and this text says that it takes the same power in us to make us to believe that it took to raise the dead body of Jesus Christ out of the grave. I tell you, beloved, whenever an individual says anything about a man being baptized to have his sins washed away, or that a man can pray through at an altar of prayer and get his sins removed, or that a man can join the church and subscribe to some tenet of religion and get his sins removed thereby—whenever an individual says that a sinner can turn to God in his own works and by his works, work out his own salvation, the individual who preaches such is preaching a falsehood. Do you know why? Simply because man is dead and it takes the power of God to make him spiritually alive.

Now come back to this experience of David as to recorded here in our text. David says that he had been dead, but he is now alive, and he tells us that he has been brought to life by the power of God. The only way that David was made alive was by the power of God.

Beloved, if God hadn't delivered my soul from death, and your soul from death, we would still be dead sinners in need of the Gospel and the Lord Jesus Christ.

III.

EVEN AFTER SALVATION WE STUMBLE.

Even though David had been dead and was now delivered, he was still in a stumbling state after having been saved, for he said, "Wilt not thou deliver my feet from falling?"

I wonder, beloved, if that isn't your experience today. I wonder if it isn't true of everyone of us that we have the same experience that David had. You are saved all right. There isn't a doubt in your mind that you are a child of God and on the road to Heaven.

But isn't it true that you find that you don't walk like you want to walk, and isn't it true that you find you don't live as closely to the Lord as you would like to? Beloved, that was the experience of David. He had been dead, but now he was made alive. Now his soul had been delivered from death, but his feet weren't keeping pace with his soul. His soul was fully alive, but his feet were dragging. Those feet were causing him to stumble. Beloved, I tell you, what was true of David is definitely true of every individual, for there's not one of us who knows how to direct his path and walk within this world. Listen:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jeremiah 10:23.

What Jeremiah knew, I know; and what Jeremiah and I know together, you know also. You know that so far as you are concerned it is not in you to direct your ways. It is not in you to direct your steps. David's experience, Jeremiah's experience and your experience is my experience—saved, delivered from death by the power of God, but our feet still stumbling as we walk here within this world.

I look through the Bible and I see how men stumbled. Paul tells us concerning Hymenaeus and Philetus. Listen:

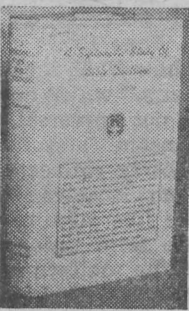
"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." — I Timothy 1:20.

These men were in all probability young preachers, and in both of the epistles Paul makes it clear in the context that they were preaching that the resurrection has already passed, and they were overthrowing the faith of individuals thereby. We know that the resurrection hasn't taken place yet. To be sure, Christ was raised, but our resurrection is out there in the future, but Hymenaeus and Philetus said that the resurrection was already passed. They were overthrowing the faith of individuals. Now what's wrong with these men? Just one thing. They were saved all right. They were saved men, but they were badly mixed up doctrinally. Their lives were not in harmony with their spiritual experience.

I think, beloved, of many individuals in this world today, even preachers, who are saved, whose lives and ministry and whose walk and teachings are not in harmony with their experience in the Lord Jesus Christ. Then I turn to the Word of God and I am reminded of John Mark. He stumbled a lot after he was saved. You remember how John Mark

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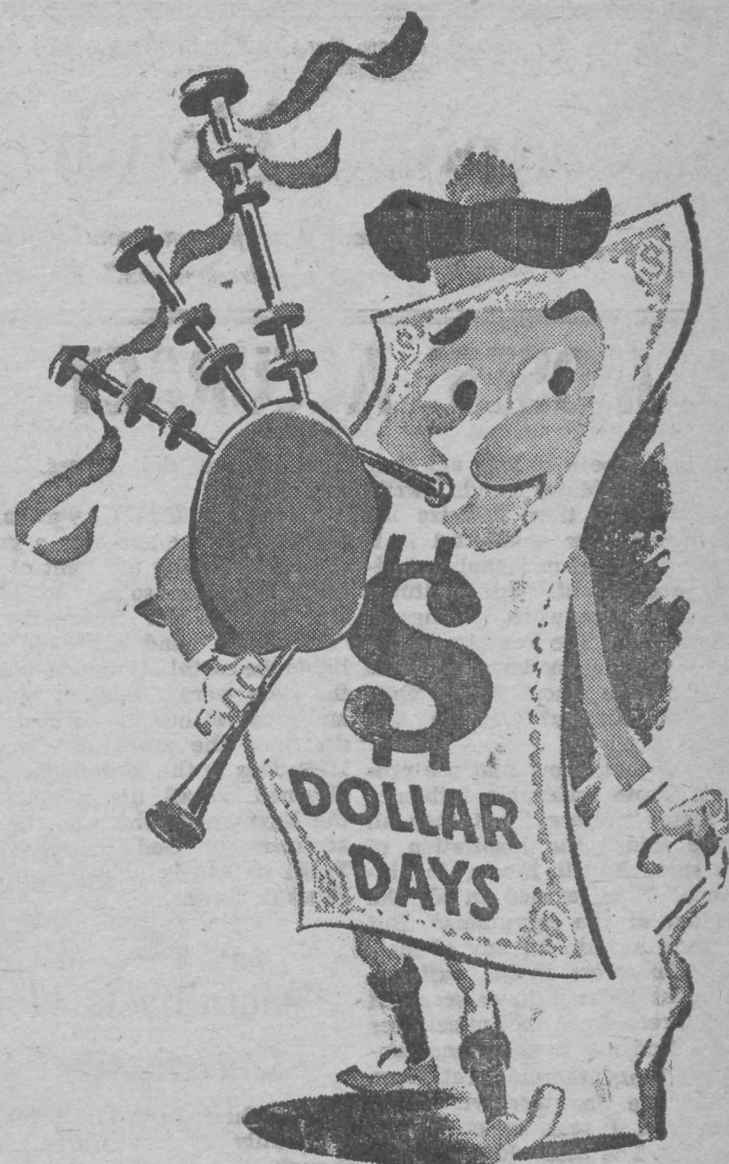
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SEE PAGE EIGHT

went out with Paul and Barnabas on the first missionary journey, and how he became scared and turned back, and went home? We read how John Mark turned from the city of Pamphylia and went home. Listen:

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem."—Acts 13:13.

Later on, evidently, John Mark was reclaimed for the Lord, but he did a lot of stumbling in the early days of his ministry. He was saved all right, but his walk wasn't in accord with his salvation or his experience.

We read also how the Apostle Peter stumbled. Listen:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be BLAMED. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Baranabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"—Galatians 2:11-14.

Paul goes on to tell us in these verses how that Simon Peter was making compromises with the others. I tell you, beloved, Simon Peter didn't do what was always right. His walk wasn't always in the light of his experience.

Even the Apostle Paul, great man that he was, stumbled once in a while. You remember when Paul went over to the city of Jerusalem, that he took a Jewish vow. You can read about it in the twenty-first chapter of the book of Acts in that Paul was warned of the Holy Spirit through Agabus not to take that vow, yet he went right on and did so, contrary to the warning that he had from the Holy Spirit of God.

Beloved, David was saved. He had been dead, but his soul had been delivered. He was now a saved man, but his feet weren't keeping pace with his spiritual experience. His feet were stumbling and he cried out in prayer

that the Lord would direct his feet that he might be able to walk in the light of his experience. What was true of David in the Old Testament was likewise true of Hymenaeus and Philetus, and John Mark, Simon Peter and the Apostle Paul, and it is true of us today. There isn't a one of us but what have trouble in our own lives from day to day living, walking, talking, and acting like we as God's children want to live, walk, talk, and act. The only individual who will deny that is the man who is so far removed from the Lord that he doesn't even know that he is dead in trespasses and sins. The only man that will deny it is the man that never has become a child of God. If he is a child of God, he knows that his feet are stumbling as he journeys here in this world.

David prayed, "Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?"

IV.

HOW SHOULD WE SEEK TO WALK?

God hasn't left us in doubt as to how we are to seek to walk. Listen as I read to you some Scriptures that you might see how God says that we are to walk:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to WALK HUMBLY with thy God?" Micah 6:8.

"Therefore we are buried with him by baptism unto 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."—Romans 6:4.

(Continued on page 5, column 1)

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MOSES' ACCURACY

It hasn't been so long ago they were saying Moses couldn't write at all! Now they criticize his "Culture!" How wonderful it is to see the great unshakable modern products of "Our Culture" displace the outworn writings of the ancients! The Pentateuch, for instance. What modern book will we put in its place? Well's "Outline of History?" Perish the thought!

We do not know that the prophets wrote under the influence of many "cultures" but they all wrote under the inspiration of the same Spirit! Moses, for instance, "was learned in all the wisdom of the Egyptians." But we seek in vain for any of their scientific errors in his writings. At great pains I have searched all the records of ancient sciences and I find many weird and fantastic errors therein. Yet none are in the Scripture written at that time. I seek to emphasize this fact. The Bible does not contain the scientific fallacies common to its age of production. Let us look into the case of Moses who was learned in all the wisdom of the Egyptians. What was this wisdom Moses knew?

Geology: The Egyptians believed the earth was hatched from a winged egg. This egg flew about in space until the heat of the sun hatched it out. This was "scientific" and generally believed in that day. Now what says Moses? Read it—Genesis 1: "In the beginning God created the heavens and the earth!"

Anthropology: The Egyptians were evolutionists. This is not a modern error. The Egyptians held that man was hatched out of white worms that were in the slime of the Nile. They taught a state of metamorphosis—such as the butterfly and moth experience. This also Moses knew. When writing under this "culture" did he incorporate this error in his book? Read it and see. "So God made man in His own image and in his likeness made he him!" These words deserve greater analysis than we now have space for; we may come back to them again. Now we merely show how Moses' record was kept free from scientific fallacy.

Theology: The faith of Egypt was a confused state of jumbled pantheism yet when Moses wrote under the influence of this "culture" he wrote such a grand and mighty record of One God that the world knows of that God today! Query? In a pantheistic cul-

ture, where did Moses learn monotheism?

Astronomy: The Egyptians taught that the sun was a great crystal reflecting the light of the earth. Did Moses so say? In Genesis 1:17 Moses reverses his "knowledge" and says the sun lights the earth! Moses was taught the stars were a mixture of fire and glue yet how wondrously he describes the truth of Genesis 1:16! This is the Moses who was "learned in all his wisdom of the Egyptians" who was the instrument of God in recording Truth so widely known today.—News & Truths.

"Morality Is Not Christianity"

(Matthew 10:40-42; 25:40)

Morality is not Christianity, though there can be no true Christianity without morality. Moral actions may be done from natural principles and will certainly center in self, in some shape or other, but a true Christian act must proceed from a gracious principle in the heart. A moral man and a true Christian may both give something to the poor—the poor are relieved by each; but the benevolence of the one may proceed from a natural generosity of spirit, while that of the other comes from a sense of divine favor and bounty already bestowed upon himself. They may both join in the same ordinances, pray to the same Supreme Being, and yet one continues self-righteous and vainly confident, while the other is humbled and lives upon divine grace. The principle within makes the difference between them, and they who are only moral would do well to consider the difference.—Bogatzky in The Golden Treasury.

WHICH ONE?

(Continued from page one)

present-day discussion; one is the Baptist idea and the other is the Roman idea. All other denominations tend toward one of these two. The lineup is certain. WHICH ONE is the question. As for me and my house, we shall stay with the teachings of the New Testament.

We extend love and sympathy for all, even Romanists, but yield

When You Marry

The great teacher, B. H. Carroll, in commenting on, "For this cause shall a man leave his father and mother, and shall cleave unto his wife," gives utterance to these wise words:

"Doubtless the meaning is that both bridegroom and bride, having now become a family unit, should each leave the old home and strike out together for themselves. Neither marries the family of the other. Both want a home of their own in which no outsider is boss. They must be free to live their own life, unhampered by each other's relatives. Living with her father reflects on his manhood. Living with his mother breaks her heart. If marriage means to her only subordination to somebody's mother, naturally she would prefer her own. Let them visit occasionally each other's family, but not dwell; and let not the parents on either side interfere." (Interpretation, Gospel, Vol. II, page 209).

obedience only to the Master. We are willing to be called as narrow as the New Testament and as broad as the doctrines and principles of Jesus Christ. We will meet all mankind on the platform of doctrines in God's Book. This is the only hope for church union so far as some of us are concerned.—O. E. Bryan.

Doctrine of Atonement

(Continued from page one)

was the precious blood of Jesus Christ:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received from your fathers; but with the PRECIOUS BLOOD OF CHRIST as of a lamb without blemish and without spot" (I Peter 1:18, 19).

This price having been paid to God's Law and accepted by Him, as Lawgiver, must set the prisoner free.

"The nature of a ransom is such that when paid and accepted it automatically frees the persons for whom it was intended. Otherwise it would not be a true ransom. Justice demands that those for whom it is paid shall be freed from any further obligation." —Lorraine Boettner, *The Reformed Doctrine of Predestination*, Page 155.

Notice in Matthew 20:28 it says "a ransom for many," which only proves that it is not universal.

The terms "ransom" and "redemption" are closely connected. The term ransom denotes the price paid for the liberation of a prisoner, and the term redemption denotes the deliverance which is thus affected. Redemption is the payment of a ransom and the release of the ransomed. Hence it is strictly limited to the people of God. Election and redemption are of the same extent; they relate to the same individuals.

The Arminians try to use I Timothy 2:6 to prove that Christ died a ransom for the whole race of Adam. We read, "Who gave himself a ransom for all, to be testified in due time."

The Greek word used here for "ransom" is not *lutron* as in Matthew 20:28 and Mark 10:45, but *antilutron*. This word *antilutron*, which means a corresponding price or a substitutionary ransom, will be explained further when we come to consider Christ dying as a substitute. The ALL

men referred to here is ALL CLASSES of men as shown very clearly in verse two. It specifically mentions one of those classes to be KINGS. There are so many today that hate the truth of a limited atonement that they are blinded to such Scriptures as this one. However, anyone who is honest in his study of the Scriptures will readily see that this is referring to classes of men and not to every individual of mankind.

Christ Died a PROPITIATION for Sin

"Whom God hath set forth [to be] a PROPITIATION through faith in his blood to declare his righteousness" (Romans 3:25). Now a "propitiation" is that which placates or appeases by satisfying offended justice. Propitiation defines the bearing which Christ's sacrifice had Godwards. It appeased the Righteous Lawgiver. The Old Testament word *atonement* is the same as the New Testament word *propitiation*. We can study the Old Testament and see that God's righteous WRATH was always appeased by blood-shedding. So when Christ shed His blood on the cross God's righteous wrath against sin was appeased. Certainly this could not apply to the non-elect, else they would never go to Hell.

The Scripture that is so often used by the universal advocates is I John 2:2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." John is writing this epistle TO the saved Jews but FOR Gentiles as well as Jews. Galatians 2:9 tells us that John, James and Cephas were apostles to the circumcision (Israel). James starts out his epistle by addressing it to the Jews. Peter likewise addresses his first epistle to the Jews.

"Brethren, I write no new commandment unto you, but an old commandment which YE had FROM THE BEGINNING" (I John 2:7). The "beginning" referred to here is the beginning of the public manifestation of Christ—in proof compare 1:1, 2:13, etc. Now these believers HAD the "old commandment" FROM THE BEGINNING. This was true of Jewish believers, but it was not true of Gentile believers. What John is saying is that Christ is a propitiation "for our (Jews) sins" and not for ours only, but for the sins of the whole world (Gentiles as well). When John says *WHOLE* world he does not mean every individual in the world, but all nations and classes of people. Christ died for some Chinese as well as Germans, and some Hot-tentots in Africa as well as some Americans. If this is not the meaning of the verse then I don't understand plain English correctly. If the "whole world" signifies the whole human race, then the first clause and the "also" in the second clause are absolutely meaningless. If Christ is the propitiation for everybody, it would be idle and meaningless repetition to say, first, "He is the propitiation for OUR sins" and then say "ALSO" for everybody.

In Revelation 12:9 we read of Satan "which deceived the whole world." But this expression cannot be understood as a universal one, for Matthew 24:24 says that Satan does not and cannot "deceive" God's elect. The word "world" used here and in John 3:16 is interpreted in Revelation can number, of all nations, and

7:9: "After this I beheld, and, a great multitude, which no man could number, of all kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Notice it says Revelation 5:9: "redeemed us . . . OUT OF every kindred . . ."

The Arminians simply have an atonement that doesn't atone for the majority for whom they say it was intended.

Christ Died to RECONCILE

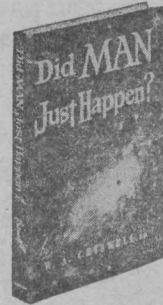
This aspect of Christ's death is closely allied to His dying to propitiate. Reconciliation is bringing together again of two parties who have been alienated. Propitiation bridges the gulf that sin had dug between God and man; reconciliation breaks down the barrier sin had built shutting out man from fellowship with His Creator. The gulf is ACTUALLY BRIDGED and the barrier ACTUALLY REMOVED by God Himself through the death of His Son. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10).

According to the universal scheme, God is only made reconcilable, not reconciled, nor are men reconciled to Him. Reconciliation implies in its very nature a release from the punishment of sin: God's Law is satisfied, and He does not cast us away, because our sins have been put away by the death of Christ.

"To wit, that God was reconciling the world unto himself, not imputing their trespasses unto them . . . (II Cor. 5:19). This Scripture is a thorn in the side to those that teach a universal atonement. This verse tells us what God was doing in the death of Christ and it tells how He was doing it: He was reconciling men to Himself and He was doing it by laying their trespasses on Christ and, therefore, not imputing, reckoning, charging them to those for whom Christ died. This verse of Scripture is conclusive proof that Christ actually reconciles everyone for whom He died.

Notice the word "WORLD" used here. It simply means out of every nation, etc., God has elected. (Continued on page 5, Col. 3)

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"Stumbling Along"

Continued from page three)
For we walk by faith, not by sight.—II Corinthians 5:7.
For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should WALK IN THEM.—Ephesians 2:10.

Beloved, do you believe in foreordination? You say, "Brother, of course we do. We believe in the sovereignty of God. We believe that God foreordained salvation." Yes, beloved, I do, but I'll go further and say the light of Ephesians 2:10 that think that God foreordained that we should walk in good works as well. I think if you are saved that God not only foreordained salvation, but He likewise foreordained that we should walk in good works.

Notice again:
Therefore, the prisoner of the Lord, beseech you that ye WALK WORTHY of the vocation wherewith ye are called.—Ephesians 4:1.

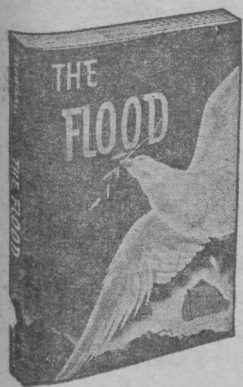
Has the Lord saved you? If He then you ought to walk worthy of that calling. You ought to walk in a manner that be worthy of your experience in Christ Jesus. Beloved, I wonder how many of us have ever thought come to us, that experience in Christ is one thing, and the way that we walk is usually something entirely different. We walk on a different plane to our experience in Christ.

Remember reading years ago the story of a man who was the prince — an heir to the throne — who was spending a night with some young friends, gambling. As he sat there gambling, news was brought to him that his father, the king, had suddenly died. He pushed back the cards, pushed back the money, and pushed back all the implements of gambling, and he said, "This is the last time for me. I'm gambling now. I must walk worthy of a king."

I want to tell you, beloved, that's exactly what God wants of everyone of us. He wants us to walk worthy of the vocation wherewith we have been called. Notice again:

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"Now we command you, brethren, in the name of the Lord Jesus Christ, that ye WITHDRAW YOURSELVES FROM EVERY BROTHER THAT WALKETH DISORDERLY, and not after the tradition which he received of us." II Thessalonians 3:6.

CONCLUSION

As I have said, there is a tremendous relationship between a man's spiritual experience and his spiritual walk. David had been dead, but now he was alive. David had been a dead man spiritually, but now he had been delivered, and was saved, and made alive in Christ Jesus. Even though he was saved, he still had trouble with his feet. They didn't walk like they ought to walk. They didn't move like they ought to have moved. They didn't go every place they ought to have gone, so he cried out in the words of my text, "Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?"

Beloved, what was his experience is ours. We ought to seek to walk before the Lord.

This walking with God isn't a matter to be taken lightly.

"And Enoch WALKED WITH GOD: and he was not; for God took him."—Genesis 5:24.

Here is a man who walked with God. He didn't seem to have as

A church started by a Luther, Calvin, Wesley or Campbell is no less a counterfeit than a Bible written by a Joe Smith, Mary Baker Eddy or Ellen G. White.

much trouble as David had; at least it isn't recorded if he did. He didn't seem to have as much trouble as you and I have in walking with the Lord. The Word of God just says that he walked with God, and then one day he just walked on out to Glory.

Listen again:
"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I WALK through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me."—Psalm 23:1-4.

If you walk with the Lord, when the time comes that you come down to walk through the valley of the shadow of death, there won't be anything to fear because the Lord is going to be with you.

I ask you, is there somebody here who is unsaved that maybe God is speaking to, that you might be saved and walk with Him? Or is there one here, that is already saved but you are not a member of the church and the Lord is speaking to you and telling you that you ought to be a member of this local body in Christ Jesus, and that you ought to seek to walk with the Lord as we try to walk with Him here? Is there one here that is saved that has never followed the Lord in baptism, yet God is speaking to you and telling you that this is the time you ought to profess your faith in Him and ask for believer's baptism. Is that your experience? If it is, then listen to this verse of Scripture:

"And thine ears shall hear a word behind thee, saying This is the way, WALK YE IN IT, when ye turn to the right hand, and when ye turn to the left."—Isaiah

30:21.

Might it be your experience that there is a voice speaking behind your ear and saying, "This is the right way, walk ye in it." Might it please God to save you, or if you are saved, add you to this body, that you might walk in the way of the Lord.
May God bless you!

Doctrine Of Atonement

(Continued from page 4)

ed some to salvation and in turn sent Christ to die for them.

We could spend much more time on this aspect of Christ's death, but anyone who will reject one verse of God's Holy Word will reject a hundred verses.

Christ Died As a SUBSTITUTE

Many of the universal advocates profess to believe in the substitutionary death of Christ. However, they are blinded to much of the truth involved in the doctrine of substitution. The fifty-third chapter of Isaiah is the bastion for this teaching of substitution: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify MANY; for he shall bear their iniquities" (Isaiah 53:11).

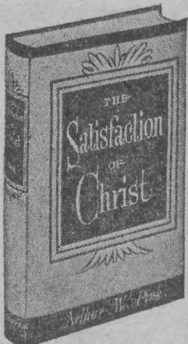
This verse tells us that He shall justify many because He bore their iniquities. There are no conditions put on man. Those whom God elected, Christ died, and the Holy Spirit in time draws and calls them by the Gospel to trust in Christ.

The nature of the word "substitution" is twofold: First, the one who was before guilty—now is treated as innocent, and the one who was before innocent now is treated as guilty in the stead of the other person. This is not true in the Arminian heresy of universal redemption. For in many cases those for whom Christ supposedly died go to Hell. Christ is supposedly punished for their sins on the cross and then God punishes them again for their sins in Hell! This would make God the most unjust tyrant of the universe for punishing two parties for the same sins. PERISH THE THOUGHT.

"Who his own self bare OUR sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). If people would only stop to consider this verse with an open mind they would see that Christ's atonement is PARTICU-

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Standing with Bro. Bob and reading left to right are Ralph Baughman, Mrs. Baughman, Mrs. Jack Matheny, Mrs. Guy Mountse, Jack Matheny, and Guy Mountse.

Truly it was a good time we had in the Lord. Bro. Mountse says that it is just like going to see grandpaw to come to our home. Other than the wrong implication as to my age, I like this statement. We are glad to have folk visit and fellowship with us, and we thank God for these friends all of whom have been blessed by TBE and who have in turn been a real blessing to TBE.
—JRG

LAR. If Christ actually bore the sins of the race of Adam without a single exception, then on what basis does He condemn them? They have no sins for which to be condemned.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Romans 8:3). I ask the question: Did Christ actually condemn sin in the flesh? Beloved, Scriptures such as these are absolute and not conditional.

I want now to consider I Timothy 2:6 more thoroughly. The word used here for "ransom" means a SUBSTITUTIONARY ransom. Now I want to ask how a man can be condemned if Christ actually was his substitute and actually bore his sins? Those who say that the "all men" in this verse is mankind without exception are forced to give up the idea that Christ actually died as a substitute for them. They may choose which horn they want to hang on.

Arthur Pink in his book entitled *The Satisfaction of Christ* gives an illustration of a CONDITIONAL atonement:

"A wealthy and philanthropic individual visits Algiers and approaches a dungeon in which a wretched captive lies bound with chains and fetters, and strongly secured within walls and doors and bars. He proclaims aloud to the captive that he has brought gold SUFFICIENT for a ransom, on condition that the captive will liberate himself from his chains, burst open his prison doors and come forth. Alas, exclaims the wretched man, your kindness DOES NOT REACH my case. Unless your gold can effect my deliverance, it can be of no service to me. To OFFER it on SUCH terms can do me no good. No man by nature is SPIRITUALLY able to believe in Christ, as the Algerian captive is PHYSICALLY unable to break his chains and the prison doors; so that all those boasted sufficiency of the atonement is only an empty offer of salvation on certain terms and conditions; and SUCH an atonement would be much too weak to meet the desperate case of a lost sinner." "He SENT (not offered) redemption unto his people." (Psalm 111:9).

We who hold to a limited atonement are often accused of taking away from the love of God. The provision of an ineffective

atonement would reveal nothing but a blind, futile love. What kind of love would it be for a father to buy his blind son a beautiful picture and give it to him as a gift? There is no real love here, but suppose I buy that son a picture and open his blind eyes so he can see it. That would be real love.

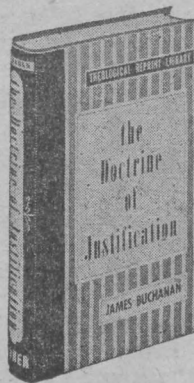
Charles Haddon Spurgeon put it this way: "Now, beloved, when you hear anyone laughing or jeering at a limited atonement, you may tell him this. General atonement is like a great wide bridge with only half an arch; it does not go across the stream: it only professes to go half way; it does not secure the salvation of anybody. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream."

Beloved friends, let us never forget that those for whom Christ died will not go to Hell for He PAID THE DEBT.

THE DOCTRINE OF JUSTIFICATION

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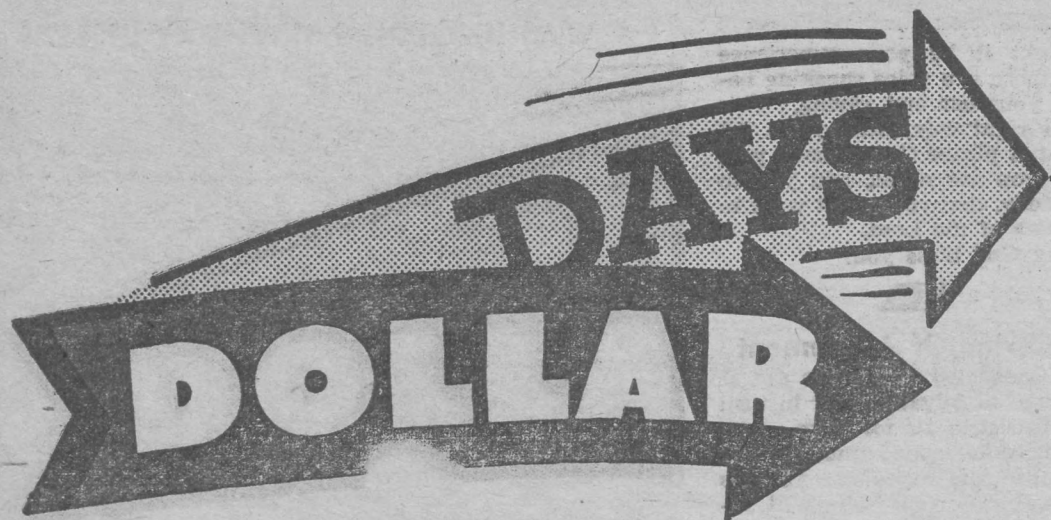
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DOLLAR DAYS



SEE PAGE EIGHT

Women's Speaking

(Continued from page one)

holy hands, without wrath and disputing. . . . Let the women learn in silence with all subjection. But I permit not the woman to teach, nor to have authority over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived is fallen into transgression."—I Timothy 2:8, 11-14.

Here is the **American Bible Version** on the same passages:

"Let your women keep silence in the churches; for it is not permitted to them to speak, but they are to be in subjection, as the law also says. And if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in the church. Did the word of God come for them from you? or came it unto you alone?"

"If any one thinks himself a prophet, or spiritual, let him acknowledge the things that I write unto you are the Lord's commandments."

"I desire, therefore, that the men pray in silence, lifting up holy hands, without wrath and disputing. . . . Let the women learn in silence, with all subjection. But I permit not the woman to teach, nor to have authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, is fallen into transgression."

John Wesley's Version is as follows:

"Let your women be silent in the churches; for it is not permitted them to speak, but to be in subjection, as the law also saith. And if they desire to learn anything, let them ask their own husbands at home; for it is indecent for a woman to speak in the assembly. Did the word of God come out from you? or did it come out to you alone? If any think himself to be a prophet, or spiritual, let him take knowledge that the things which I write to you are the commandments of the Lord."

"I will therefore that men pray in every place, lifting up holy hands, without wrath and doubt."

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ing. . . . Let a woman learn in silence with all subjection. For I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Conybeare and Howson's Version reads thus:

"In your congregation, as in all congregations of the saints, the women must keep silence; for they are not permitted to speak in public, but to show submission, as saith also the law. And if they wish to ask any question, let them ask it of their own husbands at home; for it is disgraceful to women to speak in the congregation. Was it from you that the word of God went forth? or are you the only church which it has reached? Nay, if any think that he has the gift of prophecy, or that he is a spiritual man, let him acknowledge the words which I write for commands of the Lord."

"I desire, then, that in every place the men should offer up prayers, lifting up their hands in holiness, putting away anger and disputation. . . . Let the women learn in silence, with entire submission. But I permit not a woman to teach, nor to claim authority over the man, but to keep silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman was deceived and became a transgressor."

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

"Let women keep silence in the churches; for it is not permitted them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church."

"I will therefore that men pray in every place, lifting up pure hands without anger and contention. . . . Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to use authority over the man; but be in silence. For Adam was first formed, then Eve. And Adam was not seduced; but the woman being seduced was in transgression."

Wicliffe's Version (from the Vulgate) says:

"Women in churches be still, for it is not suffered them to speak, but to be subject as the law saith, but if they would anything learn, at home ask their husbands, for it is a foul thing for a woman to speak in the church."—I Corinthians 14:34-34.

"A woman learn in silence with all subjection. But I suffer not a woman to teach, neither to have lordship on the husband, but to be in silence, for Adam was first formed, afterward Eve, and Adam was not deceived; but the woman was deceived in breaking the law."—I Timothy 2:11-14.

Tyndale's Version, on these passages, reads thus:

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

"Let the woman learn in silence with all subjection. I suffer not a woman to teach, neither to

have authority over the man; but for to be in silence. For Adam was first formed, then Eve. Also Adam was not deceived, but the woman was deceived and was in transgression."

Cranmer's Version is as follows:

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

"I will therefore that the men pray everywhere. . . . Let the woman learn in silence with all subjection. I suffer not a woman to teach, neither to usurp authority over the man; but to be in silence. For Adam was first formed, and then Eve. Adam also was not deceived, but the woman was deceived, and was subdued to the transgression."

The **Geneva Version** thus renders these passages:

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

"I will therefore, that the men pray everywhere. . . . Let the women learn in silence with all subjection. I suffer not a woman to teach, neither to usurp authority over the man, but for to be in silence. For Adam was first formed, and then Eve. And Adam was not deceived, but the woman was deceived, and was made guilty of the transgression."

The **Rheim's Version** has it:

"Let women hold their peace in the churches; for it is not permitted them to speak, but to be subject, as also the law saith. But if they learn anything, let them ask their own husbands at home. For it is a foul thing for a woman to speak in the church."

"Let a woman learn in silence with all subjection. But to teach I permit not unto a woman, nor to

have dominion over the man; but to be in silence. For Adam was first formed; then Eve, and Adam was not seduced; but the woman being seduced, was in prevarication."

Here we have enough versions to let the English speaking reader see what is the plain meaning of the inspired text. There can be no trouble about the translation. Indeed the Greek is stronger than our common version against women's speaking in the churches. What do these plain Scriptures mean? If they mean what they say — and there is no reason to think they do not — that settles the question, with all who believe the Bible to be inspired.

But since there are good people who favor women's making public addresses before mixed assemblies, it may be well to examine more carefully whether these Scriptures mean what they seem to mean.

It is purely a question of scholarship. It is conveying the meaning of sentences in one language into another language. The best way we can do, therefore, is to make an appeal to the scholars who have given their lives to the study of this subject. Here are the statements of the leading commentators. I might give more; but these are probably enough, since the rest are in line with them. I have exhausted my own library, and the library of Broadus, and also the library of the Southern Baptist Theological Seminary, and I have failed to find a single commentator who claims that the New Testament favors women's speaking in the churches. Notice, then, what these commentators say:

Olshausen says, in commenting on I Cor. 15:34-35:

"The deviation of the Corinthians from the right exercise of the charismata was further shown in permitting women who were possessed of the gifts (for such alone can be intended) to speak in public. This is reproved by the apostle, appealing likewise to the word of God (Gen. 3:16). Women were to be submissive to their husbands in all things, and to learn, but not to teach. To what purpose, we may then ask, were they endowed by God with the gifts, if they were prohibited the exercising of them? Thus we read in Acts 21:9, that the four daughters of Philip had the gift of prophecy. To this we answer, they might apply these gifts to their own private edification (14:4), or employ them in an unobtrusive manner for others, but not in public assemblies." Com. on N. T., Vol. IV, p. 373.

This same commentary, continued after Olshausen's death by Erhard and Weisinger, says, on I Tim. 2:11-12:

"There is here an antithesis in every word. In silence, opposed to drawing attention to themselves by a public appearance. Even the putting of questions by the women in the public assembly is rebuked by the apostle, I Cor. 14:34. Let her learn, as opposed to teach. In all subjection, in opposition to usurping authority over the man, I Cor. 14:34. Being in subjection is in that passage represented as the proper position of the woman, which of itself excludes the teaching in public assemblies; but not of teaching in general, Acts 13:26." Vol. VI, p. 59.

J. Comper Gray gives the following on I Cor. 14:34-35: "women . . . church, this seems to be an absolute prohibition in so far as relates to the meetings for public worship. Law, women were forbidden to speak in the synagogues. If . . . learn, a praiseworthy desire. Let . . . husbands, who themselves should learn in order to teach. Home, thus made a scene of religious converse. Shame . . . church, indecent, immodest, disorderly." **Biblical Museum**, N. T., Vol. IV, p. 88.

Again on I Tim. 2:11-12: "Let . . . woman, etc., see on I Cor. 14:34 and Eph. 4:24. Woman—I. Her sphere—is not in public but at home—not to teach but to learn—not to command but to

obey. II. Her obligation to be within it—arises out of her natural position—is confirmed by the command of God—shown by the dictation of modesty." Ibid. 329.

John Calvin, on I Cor. 14:34-35, speaking of woman's address in mixed assemblies says: "therefore an argument of things inconsistent. If the woman is under subjection, she is consequently, prohibited from the authority to teach in public."

And again: "Paul's reasoning, however, is simple—that a woman's duty to teach is not suitable to her station that a woman occupies because if she teaches she sides over all the men, who becomes her to be under subjection."

The **Bible Commentary** (Lange's Commentary on the Epistles of Paul) says, on I Tim. 2:11-12:

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

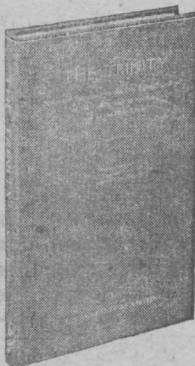
The **Popular Commentaries** (edited by Philip Schaff) on I Cor. 14:33-36:

"And that further comes in most suitably to find it (ch. 14), under the gifts, which were so abundantly possessed at Corinth, shown exercised so as most to promote spiritual edification. And this is the question here given (mark the E) is so explicit and so empty, that the only question it. To Timothy the prohibition to females of the to exercise their gifts in assemblies is even more explicit. I desire therefore that the (Greek, the males) pray in place . . . In like manner women (the other sex) themselves in modest apparel. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, have dominion over a man." This was written by David Brown, Aberdeen, Scotland.

The **Popular Commentaries** (edited by Philip Schaff, being commented on by Plumptre, of King's College, London) says, on I Tim. 2:8:

"That men. Better as Greek the men, as distinguished from the women. The spoken of is not a mental part of the public worship of the church, and is therefore to the men . . . IN PLACE. The words do not to have been written with intention of proclaiming, Lord did in John 4:23, the ceptableness of true worship independently of local sanction rather to emphasize the fact." (Continued on page 7, column 2)

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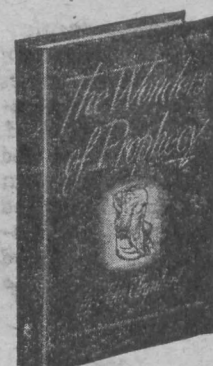
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Women's Speaking

(Continued from page six)

rule laid down was binding the more private meetings of the church as well as in public meetings of the Ecclesia."

John A. Broadus, who is now it does not need to be said that these two passages from the Apostle Paul do definitely and strongly forbid that women are to be kept in the path of safety, not by taking upon themselves the office of the man in taking a public part in the assemblies of the church, etc., but by the performance of the regular functions which God has assigned to their sex."

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

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

On the expression of the apostle, "I will therefore," etc., Van

Oosterzee says: *Boulomai* is stronger than *delein*; it is to ordain by the power of his apostolic authority."

Commenting on the expression "everywhere," of which the Greek in "in every place," this commentator shows that it does not apply to the main house of worship merely, but to other places of meeting as well, and says: "In view of this, the apostle gives a precept which is to be remembered by all wherever they may be."

Van Oosterzee goes on to say, on v. 11: "The apostle therefore imposes silence upon them; and in the Jewish synagogues likewise, whose order was followed by the Christian assemblies, it was the rule that woman should hear, but not speak . . . In silence the women, without uttering a word, are humbly and believingly to hear the instruction, which is given solely by men, in the holy place."

Lange's Commentary, on I Cor. 14:34-36 (this part written by Christian Friederich Kling), says: "Paul does not intend to say that their women, in distinction from all others, were to keep silence in the churches; but the point made is in reference to women in general . . . The prohibition is confirmed by a reference to the established order in this respect."

Hodge says: "In the Old Testament it had been predicted that 'your sons and your daughters shall prophesy,' a prediction which the Apostle Peter quotes as verified on the day of Pentecost, Acts 2:17; and in Acts 2:19, mention is made of four daughters of Philip who prophesied. The apostle himself seems to take

for granted, in 11:5, that women might receive and exercise the gift of prophecy. It is therefore only in public exercise of the gift that is prohibited."

John Wesley, in his *Notes on the New Testament*, says on I Cor. 14:34-35:

"Let your women be silent in the churches. Unless they are under an extraordinary impulse of the Spirit. For in other cases it is not permitted them to speak. By way of teaching in public assemblies: But to be in subjection. To the man whose proper office it is to lead and to instruct the congregation. And even if they desire to learn anything, still they are not to speak in public, but to ask their own husbands at home. That is the place and those the persons to inquire of."

The Patrick, Lowth, etc., Commentary says:

"Let your women keep silent in the churches, for it is not permitted unto them to speak (by way of prophesying, but only by joining with the church in prayer and psalmody), but they are commanded to be under obedience, as also saith the law . . . In Corinth the women not only prophesied in the church, but they did it with the head uncovered, I Cor. 9:5: the latter indecency he corrects there, and the first here, see I Tim. 2:12." Com. on I Cor. 1:34.

"I suffer not a woman to teach, i. e., publicly, I Cor. 14:34-



SEE PAGE EIGHT

35 (see note there). They may privately instruct, as Priscilla did Apollos, Acts 18:26, and as a believing wife may instruct her unbelieving husband, when he requires a reason for her faith; but then she must not challenge any authority to do this, this being to usurp an authority not due unto her." Com. on I Tim. 2:12.

Meyer, on I Cor. 14:34: "V. 34. Appendix to the section relative to the gifts of the Spirit (vv. 26-33): directed against the public speaking of women . . . As in all church assemblies of the saints, your women ought to be silent in the church assemblies." Emphasis his. He continues:

"Paul is decided against all undue exaltation and assumption on the part of women in religious things, and it has been the occasion of much evil in the church."

On I Tim. 2:12, Meyer says: "The thought here expressed is to be filled up by what Paul says in I Cor. 14:35 (which passage should be particularly compared with this). Then he quotes approvingly from Neander: 'Spiritual receptivity and activity in domestic life were recognized as the appropriate destiny of women, and therefore the female sex was excluded from the public discussion of religious subjects.' He adds, on v. 15: 'After the apostle has forbidden to the woman any activity in church assemblies as unbecoming to her, he now points to the destiny assigned her by God, the fulfillment of which brings salvation to her.'"

Ellicot, on I Tim. 2:12: "Every form of public address or teaching is clearly forbidden as at variance with woman's proper duties and destination."

"A woman must learn and not teach"—i. e., in public assemblies—"for two reasons: she was second in respect of creation, and first in respect of transgression."

On I Tim. 2:28: "I will therefore that men pray everywhere," Ellicot says, "must be limited to every place of customary devotional resort, everywhere where prayer is wont to be made."

On I Cor. 14:34-36: "Let the women keep silence in the churches:

The Church

(Continued from page two)

His words are: "As it did not seem possible to answer in the brief space of your card, the reply has been delayed. In the meanwhile the enclosed extract from the *Journal and Messenger* . . . set forth all the facts in the case, as given in church history."

B. D. Dean, Professor of Church History in Hiram College, wrote: "Was there a Baptist church when Luther began his Reformation? No, not under that name. Baptist churches sprang up simultaneously in different countries as the result of the Reformation. I know of no Baptist churches calling themselves Baptist churches prior to 1600."

Professor Dean, in his letter, endorses the following statement: "In Switzerland, in Germany, in Holland, it has been found impossible to decide when Baptists first appeared, or which were the first churches of Baptists in those lands . . . and it is quite as difficult to decide the question about Baptists in England."

Jarrel's remarks on these replies to his questions:

"Had I asked any of the foregoing scholars: Who was the first President of the United States? When and by whom was the Methodist Church originated? The Presbyterian? The Lutheran? The Campbellite? The Episcopal? In a half dozen words they could have answered. Yet, in answer to when and by whom Baptist churches originated, we see they spend more time refusing to attempt an answer, than would be necessary to tell the name and the date of the origin of Baptist churches if they were of modern and of human origin; or, they evade the question; or, they annihilate each other's answers by their contradictions of each other; or, they admit the impossibility of answering my questions; or, they indirectly, without intending it, concede Baptist churches are neither of human nor of modern origin."

"Closing these answers is the following, which I received when I received the others just quoted, from Prof. Walker, professor of church history in Harvard University: 'As you are probably aware, your questions relate to one of the most disputed points in church history. Whether the Baptist movement can be traced back of the Lutheran Reformation or not, is a question which has been much debated of late . . . Some men of weight in church history, and notably the German scholar, Ludwig Keller, of Munster, would find a continuous relation between the Anabaptists of the Reformation period and individual sects like the Waldenses, and through them a line of free and possibly evangelical churches, back to the early days of the church.'"

"In view of these statements of representative scholars—to which an almost unlimited number can be added—that history does not assign to Baptist churches a human founder and a post-apostolic date of origin is settled beyond doubt."

The author has before him two pieces of Roman Catholic literature, both of which try to establish the notion that Jesus built the Roman Catholic church. One of the pieces ("Just One Minute Please") has a chart which marks the beginning of Baptists in the seventeenth century, John Smith as founder.

The other piece of literature ("The Truth About Catholics") has a chart which shows Baptists beginning with Roger Williams in 1639.

A Campbellite piece of literature states that Baptists began at Munster with the "fanatical Anabaptists."

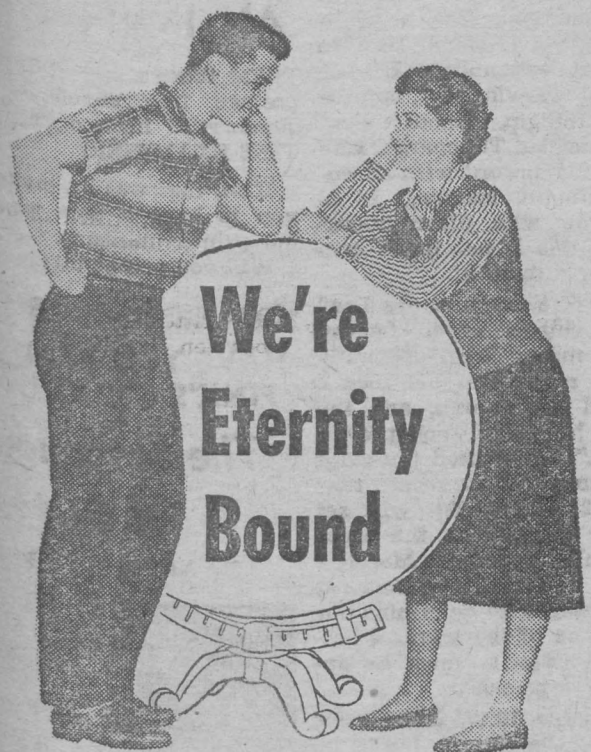
Because the three above mentioned teachings are the most popular among anti-Baptists as to Baptist history, we shall devote the next three chapters to showing the error of them.

scil., in the larger and public assemblies of the church, which alone are under consideration in this chapter . . . This rule was carefully maintained in the early church. Among the Jews for a woman to read publicly the law involved a dishonor to the synagogue . . . For it is a shame for a woman to speak in (the church); strongly worded confirmation of the preceding direction, and preparing for the almost indignant question which follows."

Godet, on I Cor. 14:34: "The saints, distributed in churches locally speaking, yet from only one great spiritual whole: the Corinthians should not isolate themselves from the community of saints by adopting customs rejected by all the rest of the body, such as the speaking of women in the assemblies."

"And as the attitude of authority over the man is contrary to that of obedience which was imposed on the woman during the present economy, he draws the conclusion that the speaking of the woman in public is in contradiction to the position as-

(Continued on page 8, column 1)



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Women's Speaking

(Continued from page 7)

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

The Pulpit Commentary says, on I Cor. 14:34:

"Women are debarred by the apostle from speaking in church assemblies. On the ground of propriety. Does not accord with woman's true position. This position indicated in the law (Gen. 3:16), and laid down in the eleventh chapter of this epistle. It has been foretold, 'Your sons and your daughters shall prophesy' (Joel 2:28), and in Acts 21:9 we read of the four daughters of Philip, who prophesied, but in neither case is anything said of prophesying in public or mixed assemblies. The apostle does not prohibit women from prophesying, but only from prophesying in public. This, according to his view, would conflict with modesty and with woman's rightful position, and would lead to many evils. It is an evasion to discriminate between women speaking in church meetings and women addressing general congregations. The apostle's objection to the public character of the act, and when he is speaking of the 'meetings of the church' in this very chapter, he is referring to gatherings to which unbelievers had access." (v. 24).

On I Tim. 2:12, the Pulpit Commentary is even stronger, the exposition being by Prof. T. Crookery, D. D.

Dean Stanley on I Cor. 14:34, says: "One particular instance of confusion growing out of the neglect of order in the control of the gifts, was the speaking of women in the assemblies. This custom, like that of appearing unveiled (11:3-16), he condemns on the ground that he forbade it in

all the assemblies of Christians. The speaking of women was also expressly forbidden in the synagogues."

A. C. Kendrick: "Paul speaks, I Cor. 11:5, of a woman's speaking in public, without disapproving of anything but the manner, while subsequently, 14:34, he condemns the thing itself. So again, 8:10, he condemns sitting at meat in an idol's temple, as if he regarded it as objectionable merely because it gave offense to the weaker brethren, and not because it was intrinsically wrong; but in 10:14-22, he denounces the thing itself as idolatry . . . As a matter of fact, both these usages—women's speaking in public assemblies, and sitting at meat in idol's temples—he has mentioned twice in this epistle and each time for a distinct purpose of censure." **Moral Conflict of Humanity**, p. 234.

Such, then, is the opinion of the scholarly commentators. It is true they are men, and, therefore, fallible. It is possible that they are mistaken as to the meaning of the Holy Spirit in the Scriptures quoted. But when we remember that it is wholly a question of scholarship, and that they are unanimous, we may well ask, if any man denies their correctness, who he is; and what does he know about it; and why should we accept his statement on a pure question of scholarship, and reject this unanimous testimony? It is true that the opinion of a scholar on many matters is worth no more than the opinion of any other man of equal good sense; but when it comes to a question of scholarship the case is different. The shoemaker could correct the artist as the shoes in the picture, but he made himself ridiculous when he tried to teach the artist about coloring and perspective. Certainly a man knows his speciality better than other people know of, and professional scholars understand a point of scholarship better than other men do; and when on a simple question of scholarship the scholars are unanimous, if that doesn't settle it, I should like to know how we can settle anything.

Satan's Counterfeits

(Continued from page one)

tween doing penance and repenting of sin. Doing penance is the act of punishing one's self in some fashion to make up for some wrong deed done. Pilgrimages used to be made to distant holy places, and the pilgrims walked with peas in their shoes. Missionary Plainfield, who used to live in Tampa, had scars around his waist made by a cruel belt which he in penance wore next to his body when he was a member of the Catholic church. In Brazil people crawl on their knees up steep hills to a shrine of the virgin, as penance. The whole Lenten observance is a species of penance. Acts of mortification are supposed to atone for sins committed. Satan slyly slips this human atonement in as taking the place of the all-sufficient atonement of Christ. Human atonement of course denies the sufficiency of the atonement made by our Lord. There is no Scriptural justification for doing penance. It is a human invention, handed to men by the devil.

2. **Weeping, Mourning, Praying** and other "altar exercises" take the place of Bible repentance. The "mourner's bench" and the altar are substitutes for Bible repentance. The individual is led to feel that self abnegation and humiliation and tearful distress somehow make up for the past life, and that such gets God sorry for the penitent enough that he forgives them. This is a Satanic invention to eliminate Christ. If one can mourn and "take on" and ask for and receive forgiveness, then why did Christ die? That would enable a sinner to be saved without Christ. The Bible teaches that one is saved through faith in Jesus and what he did—not through just getting sorry and asking God to please forgive. "For by grace are ye saved, through faith . . ." A mourner's bench preacher of West Kentucky used to get a whole string of mourners on the front benches, then he would walk up and down saying, "Keep on mourning." Presently he would say, "Is the burden gone?" If there were a change of feeling, the person was pulled to his feet and told that he was saved. Nothing said about Jesus. Nothing said about faith in Him. Everything turned on mourning and feelings. But the Bible says, "He that hath the Son hath life"—not "he that feels good."

3. **"Sorrow for Sin" is Substituted for Bible Repentance.** Many think that if one gives evidence that he is sorry enough that he has sinned, he has surely repented. The two things sorrow and repentance are regarded as synonymous. Such is not true at all. "Godly sorrow"—that is, sorrow as relates to God, LEADS TO REPENTANCE. (2 Cor. 7:10). No one truly repents who is not sorry that he has sinned against God, but it is such sorrow that leads to one's

turning from sin.

4. **Sorrow Over Being "Caught" is Often Mistaken for Repentance.** Perhaps every criminal who is caught and lodged behind bars is sorry—but sorry he was apprehended. If turned loose he would go right back into crime. This is the sense in which Judas repented. He was sorry things turned out as they did, but there is no indication that his basic attitude changed. That he committed suicide indicates that he did not. Many a man who has burned himself out serving the devil, as he lay sick and close to death has been awfully sorry. Sorry that health's gone and death imminent, but in it all his heart remained steeled against God. Such as the Bible says, is the "sorrow of this world that worketh death." Any sorrow that does not lead men to turn in abhorrence from their sins, to Christ for salvation, is worthless.

"Ecclesia"

(Continued from page 1)

Greek, the word ecclesia means a local assembly. It is also conceded that it means the same thing according to the usage of the Septuagint, which was the Greek version of the Old Testament, in use in Palestine in the time of Christ. Can it be believed that our Lord, in using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke? It is not ingenuous for a teacher, without a word of explanation, to use words to his pupils with a meaning entirely different from what they understand the words to have. Christ knew that the disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing that, he used the word to them, without a word of explanation. To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment.

Second. The usage of our Lord Himself compels us to believe that He meant local assembly when He said: "On this rock I will build my church, and the gates of hell shall not prevail against it." Christ used the word ecclesia, so far as the record tells us, just 22 times. We will set aside, for the sake of the argument, this passage, Matthew 16:18, as doubtful, and look at the 21 passages, to determine our Lord's usage of the word. Whatever that usage is, must be applied to this passage.

In Matthew 18:17, Jesus says: "Tell it to the church, but if he neglect to hear the church." This is the local assembly.

In Revelation 1, 2 and 3 Christ uses the word ecclesia 18 times, e.g., "the seven churches," "to the angel of the church at Ephesus," etc., and in every one of these cases there can be no sort of question that He means the local assembly. It is Christ that says this, because the one who told John to write what is here recorded, says of himself: "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and death." Again, in Revelation 22:16, we read: "I Jesus, have sent mine angel to testify unto you these things in the churches." Certainly here ecclesia means the local assembly.

Thus in every one of the 21 instances in which Christ uses the word ecclesia, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matthew 16:18—the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: "On this rock I build my church."

Third. Christ in Matthew 16:18

promised to build His church which certainly was very different from His heart. He did not promise to build but the one. If He meant anything else but the local assembly, then we have this promise: He promised to build a church and then never made the slightest reference to it afterwards; but in speaking on the subject of church twenty times, He, in every case, related to something entirely different from what He promised to build. That He should speak twenty times about the church He did promise to build, is simply incredible. Can there be a reasonable doubt that the church He spoke of twenty-one times, the only one He did speak of the church He promised to build?

These are three of our reasons each one of which, by itself, think is decisive. We have others we will not give. "A fold cord is not easily broken."

Evolution

(Continued from page one) caterpillar, paralyzing and keeping it alive all winter, to be hatched by young wasps when the caterpillar is dead.

Who taught the ant to organize cities, establish a nobility of wasps and take care, like bees, of a queen, because means the perpetuation of the tribe?

Who taught working bees to let the male drone live until the queen has made her choice, then kill the survivors?—A. Brisbane.

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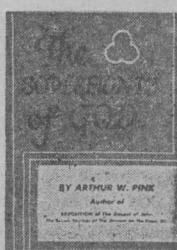
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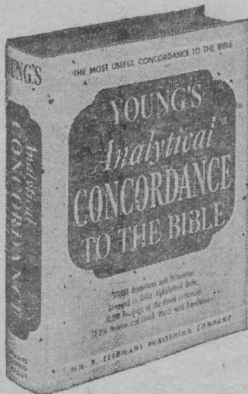
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